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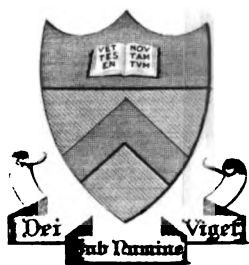
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THE
ANALYTICAL REVIEW,

OR
HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.
CONTAINING
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,
PUBLISHED IN ENGLISH;
A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERISTICS,
AND
NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;
ALSO THE
LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
" censura tempus teratur; sed plane *historiæ res ipsæ* narrentur, *judicium*
" *parcius* interponatur." *BACON de historia literaria conscribenda.*

V O L. XIX.

FROM MAY TO AUGUST INCLUSIVE, 1794.

L O N D O N:

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M DCC XCIV.

T H E
ANALYTICAL REVIEW,

For MAY, 1794.

T R A V E L S.

ART. I. *The Rhine: or, a Journey from Utrecht to Franckfort, &c.*
By T. Cogan, M. D.

[Concluded from p. 426, VOL. XVIII.]

FROM the account which we have given of the first volume of this tour, our readers will perceive, that they are not to expect in it a minute detail concerning cities, churches, and paintings; but will look for something more novel, and, on that account at least, more entertaining, in the reflections of an ingenious and enlightened traveller on various objects and occurrences, as they pass under his observation.

The second volume opens with a visit to Bruhl, the country residence of the elector of Cologne, of which a brief account is given. ~~Bonn~~, the next city which our traveller visits, attracts his particular attention, and furnishes him with an opportunity both for description and reflection. A conversation is here related upon the questions, whether a military man can be justified in forsaking the service, to which he has bound himself by oaths, in compliance with a higher call from the general voice of the people: and, whether a national militia would not supersede the necessity of a standing army.

Setting out from Bonn towards Coblenz, Dr. C. passes through a country affording magnificent views, of which he gives the following picturesque description.

P. 44. In the road from Bonn to Andernach, which is about half way to Coblenz, the scene is very sublime. The Siebengebirge stand as sentinels to guard the entrance into this defile; and though their lofty heads seem to triumph over all their neighbours, yet do the mountains on each side the current become bold, lofty, and massive, as we advance towards the south. Some of them present an ample surface to the cultivator. Others approach so near to the perpendicular, that it is impossible to behold the husbandman at his labours, without fearful apprehensions, lest an unlucky fall should precipitate him into the river. In other parts they spurn at cultivation; and their bare iron rock bids defiance to all the machinations of art to render it fertile. Some of these rocks dart upwards, in a pyramidal form, and present at their summit the appearance of castles, mouldering into dust.

At Coblenz, after visiting the elector's palace, and the castle of Ehrenbreitstein, our traveller returns to his inn, where he had met with

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with a *petit-maitre*, on whose character he makes the following lively remarks.

P. 73. 'The plan being settled, and horses ordered to set off immediately after dinner; we had time to contemplate the respectable count Bauermann, in whom indolence, affectation, and effeminacy were intimately united. Every sentence forced from his lips was uttered with an indolent languor. But the most interesting part of his conversation related to himself. He complained of nervous head-achs; of being troubled with the vapours; confessed that he sat at table not to eat, but *pour chasser l'ennui*, for a few moments. My friend observed, that had the count traversed the city, and mounted the rocks of Ehrenbreitstein with us, he would have been cured of all his complaints. An universal smile indicated that this mental physician had found out the disease by the remedy he prescribed.

'I must confess, my dear sir, that the sight of an effeminate *petit-maitre* always inspires me with melancholy. A thousand ideas of the lugubrious kind immediately present themselves to my imagination. I sometimes pity him for being so discontented with his sex, as to make perpetual, somewhat promising, and yet ineffectual efforts to change it. At other times I view in the person of a *petit-maitre* a specimen of the human species, that, in its eager attempts to escape rude and savage nature, passes rapidly into the region of monkies, without once stopping at man!

'Bauermann properly signifies husbandman, or cultivator; and if there be any truth in etymology, some one of count Bauermann's ancestors must have been an industrious labourer, who cultivated the fruits of the earth, and this his offspring starts forth a butterfly that consumes them! It was, doubtless, the masculine strength, undaunted courage, or mental powers of some ancestor that attracted the notice, and received the patronage of his sovereign; and thus ennobled the race: but behold what a shameful miracle! Heart of oak has begotten a very tooth-pick! Hands of iron are degenerated into machines, to sustain Brussel's lace! Courage, unsubdued by an host of enemies, has produced a son dying of the vapours, and trembling at a rude breath of air! Mental powers, that regulated domestic, and awed foreign politics, are succeeded by a pericranium that reflects honour upon no soul living, excepting its hair-dresser!!! And this thing recalls to remembrance, with a blush, the MAN that gave rise to its existence, because his name was not preceded by an unmeaning appellation.'

Through Ems and Nassau, our traveller passes to Schwalbach, a public bath, the Marlock of this part of Germany, where a short conversation passes on republics. On his way from this place towards Mentz he passes by a forest, which leads him into the following pleasant reverie:

P. 92. 'There is no one object, perhaps, so calculated to strike the imagination, as an extensive forest. One may crowd a thousand ideas into it in a moment. If you should ever be tempted to write a romance, my good sir, let your principal scenes, I beseech you, lie within, or contiguous to a forest. It will make you such a master of your subject, that you may begin, carry on, and terminate every event just as you please. A wood is a most excellent retreat for your pious hermit, from the vanities of the world; if you mean to introduce one; and it affords an abundance of nourishment for his moderate desires.

A be-

A benighted traveller is best lost in a wood : if your tale requires it, you may easily suffocate him in a slough ; or you may place the glimmering lamp at the one-paned window of an humble cottage, conduct him through briars and thorns, and whistling winds, and piercing cold, to the hospitable shed of a wood-cutter ; warm his chilled limbs with the faggots that lie ready at the door ; make his humble fare taste superior to the most delicate viands ; and his bed of straw softer to his wearied limbs than one of down.

A wood affords a safe retreat for lovers blessed and blessing ; while it yields, at every step, the most favourable opportunity for a desponding swain to end his misery, by suspending himself upon a tree.

The thick umbrageous forest offers a welcome shade, from the burning glow of the mid-day sun ; and the silver beams of the placid moon, twinkle most delightfully through the branches, after that scorching luminary has taken his leave of our hemisphere : or if you can dispense with her beams, you are free to light up as many glow-worms as you please, or now and then treat us with a Will-o'-the-wisp.

There are few forests so full of timber, and of underwood, but a platform may be found, for the young men and maidens of the neighbouring hamlet to enjoy the rural dance, at the sound of the pipe and tabor, as often as you please to permit them.

If the scene lies in Germany, you may, with the utmost propriety, stock your forests with every species of game. You may send the huntsmen in with their dogs, to start the hare, the partridge, the pheasant, the hart, or the wild boar. You may represent the young lord of the district as the most eager in the pursuit, wandering, through the keenness of a sportsman, from his companions, bewildered, fatigued, and faint, arriving, by accident, at the habitation of a fox-sister, entertained by the good woman of the house, in a most hospitable manner, falling in love with her beautiful daughter ; and you may either help him to seduce her, or oblige him, by the irresistible charms of her person, and the invincible virtues of her mind, to demand her of the astonished parents in honourable marriage.

If you are fond of the horrible, you may let any number of wild beasts loose in the forest, and give them as much human blood to suck as you chuse. If you are disposed for highway robberies, you may place a desperate banditti in ambush, ready to dart upon unwary passengers, adding slaughter to rapine, and dragging the screaming or the fainting beauty to their inaccessible retreat. Are you disposed for the romantic ? You may build an enchanted castle for some enormous giant, in the thickest part of the forest ; surround it with a moat and draw-bridge ; trace many a footstep to the dread abode, but not one on the return. Or you may enable him to convey the devoted victim to inevitable destruction, without a trace ; for in a thick wood you have an opportunity of making a labyrinth as intricate as you please. But if there be a spark of humanity in your bosom, you will raise up a valiant knight, possessed of a counter charm, by which he subdues the tyrant, and sets the captives free.

If your taste lies in miniature pieces, you may create a legion of elves and fairies ; give them a dance upon the green sod, put them to bed in a cowslip's bell, mount them on a bat's back, or give them an hazle-nut for their carriage.

Made by the joiner squirrel, or old grub,
 Time out of mind the fairies coach-maker.
 The waggon spokes made of long spiders' legs,
 The cover of the wings of grasshoppers,
 The traces of the smallest spider's web;
 The colour of the moon-shine's watry beam;
 The whip of cricket-bone, the lash of film,
 The waggoner a small grey-coated gnat, &c.

• Or you may command them to steal honey-bags from the humble bees :

And for night-tapers crop their waxen thighs,
 And light them at the fiery glow-worm's eyes.

• Oh, imagination! what a charming play-fellow art thou! Pity that thy visions should ever disturb our quiet; pity that thy delusions should ever conduct us into fatal errors.

Remarking the toleration which is granted to jews, but to no one sect of heretical christians, Dr. C. makes the following sensible and liberal reflections :

P. 106. ' It is true, from the total extinction of other sects, the town is free from religious controversy; but its tranquillity is stagnation. It has been remarked by some one, I forget whom, that scarcely any subject is worth the trouble of discussion, excepting those which have met with the greatest obstacles to discussion, religion and politics. These are certainly the most important, as they relate to our welfare in both worlds; and their native dignity is manifested by the extensive influence they have upon the human mind, when the free investigation of them is allowed. No subjects are so well calculated to inspire the community at large with what is usually termed **GOOD SENSE**. Where the free discussion of these is prohibited, a few speculative men may cultivate the various branches of philosophy, and may acquire classical knowledge; but the ideas of the **PEOPLE** are contracted, their minds servile and bigotted, and their conversation frivolous; unless, indeed, they find means to cultivate their minds, and perhaps save their souls by stealth. It sometimes happens that the intellectual faculties work rapidly and effectually, though in secret, and that a treasure of solid knowledge lies concealed under an external conformity to public authority and established creeds. But in religious affairs, men become hypocrites; and in politics, the yoke is rendered galling by their *perceiving* that it is a *yoke*. Extremes beget each other. From credulity they sink into infidelity; and from passive obedience and non-resistance they are liable to burst forth into anarchy, when they feel their powers competent to resistance. The philosophical spirit that is already prevalent in this city, is doubtless preparatory for some momentous change at a future period: for in proportion as knowledge is diffused, the mind becomes restless under that state of servility which sits easy upon the ignorant. If there be any truth in these remarks, genuine policy will consist in the most liberal toleration of free discussion. The love of truth would then become a common cause. One class of sentiments not being under the frown of ecclesiastical or civil authority, and another supported by its smiles, they would each be appreciated according to their *sterling value*. We should

should exchange our love of *notions* for the love of truth, and become as impatient of error as we are now of contradiction. Will you object, my friend, that universal scepticism would prevail? I answer, that it *must* prevail, where improved sense enables men to discover the absurdities of established principles, and the mind is impeded in its ardent desires to find out better. I acknowledge also, that upon their first liberation, a thousand crude conjectures and imperfect notions would be proposed and adopted. But these would soon be rejected for clearer and more consonant ideas, if they were communicated without restraint. In renouncing ancient prejudices, on account of their manifest absurdity, some degree of scepticism is natural, and perhaps unavoidable. To use a medical or surgical phrase, it is a solution of continuity, previously requisite for a new organization. To use a catholic phrase, it is the purgatory through which the mind must pass to the enjoyment of true wisdom and knowledge. To use a chemical phrase, it is the putrefactive fermentation attending the dissolution of old systems, which live in the generation of exhilarating truths. The partial view of things which a fettered mind must take, will naturally lead to infidelity; give full scope, and infidelity will finally terminate in a creed consonant with the nature of God, and productive of the happiness of man.

After some remarks on the principal public buildings at Mentz, our traveller detains his reader with a long, but very interesting inquiry, concerning the place which is entitled to the honour of the invention of printing. The three places which have contended for this honour are Strasburg, Meatz, and Haerlem. Dr. C., who appears to have taken a great deal of pains to investigate the truth on this much controverted point, examines distinctly the respective pretensions of each. The result of his research (for the particulars of which we must refer the reader to the work) is, that the art of printing, or that art by which copies of any writing can be multiplied at pleasure by means of an impression, instead of being separately transcribed, was invented by Laurence Coster of Haerlem, about the year 1430.

An excursion to Franckfort introduces remarks upon commerce, and upon the observance of Sunday; and a particular detail of the ceremony of electing an emperor of Germany, attended with many customs, which, as the author justly remarks, having lost the principles and manners that introduced, and gave them originally an importance, now appear childish and absurd. 'When the first persons of the empire,' says he, 'act the most conspicuous parts in these public exhibitions, they sink themselves down to a level with the actors in Thespis's cart, or the representatives of lady Godina, or bishop Blaze.' These ceremonies, however, were omitted upon the election of the present emperor. We pass over the author's description of them, as every day will render them less interesting, to make room for the following account of that part of the fair at Franckfort which concerns literature, with some particulars respecting the literary journals of Germany.

§. 259. 'You will, doubtless, smile when you are told that these two fairs are the grand marts for the sale of literature. I must also acquaint you that a large number of manufacturers are kept in pay, in order to multiply thoughts for the fairs. By these indefatigable labourers several thousands of volumes, of all sorts and sizes, are annually made up for sale. The pay is generally by measure, rather than

by weight, as lawyers are paid with you, simply by lines and letters, whatever these may express. However, the prices depend in many instances upon the nature of the work, or the degree of reputation the manufacturer may have acquired. Translations are of the lower order, and will not, as I am informed, fetch more than two rix dollars, or two and a half per sheet. The next are small abridgments of large works.—Then follows the opposite employment, making a large compilation from a number of smaller publications. Sermons used formerly to furnish a small retail trade; but these, with treatises on theology according to the orthodox system, are much upon the decline. Heresy is risen nearly at par. Philosophical dissertations are also upon the decline; but they still bear a decent market price. General histories are quite a drug. Plays and romances increase in numbers and value; and of late the authors of political disquisitions have considerably raised their price.

‘ You are not to imagine that a poor author will venture to trade upon his own foundation. He cannot wait so many months for his money; nor dares he to expose himself to the rise and fall of the market. Most of them are engaged and paid by their principals, who take the whole risk upon themselves. An editor of note generally sends a waggon load of science twice a year either to Franckfort or Leipzig, folded as the sheets came from the press. These are purchased by lesser booksellers, and distributed over the country by a third class of retail venders.

‘ The annual publications at the two fairs amount to upwards of five thousand volumes; and the number of authors is computed to be about the same. This is not improbable, for if your writers of abridgments can turn off three volumes per annum, a grave compiler will, on the contrary, labour three years at a single volume. A professed writer of romances may work up about two in *one* year; but then your philosophic and metaphysical writers will not be able to digest their systems in less than *three* or *four* years. Thus, by nicely adjusting and balancing accounts, we may allow that, *cæteris paribus*, every man may supply the community with his volume per annum.

‘ As a proof of the zeal and assiduity with which the Germans apply to the subject of literature, I shall transmit to you the following particulars relative to the conducting of the periodical work, entitled *Allgemeine Literatur-Zeitung*, or Journal of General Literature, published at Jena. In the year 1790, the number of writers employed in that work, including those who died within the year, amounted to not less than three hundred and nine. Of these, one hundred and seventeen were professors in the Germanic and foreign universities; ninety six in higher or inferior offices in church and state; thirteen clergymen; seven librarians of princes, counts, &c. sixteen physicians; four doctors of music; seven who have no professional character.—The books reviewed in that work amounted to one thousand eight hundred and five. Of these, one thousand three hundred and ninety-seven were written by Germans; four hundred and eight were foreign productions; one hundred and seventy-three were published by fellow labourers. The corresponding members of this literary fraternity in different parts of Europe are one hundred and thirteen in number.

‘ The

* The Review published at Jena is the principal, but not the only one. There are several others by no means deficient in merit. Its chief rival is the *Göttingische anzeigen von gelehrten sachen*, i. e. Göttingen's Tidings of learned Publications. These are published in numbers, three or four times in the week, so as to form about two hundred and ten in a year. This literary journal is upon a smaller scale than the other. Not more than six hundred, or six hundred and fifty books are reviewed in it annually, but it is well conducted.

* I have lately seen proposals for a new Journal, under the title of *Annalen des Geographischen und Statistischen Wissenschaften*, i. e. Annals of Geographical and Statistical Science. It is under the direction of professor Zimmermann of Brunswick. According to the plan of this work, its chief object will relate to geographical, political, and statistical disquisitions; but a review of new publications in the german and foreign languages will not be omitted. A number of the literati are already engaged for the undertaking. It is to come out in monthly numbers of six sheets each; six numbers are to constitute a volume. New maps will be occasionally added. The price is three dollars and a half per volume.

* I have not heard what degree of encouragement this undertaking has received. Notwithstanding the professor's known abilities in this department, I question whether the subjects will be sufficiently popular for a periodical publication. If it be continued for years, as is the design, I fear that the reader will be obliged to crawl like a snail over the face of the globe, and feel himself wearied before he gets half-way.

* To the above may be added the following account of publications exposed to sale at Leipzig in the course of the years 1790 and 1791. Their number at the autumnal fair 1790, was not more than one thousand and fifty-five: of these sixty-five were musical compositions, and forty-two translations from foreign languages, particularly from the english. But at the fair held in the spring, the number was more than double, being two thousand three hundred and forty-eight. In the year 1791, the publications amounted to three thousand five hundred and four, exclusive of school books, smaller pamphlets, and some works that were published at the expence of their authors. It is observable, says my author, that works of imagination, and political disquisitions, which were formerly the most scarce, are now become the most popular species of writing.

A story is next related of a quarrel between an orthodox and an heretical clergyman, in which is mentioned an introduction to a sermon written in imitation of Sterne. In the introduction the following incident is supposed to have given rise to the discourse.

P. 270. * Uncle Toby took a walk with his trusty corporal Trim. They met on the road an emaciated frenchman, in a tattered uniform, halting upon a crutch, as he had lost a leg. He took off his hat with down cast eyes, without uttering a syllable; but his dejected countenance was truly eloquent. The major gave him some shillings without attending to their number. Trim took a penny out of his pocket, but called him, as he gave it, a *french dog*. The major continued silent a few seconds, and then turning to Trim, he said, Trim, he is a man and not a *dog*. The french invalid was hopping behind them. Upon this speech of the major, Trim gave him another penny,

and again added *french dog*. This man, Trim, is a *soldier*! Trim looked at him stedfastly, gave him another penny, and repeated *french dog*. And Trim, he has been a *brave* soldier, he has fought for his country, and has been desperately wounded. Trim pressed his hand, while he gave him a fourth penny, but repeated *french dog*. And Trim, this soldier is a worthy though unfortunate husband, who has a wife and four small children to maintain. Trim, with tears in his eyes, gave all that he had in his pocket, but still called him *french dog*, though in a softer tone. When the major returned home, he mentioned the affair to Yorick. Yorick answered, it is plain that Trim hates, with all his heart, the whole french nation, as being an enemy to his country, but he loves every individual in it that deserves respect.

After returning from Franckfort to Mentz, our traveller took a boat and sailed down the Rhine. Hints towards a description of this passage are given in a humorous style; and the reader is taken a few miles out of his way, upon the river Nahe, to the city of Kreuznach, given by Charlemagne as a present to his supposed friend Erchard, bishop of Spire, to communicate to him the following affecting anecdote.

R. 303. You recollect that the long reign of this emperor was marked with misfortunes, which are principally ascribed to his quarrel with the clergy, and the animosities they had excited against him for having reclaimed those possessions, which had been lavished upon them by his predecessors; and yet terrified at the anathema of the pope, he was compelled to remain three days and three nights, in the depth of winter, in the court-yard of the pope's palace at Conosa, bare-footed, imploring absolution in the most humiliating terms. You may also recollect that he was afterwards dethroned by his son, detained some time in prison, and afterwards reduced to the most abject poverty. In this state he applied to the sycophant of his prosperity, who resided at Kreuznach in luxurious ease. Maier, a german historian, relates the circumstance in the following manner. "The unfortunate emperor came to the castle in as wretched a state as when he waited at the palace of Conosa, stript to his shirt, and bare-footed. He had the attitude, voice, and humiliated aspect of a common beggar. He looked up with a timid eye to that bishop, who had been his most intimate friend in the days of his prosperity, and to whom he had been so lavish of his bounties, in hopes to receive consolation and support in the countenance of his former dependant. He then glanced his eye over the stately dome which he himself had built, and seemed to say, behold my claim to commiseration! while the briny tear trickled down his grief-worn cheek, into the wounds which the heavy chains of his rebellious son had inflicted. He now ventures to exclaim, with faltering accent, *I have lost empire and hope! For the love of God throw me a morsel of bread upon the ground I have given you!* The supercilious and inhuman priest pretended that he could dispose of nothing without the consent of his chapter, and finally dismissed him with an oath—*By the mother of Jesus I will not assist you.*"

The castle of Ehrenfels, and the town of Bacherach are next described. Surrounded with vineyards, and approaching a rock, on which it is said that an altar formerly stood, whereon the romans used

used to sacrifice to Bacchus, a gentleman in the party sang a favourite german song in praise of rhenish wine: both the words and musical notes of this song are given. Other songs in the same spirit are added. These are very naturally succeeded by a pretty long dissertation on rhenish wine, which appears to have been written by a connoisseur. Of the protestant principality of Neuweid, under it's own prince, the following pleasing account is given.

P. 357. ' The present prince of Neuweid, in imitation of his ancestors, is the friend and father of his people. Every plan is adopted to render them industrious and happy;—not only is every species of manufactory encouraged, but every religious sect enjoys full toleration. Jews, hernbutters, or moravians, catholics, lutherans, and protestants, are permitted to worship the one universal Father, each in his own manner, and are thus habituated to consider themselves as brethren. Being children of the same parent, subjects of the same moral government, candidates alike for a future state, they are taught to reflect, that the articles in which they agree, are of infinitely greater importance than those in which they differ, and that the minutiae of speculative opinions cannot annihilate the primary duty of brotherly love. The *protestant* is the established religion; but, as far as we could learn, it had no other external privilege, than that of tolling the bell to church; and the different sectaries, instead of being disconcerted at the sound, regulate the hours of their worship also by its summons.

Several instances were given us of the beneficence of this prince, and his paternal attention to the welfare of his subjects, but I shall only mention the following:—As he was taking a walk with his family, he stopped at the workshop of a smith, who was standing inactive before his door. "Whence comes it," says the prince, "that I have not heard the sound of your hammers of late?" "Alas, sir, I have no iron, and a loss I sustained the last week, has deprived me of the means to procure some." "How much iron can you work up in a week?" "To the value of about ten crowns." "Well," answered the prince, "I shall enquire whether this be a fact, or whether you tell me a falsehood to excuse your indolence." The prince, upon enquiry, was convinced of the truth of the smith's assertion, and he sent him the ten crowns the day following. The smith purchased the requisite materials: joy and gratitude gave such unusual strength to his arm, that the strokes of his hammer were heard much farther than usual.'

P. 364. ' To judge from external appearance, and also from the representation of those who have enjoyed the best opportunity of knowing, the inhabitants of Neuweid may be said to form one numerous and contented family. Industry, good order, morality, and religion, are respected; and vice never makes an accidental appearance without exciting indignation, and feeling a blush. The city is sufficiently large for all the purposes of brisk trade; but not so populous as to conceal or encourage immoralities. The enjoyments of the inhabitants are not of the most gay and lively kind; they chiefly consist in health, peace, and competence. This place affords no room for the restlessness of ambition, no place for specious eloquence, no opportunity for the exertion of those talents which have personal distinctions, or the lust of power for their object. It affords little encouragement for the display of fruitless imagination, nor would it reward with its approbation,

approbation, that class of ideas which shine like a meteor for the moment, without diffusing permanent light, or producing substantial good. But every hint that can be shapen into form for the comfort or elegancies of life; every idea that is the prototype of a something to be realized, is fostered and protected with care and with success.

‘If we contemplate this community at Neuweid, in a political point of view, it affords an example and a lesson, for both princes and people. It demonstrates that under a wise and good government, the real influence and substantial happiness of the superior, are rendered permanent, or rather *progressive*, by the progressive prosperity of the subject. It proves, that subjects will be most disposed to obedience, where they are firmly convinced that their principal is actuated by an unremitted attention to their welfare. It proves, that respectful obedience to wise and equal laws, is the source of tranquil enjoyment, and the cement of society; and it manifests, that subjects, at large, are infinitely more satisfied, and enjoy a greater portion of happiness, where they exercise a due confidence in their superiors, whose political knowledge must exceed their own, than if every man was to become his own legislator, or to be engaged in the pursuit of that species of liberty, which is mostly accompanied with the latent desire of becoming his neighbour’s sovereign; that is more eager to possess *power* than to possess competent knowledge, wisdom, and benevolence, to give it a proper direction.’

With these judicious reflections we close our extracts from these volumes; which we without hesitation recommend to our readers, as containing a great variety of amusing and interesting matter.

Or. 6.

ANTIQUITIES.

ART. II. *Nenia Britannica: or a sepulchral History of Great Britain; from the earliest Period to its general Conversion to Christianity. Including a complete Series of the British, Roman, and Saxon sepulchral Rites and Ceremonies, with the Contents of several hundred Burial Places, opened under a careful Inspection of the Author. The Barrows containing Urns, Swords, Spearheads, Daggers, Knives, Battleaxes, Shields, and Armillæ:—Decorations of Women: Consisting of Gems, penile Ornaments, Bracelets, Beads, Gold and Silver Buckles, Broaches ornamented with precious Stones; several magical Instruments; some very scarce and unpublished Coins; and a Variety of other curious Relics deposited with the Dead. Tending to illustrate the early Part of, and to fix on a more unquestionable Criterion for the Study of Antiquity: To which are added, Observations on the Celtic, British, Roman, and Danish Barrows, discovered in Britain. By the Reverend James Douglas, F. A. S. Chaplain to his Royal Highness the Prince of Wales. Folio. About 200 pa. with 36 plates and 11 vignettes. Pr. 3l. 13s. 6d. in boards. Whites. 1793.*

THE study of antiquities has in all ages engaged the attention of the learned and the curious, and, when directed to rational and proper objects, must be allowed to merit the gratitude of the public. The present author has chosen a subject connected with our history, which it seems to have been his design to elucidate; and this will assuredly

render the volume now before us more valuable to the inhabitants of this country, than those dry and unentertaining dissertations, which have no other aim than to display an useless profusion of labour and of learning.

The reasons, that have induced him to undertake this work, will however be best learned from his own preface, which, as it is short, we shall here transcribe.

• If the study of antiquity be undertaken in the cause of history, it will rescue itself from a reproach indiscriminately and fastidiously bestowed on works which have been deemed frivolous. In proportion as this study has been neglected by ancient or modern historians, authority will be found to deviate from conjecture, and the eye of reason more or less taught to discern the fable which the pomp of history has decorated; it should therefore, instead of being accounted the dreg, be styled the alembic, from which is drawn the purity or perfection of literature. The inscription or the medal are the only facts which can obviate error, and produce the substitutes for the deficiency of ancient records: when these are wanting, in vain will the human mind be gratified by the most acute investigation; incredulity will arise in proportion as the judgment is matured. By contemplating the relics discovered in our ancient sepultures, the historian may have an opportunity of comparing them with similar relics found in different places; and on which arguments have been grounded by authors who have written on the ancient inhabitants of Britain. If a medal or an inscription be found in a sepulchre among other relics, the undoubted characteristic of the customs of a people at the time of the deposit, and the superscription on the medal or the inscription evincing a low period, it will be a self evident position, that similar relics under similar forms of sepulture, discovered in other parts of the island, cannot apply to a period more remote; hence the most trifling fact will invalidate many received opinions, and history be reduced to a more critical analysis. To explore this country in all directions, to violate the sacred ashes of the dead, and which human nature must feel reluctant to undertake, to drag to light the concealed treasures of old times, were a labour beyond the capacity of one man; and as a sense of duty to his professional studies has confined the author to certain limits, much of this interesting pursuit has been left to other antiquaries, whose labours will doubtless produce a succession of discoveries, which, by degrees, will convey a great accession of light to the dark pages of history. He is, however, amply gratified, if what has been hitherto accomplished will be deemed sufficient to acquit him of those obligations by which he stands pledged to the public. No position in the work has been assumed on mere conjecture; and when deductions have been made, they have been founded on a scrupulous comparison of facts; but, free to form his own opinion, the work has been arranged under such heads, that the reader may frame his own conclusions, without any apprehension of being involved in the confusion of self-opinionated theory. All nations deriving their origin apparently from one common stock, have used in many respects the same funeral customs; but the progress of society having evidently produced many specific distinctions, they may be methodically arranged, and the identity of a people recognized.'

Mr.

Mr. D. commences his labours with a description of the small conic *tumuli*, that are frequently discovered in this island, and which, we are told, are productive, 'when neatly and correctly explored,' of many curious and valuable data.

'These, *tumuli**, it is added, 'are generally found on barren ground; on commons, moors, sometimes on parochial grounds near villages, of no great name or importance in history. When discovered on cultivated land, their cones, or congeries have been levelled by tillage; and it is only by a casual discovery with the plow, or the accidental use of the spade or pickaxe, that the contents of these interments have been found. They seldom exceed thirty-three feet in diameter; the smallest thirteen; the medium twenty-three; and the largest thirty-three. They are raised of earth, sometimes excavated from a spot of ground near the range, and sometimes very neatly fashioned, with the circumjacent sod raised from the plane; their height was originally proportioned to their circumference; but time has compressed their cones, and in many places laid them almost level to the surface of the ground. They are generally surrounded with a narrow trench, which seems to have been fashioned from a funeral superstitious custom, and not applied to the common or ordinary intent of sepulchral decoration. The cist in which the body was deposited, is not always of the same depth; sometimes it does not penetrate the native soil more than half a foot; but when the body has been sumptuously buried, it will exceed ten feet.'

Fig. 1. Plate 1. p. 3. represents an horizontal section of a *tumulus* opened on Chatham lines, in September 1779. The head of the body, which had been a male adult, was placed towards the south. The nine other figures in this plate consist of an iron spearhead, and umbo of a shield, the metal reduced to a *calx*, and liable to be disunited by the smallest pressure; an iron stud with a pin in the centre; a brass buckle; a bottle of red earth, found at the feet of the skeleton; a thin plate of iron, apparently belonging to the umbo; a knife, iron studs, and an iron sword, the blade from the handle measuring thirty inches.

The second *tumulus* examined by our author was situated at some distance from the former, and contained a variety of articles.

Fig. 9. (p. 2.) represents a silver spoon, 'ornamented with garnets, the bowl perforated, and washed with gold, which is in some places much worn off.' This is conjectured in a note, to have been a magical instrument, and it is supposed, that 'these *tumuli* relics' have been introduced into this island from the east. Several shards and pebbles, 'which are by no means natives of the chalk,' and which are supposed to have been intentionally thrown in with the body, were found here. Mr. D. considers it as not improbable, that the custom here alluded to furnished Shakespear with this line in Hamlet:

"Shards, flints, and pebbles should be thrown on her."

* They are mentioned by Richard of Cirencester as the graves of the Britons; *Sepulchrum tumulus ex coepitibus erigit.* Cap. 111. p. 8. Sect. 23, which the sequel will prove them to be, and raised about the fifth century.

'Those.

'Those persons,' he adds, 'who committed suicide, being deprived of the christian rites of burial, were perhaps interred after this manner, peculiar to the pagans.'

In *tumulus* iv (p. 4. fig. 5. and 8.) were found a glass cup, of a deep green colour, supposed to contain the *aqua magica*, and a crystal ball, also made use of in magical incantations.

Fig. 1. No. 1. p. 5. is a representation of a beautiful circular fibula, 'composed of a thin fillagre plate of gold on a plate of silver, $1\frac{7}{8}$ inches diameter, and $\frac{1}{16}$ of an inch in thickness is the whole fibula, but the gold plate does not extend beyond the four small hemispheres.'

Fig. 1. 2. and 3. No. 2. plate 5. are specimens of *sheers*, not unlike those used at present in some of our manufactures. They are supposed to have been deposited in the fifth century, and on this conjecture Mr. D. grounds an attack on 'that superficial dazzling writer, le sieur Voltaire,' who says in *Diction. Philos. chap. on Luxury*, 'the invention of scissars, or sheers, is not certainly of remote antiquity.' It is to be observed however, that Voltaire's language is so very loose and indeterminate, that it defies conviction; for who can affix any precise idea to the term 'remote antiquity?'

Tumulus xiv. The author received the drawings of the 'magnificent relics,' found in this tumulus, from a friend. The fibula, or brooch, (No. 6 and 7. Pl. 10.) is here supposed to be 'the most elegant sepulchral relic discovered in Britain.'

Under the title of *Miscellanea Antiqua* are exhibited a variety of other sepulchral relics. We shall here mention a few, found in the graves of women: (Pl. xviii. fig. 1.) a brass box containing thread, from a barrow at Shepherd's-well, or Sibertswold; (fig. 7.) a brass needle, from a barrow at Kingston; (fig. 9.) an ivory comb, and, (fig. 10.) a large indian cowry, from the range of barrows at Kingston, Burham downs, &c. Plate xx. fig. 6. represents an iron instrument to curl the hair, and fig. 10. a metal *speculum*.

The small 'campaniform barrows in clusters' are attributed to a colony of greek christians, who, in A. D. 668, came into Britain in order to instruct the saxon youth.

As the author's reasoning is at least specious, if not satisfactory, we shall here transcribe a short passage relative to this curious subject.

'If any connection can be thus applied from the discoveries in these graves, to this colony of greek christians, the difficulty to assign the relics in question to their right owners will be cleared up, and the most perfect and consistent analogy produced. This suggestion will be found as singular as it is curious, and the historic relation will assign a satisfactory reason why these *small tumuli* in clusters have been found more generally in Kent, than in any other part of the kingdom. The circular fibulae, of such singular and superior beauty to other discoveries of this nature; the glass mosaic pendant ornaments in plate xxi; the East-india shells; beads of singular workmanship; gothic art in the fibulae plate ii and xv; glass vessels similar to those described by Paulus Arringhius, in his *Roma Subterranea*, Lib. iii. c. xxii. p. 297; and which in our barrows may have served for similar purposes; and every other sepulchral relic descriptive of the same mode of inhumation among the primitive christians in the greek and roman empires, prove the relics to be of eastern origin. The affinity of the ornaments of the Morlach women in the grecian islands

to these relics, which modern travellers have proved, by the insular situation of the inhabitants, to have been preserved, without much variation, from the bysantine period to the present day, will be also a strong voucher for this conclusion. The custom of magical and superstitious ceremonies, so uncommonly prevalent in the greek islands, will also apply in the most satisfactory manner, to the undoubted discoveries of similar relics in the small conic tumuli; and which ceremonies history has produced every decisive reason for concluding were introduced among the rites of the primitive christians. Imposing arts of such influence among an unlettered and ignorant people, would readily find their value in fascinating their minds, and rendering them more open to the christian conversion. The magical use of the crystal ball, frequently found in these tumuli, were evidently brought from the east; whence Paracelsus and Dr. Dee, in the time of Charles I. were first supposed to have introduced them; but proved in the course of this work to have existed in this country ages before this period. The coin of Clovis, found in a barrow of the cluster of Siberswold (plate xx.), will introduce a chain of facts to establish a similar coincidence of customs with the french nation at this period of his enquiry, and to attest their saxon claim. This coin will also establish a similar analogy of sepulchral relics between those discovered at Tournay, so often mentioned in this work, and those which are found in this country. Ethelbert, the first saxon christian king, a descendant of Hengist, 150 years after his arrival in Britain, married the lady Bertha, daughter of Clothaire the first king of France; a pious christian princess, whom the king permitted before his conversion to adhere to her persuasion, and to entertain bishop Laidheard in her suite, which were all composed of christians. Clovis, a christian prince, the first founder of the french monarchy, died anno 511; seventy-one years before king Etheldred's conversion, which appears to have followed soon after his marriage with queen Bertha. This pendant coin, of singular rarity, adorned with a loop, therefore evinces its having been worn by a christian at this period, and supports the argument in favour of a saxon and french intercourse. From the valuable discovery of these curious coins, a period could be thus assigned to these small barrows in clusters; a proof established of their christian claim, and a sure ground discovered, on which the antiquary can raise other arguments to found a history of our more ancient barrows. The period of time we may thus recapitulate from A. D. 582, of Ethelbert the first saxon king's conversion to A. D. 742, the period when cemeteries were connected to religious edifices; hence 160 years will be the longest period of their existence, and which will be found to accord with the history of the rise of our early christian establishment.

Under the title of 'Sepulchral Remains of the Romans,' we are presented with some specimens of pottery found in this island, and in the austrian low countries, which, by their beauty of shape and exquisiteness of workmanship, cannot fail to attract the admiration of every beholder. The author on this, as on every other occasion, endeavours to draw conclusions from the analogy to be discovered between similar relics, disinterred at different places.

In the work now before us, Mr. D. has displayed great learning, and indefatigable attention; we have to lament, however, that he has occupied

occupied his leisure moments with overturning the hypotheses of others, rather than establishing any precise system of his own. The plates, which are numerous, seem to have been executed in *aqua-tinta* by himself, and convey a very correct idea of the objects meant to be delineated.

TRANSACTIONS OF SOCIETIES.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1793. Part I.* 4to. 258 p. 14 plates. Price 8s. sewed. Elmsley. 1792.

ART. 1. contains an account of two rainbows, seen at the same time, at Alverstoke, Hants, July 9, 1792. By the rev. Mr. Sturges. Communicated by William Heberden, M. D. F. R. S.—This phenomenon, Mr. S. informs us, appeared during a thunder storm, the sun shining bright, and low in the horizon towards the north-west. Each of the rainbows was attended by a secondary one, faint indeed, but still discernible. The two primary rainbows formed a curvilinear angle, of which the inferior side was the longer and the more permanent.—The observer conceives that the superiour arch was formed by the reflection of the sun from the sea, which, being at the time calm and smooth, acted as a speculum, and produced the image of the inferior bow.

ART. 2. A description of the double horned rhinoceros of Sumatra. By William Bell, surgeon in the service of the East-India company at Ben- coolen. Communicated by Sir Joseph Banks, bart. F. R. S.—The shape of this animal is much like that of the hog. The colour is generally of a brownish ash; under the belly, between the legs and folds of the skin, a dirty, flesh colour.—The head much resembles that of the single horned rhinoceros: the eyes are small, and of a brown colour. It has no appearance of armour, as is observed in the other species of this animal.

ART. 3. A description of a species of *chaetodon*, called by the malays *can bona*. By William Bell, surgeon, &c.—This fish is broad, flat, and of a lead colour: the belly is flat, white, and in some places tinged with green. The eyes are a bright yellow. The body is covered with small semicircular scales. Its length is generally about eighteen inches.—The skeleton is very singular, many of the bones having tumours of considerable size. These, in the first which Mr. Bell dissected, he supposed to be *exostoses* arising from disease; but on dissecting a second, he found precisely similar tumours in the corresponding bones. What can be the use of these tumours, Mr. B. observes, it is difficult to say: but that they are natural and not adventitious is sufficiently evident; for the fishermen informed him, that they are invariably found in this fish. They are of a spongy substance, are easily cut, and full of oil.

ART. 4. An account of some discoveries made by Mr. Galvani of Bologna, with experiments and observations on them. In two letters from Mr. Alexander Volta, F. R. S. professor of natural philosophy in the university of Pavia, to Mr. Tiberius Cavallo, F. R. S.—Galvani's experiment, on which Volta's observations are founded, was as follows.—He took a frog, and having nearly separated the back bone from the rest of the body, left the thighs attached to it only by the crural nerves, which he laid bare. The animal thus prepared he placed either in contact,

contact, or nearly so, with some metal or good conductor, or, which he found answer still better, between two similar conductors, one of which was turned towards the thighs or one of the muscles, the other towards the spine or nerves. In this position the electric fluid was transmitted through the animal, and at every spark of the conductor the thighs were violently shocked, contracting and darting forward with surprising activity.—It was this experiment, says Mr. V., which led to the great discovery of animal electricity, pertaining not only to animals whose blood is cold, but to others also. From this and some other experiments, it appeared evident to Mr. G., that the electric fluid tends incessantly to pass from one part to another in a living subject, and likewise in limbs after amputation, if they possessed but a small degree of vitality; that it tends to pass from the nerves to the muscles, and conversely; and that muscular motion is owing to this transmission of the electric fluid.—This theory, Mr. V. conceives, is to be admitted only in part; and delivers it as his opinion, founded on a variety of experiments, that the muscles are only mediately affected by the fluid—that *their* motion is entirely owing to it's action on the nerves, which, being moved by the electric current, communicate the motion to their proper muscles. To show, that it was by no means necessary to make the discharge between the nerves and muscles as Mr. G. supposed, Mr. Volta made the following experiment. He compressed with a pair of pincers the sciatic nerve a little above it's insertion into the thigh, and applied about half an inch higher a piece of metal to the nerve detached from it's adherent parts, and supported by a thread, a plate of glass, or any other nonconductor. Then placing on the pincers a Leyden phial, containing a very small charge, he formed a communication between the pincers and the piece of metal; and though the charge was not sufficient to produce the smallest spark, it convulsed the muscles of the leg and thigh.—That the baring of the nerve is not necessary to produce these convulsions, Dr. V. shows by the following experiment. He applied a piece of tin foil to the back of a living frog, and a piece of money (for the metals must be different) under it's belly, and by forming a communication excited the same convulsions, though not so forcibly as when the nerve was bare. Similar effects were in the same way produced in birds, hares, dogs, and other small quadrupeds; nay, what is more surprising, in detached muscles and parts of muscles.—From a variety of experiments of this nature, Dr. V. apprehends, that all animals, which have distinct members, distinct articulations, with muscles proper for the motion of those muscles which are called *flexors*, are subject to such electrical influence; but that worms and other insects, which have a vermicular motion, and have no sufficiently distinct members and articulations, are not similarly affected by it.—He proceeds to advance a theory, of the truth of which, he says, he entertains but little doubt. It is—that all those muscles, over which the will has any power, are capable of being convulsed by the electric fluid: but that those muscles, over which the will has no direct power, as those of the ventricle, intestines, &c. are not affected by it, when employed as already mentioned, that is, by small shocks of artificial electricity, or by the feeble current produced by different pieces of metal.—In confirmation of this theory he says, that a piece of muscular flesh, cut from the thigh of a lamb, killed about half an hour before,

though

though insensible to every mechanical and chemical stimulus, was powerfully affected by the electric fluid—and that on the contrary the heart fresh torn from the animal resisted the influence of the metallic coats, and remained perfectly insensible.—The article is concluded with a few experiments, tending to support the author's hypothesis.

Art. 5. *Further particulars respecting the observatory at Benares, of which an account, with plates, is given by sir Robert Barker, in the 67th vol. of the Philosophical Transactions. In a letter to William Marsden, esq. F. R. S. from John Lloyd Williams, esq. of Benares.*—With respect to this observatory, Mr. W. informs us, that the bramins, who attended him, were all of opinion that it had never been, and was indeed incapable of being used for any nice or accurate observations. It seems to have been erected more for ostentation than the advancement of astronomical science. The construction of the equinoctial dial is somewhat curious. Mr. W. describes it thus :

P. 47. 'It is 'a circular stone, fronting north and south, but inclining towards the south. The diameter of the south face is 2 feet $2\frac{1}{2}$ inches, a perpendicular line falling from the top will give one foot distance from the bottom of the inclined plane. In the south front of this stands a small stone pillar, distance 3 feet 8 inches; a line drawn from the centre of this dial to the point on the top of the pillar, will, by its shadow, give the time of the day. On the *nadir* side of this dial, the stone is 4 feet 7 inches diameter; on the centre of which is a small iron stile, with a hole in it, perpendicular to its plane; and in the perpendicular line of the chord are placed two small irons. A line passing through the hole in the stile, and each end applied to the forementioned irons, gives a shadow, which denotes the hour, &c.'

Art. 6, 7. *Contain some observations on the comet discovered in 1793, by the rev. Edward Gregory, M. A. rector of Langar, Nottinghamshire, and the rev. Neville Maskelyne, D. D. F. R. S. astronomer royal, and other observers.*—This comet Mr. G. observed, for the first time, on the evening of the 8th of January 1793, before the expiration of twilight. It appeared then like a star of the second magnitude; but hazy and indistinct. When night came on, it's real character was easily perceived, the coma being of a white light, hazy, and ill defined. There was as yet no *nucleus*, or any appearance of a tail; but after it had passed the meridian under the pole, and had ascended to a considerable altitude, Mr. G. observed a faint, but sufficiently evident, tail, and discovered also that it had increased it's right ascension and polar distance. On the 10th, 11th, and 12th, the tail was brighter. It's greatest right ascension, as observed by Mr. Gregory, was on Jan. the 11th $10^{\circ} 6' 59'' 0''$ —it's least, observed by Mr. Step. Lee, on 14th $0^{\circ} 18' 12'' 0''$ —it's greatest declination was on 11th Jan. $71^{\circ} 1' 42''$ N.—it's greatest declination S. was on 7th Feb. $4^{\circ} 41' 11''$ —it's greatest long. was on 8th Jan. $7^{\circ} 2' 29' 3''$ —it's least on 18th $1^{\circ} 3' 45' 36''$ —it's greatest lat. was on 11th Jan. $76^{\circ} 9' 8''$ N.—it's greatest S. lat. was on 7th Feb. $18^{\circ} 50' 1''$.

Art. 8. *Account of the method of making ice at Benares. In a letter to William Marsden, esq. F. R. S. from John Lloyd Williams, esq. of Benares.*—This memoir is introduced with observing, that in tropical regions the boiling of water is generally supposed to be previously necessary

necessary to it's congelation.—This hypothesis Mr. W. opposes from nine years experience, having repeatedly seen large quantities of ice formed without any such preparation, even when the thermometer stood as high as 40°.—The method of making ice at Seerore, near Benares, Mr. W. describes thus :

P. 57. ' A space of ground of about four acres, nearly level, is divided into square plats, from four to five feet wide. The borders are raised, by earth taken from the surface of the plats, to about four inches ; the cavities are filled up with dry straw, or sugar-cane haum, laid smooth, on which are placed as many broad shallow pans, of unglazed earth, as the spaces will hold. These pans are so extremely porous, that their outides become moist the instant water is put into them ; they are smeared with butter on the inside, to prevent the ice from adhering to them, and this it is necessary to repeat every three or four days ; it would otherwise be impossible to remove the ice without either breaking the vessel, or spending more time in effecting it than could be afforded, where so much is to be done in so short a time. In the afternoon these pans are all filled with water, by persons who walk along the borders or ridges. About five in the morning, they begin to remove the ice from the pans ; which is done by striking an iron hook into the centre of it, and by that means breaking it into several pieces. If the pans have been many days without smearing, and it happens that the whole of the water is frozen, it is almost impossible to extract the ice without breaking the pan. The number of pans exposed at one time, is computed at about one hundred thousand, and there are employed, in filling them with water in the evenings, and taking out the ice in the mornings, about three hundred men, women, and children ; the water is taken from a well contiguous to the spot. New vessels, being most porous, answer best.'

Art. 9. *Account of two instances of uncommon formation, in the viscera of the human body.* By Mr. John Abernethy, assistant surgeon to St. Bartholomew's hospital. Communicated by sir Joseph Banks, bart.—The peculiarities of the first case consisted in an uncommon transposition of the heart, and distribution of the blood-vessels, together with a very strange, and as Mr. A. believes, singular formation of the liver. The subject was a female infant, measuring two feet in length, and, as was conjectured, about ten months old. The muscles of the child were large and firm, and the appearance of the body strongly indicated, that, when alive, it possessed great vigour of constitution. The situation of the heart was reversed : it's basis was placed a little to the left of the sternum, while the apex extended considerably to the right, and pointed against the space between the sixth and seventh ribs. The aorta, after it had emerged from the posteriour, or what is in other subjects the left ventricle of the heart, extended it's arch from the left to the right side ; but afterwards pursued it's ordinary course. The inferiour aorta gave off the cœliac, which as usual divided into three branches : however that artery which was distributed to the liver appeared larger than common : it exceeded, by more than one third, the size of the splenic artery of this subject. This was the only vessel which supplied the liver with blood. The liver was of the ordinary size ; but had not the usual inclination to the right side of the body. It was situated in the middle of the upper part of the abdomen, and nearly an equal portion

tion of the gland extended into each hypocondrium. The intestines did not contain much fecal matter, but it was deeply tinged with bile. No cause was discovered to which the child's death could be assigned.

The peculiarities of the second consisted in an uncommon formation of the alimentary canal, measuring in a body four feet three inches long, no less in diameter than three inches, its dimensions being at the same time nearly equal in every part. The matter with which the canal was distended was of a grayish colour, of a pulpy consistence, having little fœtor, and quite unlike the usual fecal contents of the large intestines.—The length of the colon was extraordinary. It ascended, as usual, to the right hypocondrium, and then was reflected downward to the pelvis; it reascended to the left hypocondrium, and then pursued its usual course. The subject contained scarce any small viscera, and these with the stomach lay perfectly collapsed. The utmost length of the intestinal tube, instead of measuring about twenty-seven feet, measured only six. The patient died, as Mr. A. supposes, from a want of intestinal evacuation. The description of the first case is accompanied with plates, representing the structure and situation of the parts.

Art. 10. *An account of the equatorial instrument.* By Sir George Shuckburgh, bart. F. R. S.—This memoir is one of the most valuable in the collection, and we regret exceedingly that we cannot abridge it for the benefit of our readers: but as a description of the instrument without plates would be almost unintelligible, we must refer the curious in astronomical mechanism to the volume itself. To the description are subjoined seven tables, for the purpose of clearing observations from the effects of parallax and refraction.

Art. 11. *Additional observations on the method of making ice at Benares.* In a letter from John Lloyd Williams, esq.—There is nothing in this article which merits particular notice. To the end of the volume is annexed, as usual, the meteorological journal of the weather for 1792.

Y.

NATURAL PHILOSOPHY.

ART. IV. *A View of Nature, in Letters to a Traveller among the Alps. With Reflections on atheistical Philosophy, now exemplified in France.* By Richard Joseph Sullivan, Esq. F. R. S. and F. A. S. In Six Volumes. 8vo. 2928 p. pr. 1l. 16s. in boards. Beckett. 1794.

THE voluminous work, here presented to the public, was undertaken, as the author informs us in his preface, principally with a view to expose the fallacy of the atheistical philosophy, and to show how little support its advocates can derive, either from physics, when well understood, or from metaphysics, when cleared of extravagancy. This object is also expressly pointed out in the title, and with a particular reference to recent occurrences. It must not, however, be inferred from this account, either that the work has any concern with temporary politics, or that it is to be considered merely in the light of a new contribution to the enormous pile, which encumbers the magazines of learning, under

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the head of theological controversy. The author's plan is much more comprehensive. It embraces almost the whole field of philosophy, both physical and metaphysical, and presents before the reader, in the easy and pleasant form of epistolary correspondence, a summary of the principal doctrines which have been taught by modern philosophers in various branches of science; at the same time occasionally entertaining him with episodic excursions, which could not so properly have found a place in a systematic work.

In so extensive an undertaking as this, it was not to be expected that the author should rely entirely upon his own powers. *Science*, as he justly remarks, is only a continual accumulation of knowledge from the contribution of individuals. He has therefore very reasonably thought himself at liberty to gather up materials, from every quarter to which he has had access; and has not judged it necessary, through a mere affectation of novelty, to depart from the language of the writers he has consulted. The work is, however, by no means a mere abridgment, or digest of the opinions of others. The author has inquired diligently, and thought closely, and he gives the result of his speculations with the freedom and ease, and at the same time with the accuracy and depth, of a master in science. In those parts of the work where he communicates his own conceptions, he appears more concerned to express them clearly and forcibly, than to cloath them with studied ornaments; but the native vigour of his fancy, and ardour of his feelings, give throughout a lively and interesting air to the composition, and not unfrequently embellish it with original graces.

The scientific treasures of this work are so copious and various, that it would be altogether impracticable for us to draw up an analysis of the whole. Yet our plan requires, that we endeavour to give our readers some information concerning the contents of these volumes, and the kind of instruction or entertainment they are intended to afford. The several subjects, on which Mr. Sullivan treats, may be classed under the four heads, of physics, antiquities, metaphysics, and theology. In the present article, we shall chiefly confine our attention to the first of these divisions.

Five introductory letters are employed in stating the author's design of counteracting those early prejudices against religion, which are often contracted in travelling; in expressing his sentiments on the value of philosophical studies, and the practicability of pursuing them in the midst of active life; in representing the dignity and importance of the study of nature; and in describing the state of mind with which it should be pursued.

Contemplating the varied surface of the globe, as an object which at once excites admiration, and invites inquiry, the author first adverts to the question, which has so much interested the attention of philosophers, concerning the formation of the earth, and examines the principal hypotheses which ingenious men have framed for the solution of this problem. An outline is given of Burnet's, Whiston's, Woodward's, Le Cat's, and Buffon's theories; and judicious remarks are added to show the insufficiency of each.

each. On that part of Buffon's system, which supposes the earth to have been originally in a state of liquefaction, Mr. S. makes the following ingenious remarks. VOL. I. P. 59.

' In regard to the vitreous state of the globe, all its parts speak so loudly against this doctrine that it is almost unnecessary to descend to particulars. In what manner could the calcareous and vegetable matters have so accumulated in the bowels of the earth, had it been originally vitrescent? Or how could the innumerable strata of other heterogeneous substances, so regularly and so effectually have fixed themselves in the very heart of this glassy matter?

' If every thing indeed we see, and every thing we do not see; if all the earth, the mountains, the rocks, the stones, the trees, the flowers, all were originally of the substance of glass, the human frame itself must likewise have been of glass: man and beast must have been of the consistency of a bottle. A whimsical idea this, but still one for which Buffon, had he warily looked about him, would have found a solution. Becher was, many years before him, perfectly acquainted with animal glass. He tells us in unequivocal terms, "*Homo vitrum est, et in vitrum redigi potest, sicut et omnia animalia.*" He regrets that those nations who drank out of the skulls of their enemies, had not been acquainted with the art of converting them into glass. He even shews that it would be possible to form a series of one's ancestors in glass, in like manner as you could have them in statuary. "A skeleton of nineteen pounds," says he, "burned, affords five pounds of phosphoric glass." But the fact is, that granites and flints cannot be formed by fire. "I will allow," says Bergman, (and whose authority is greater than Bergman's?) "that chrystals may be produced by the dry method, and I know several ways of obtaining them both by fusion and sublimation; but I can never be persuaded that the zeolite has been produced by the assistance of fire: or that a granite, which consists of clear quartz chrystals, solid feld spar, and mica, could have been able to support a fusion without the quartz bursting or becoming opaque; or the feld spar becoming soft and liquid, which it even does in a weak fire.

' As to flints, it was for a long time, and by many, as well as by Buffon, supposed that they were the production of fire, and of a sudden condensation. It was even averred, that flints could be artificially made by a process of fire; and the truth of the opinion was rested on flints never having been found to contain petrifications, or the marks of any organized body. But, on better observation, the reverse is found true; for nothing is more common in cabinets, than flints containing not only petrifications, but even marks of organized bodies, surrounding the petrifications. Moreover, not the smallest trace of the action of fire is ever to be discerned, either in the flints themselves, or in the substances which contain them. On the contrary, calcareous substances are in general found where flints are embedded; which is of itself an unequivocal and satisfactory confirmation of their formation in water. "Madrepores, and fossil shells, with other calcareous matters," says Rome de l'Isle, "form themselves into

flex, in proportion as the fixed air, which is a constituent part of their substances, is disengaged by some other acid, and is replaced by that acid. Hence quartz, agate, flex, and flint, according to the degree of homogeneity, which the aggregate of the new combination has acquired. Nor is it uncommon to find a shell the nucleus or the mould of a flex; the interior part filled with crystallizations of quartz; and the surrounding mass, a common agate or flinty substance." "In the neighbourhood of Beauvais in France," says Monnet, "flex is to be found in abundance, exhibiting all the marks of the different passages de la craie, a l'état de la pierre a fusil. I express myself so," says he, "because I think it cannot be doubted that chalky or calcareous matters, are those from which flex is formed." Cronstedt is of the same opinion.'

Mr. Raspe being introduced as an opponent to Buffon, his notion concerning the formation of islands and mountains is considered; De Luc's doctrine of primordial and secondary mountains is stated; and the opinions of Mr. Pallas, of sir W. Hamilton, and Barelli, on the volcanic formation of mountains are examined. A summary view is next taken of Whitehurst's, and Dr. Hutton's theories; and it is in conclusion pronounced, that the great problem, concerning the manner in which the earth was formed, remains still unsolved, and is not to be solved by man.

The subject next discussed is the ancient doctrine of atoms; their infinite divisibility is questioned; the existence of the powers both of attraction and repulsion, as essential properties of matter, is maintained; and Newton's doctrine of *vis inertia* is vindicated.

After some general remarks on the elements, and on the opinions of the ancients, of the cartesian, and of other modern philosophers concerning them, fire, air, water and earth, are treated of distinctly, and at large. Concerning *fire*, it is inquired, whether it be a primary substance, or the mere effect of motion, and whether light and fire be the same. The rays of light projected from the sun are supposed to perform a perpetual circulation. The notion of an internal fire in the earth is examined; and it is maintained, that the element of fire, in a fixed state, pervades all nature.—Of *air*, the principal characters are described; the causes of its elasticity are inquired into; the constituent parts of the atmosphere are considered; and various observations are made upon the phenomenon of winds. The different kinds of air, or permanently elastic fluids, are distinctly treated of, and their effect in the operations of nature well explained. On this curious subject we shall extract our author's account of the reciprocal action of plants and animals on air, and the benefits arising from each. VOL. I. P. 266.

'Odour, the old chymists said, was an indication of that which modern chymists have proved to be phlogiston. The most delicate flower, as I have already observed, considerably injures air. For instance, nothing is sweeter than a rose, and yet the effluvia from a rose are far from being favourable to the air in which they are confined. In a certain quantity of atmospheric air, the air they would yield would be so noxious, that an animal would immediately expire in it. And hence the odours which arise
copiously

copiously from bodies, without diminishing their weight, may be supposed to be occasioned, not by an actual diffusion of the substance, but by the modification of the more subtle phlogistic spirit which is continually passing through their pores. But many of the discharges, especially from the surface of the body, and from the lungs, are, even in the most healthy persons, in a state not very remote from putrefaction; but in persons labouring under disease, they are still of a more noxious nature*. Nor are we to stop even here. Fresh meat, even without the least sign of putrescency, phlogisticates common air to a great degree, and in a very short time. This inflammable air, or phlogiston, (for, like ice and the vapour of water, they are one and the same substance) is rendered pure and wholesome, by that which, in a state of decay, is equally, if not in a superior degree, deleterious, I mean the vegetable kingdom.

* Animal substances have at all times a strong disposition to putrefaction, while the tendency to it in vegetables is slow; and the reason probably is, that the air in animals is mostly inflammable, but that in vegetables fixible. However this may be, it is an indisputable fact, that putrid air is rendered wholesome by the means of vegetation perfectly in health, and the plants growing in situations natural to them†. The noxious effluvium, or phlogiston, is in some measure extracted from the air by means of the plants, or the phlogiston of the air unites with their exhalations, and they thereby render the remainder more fit for respiration. They, in short, imbibe the superabundant phlogiston; for fluid fire, as well as fluid air, is imbibed by plants in their growth.

† In the whole œconomy of nature we in this manner see, that one substance purifies another. Thus fire purifies water. It purifies it by distillation, when it raises it in vapour, and lets it fall in rain; and farther still by filtration, when keeping it fluid, it suffers that rain to percolate the earth‡. Animal substances, when mixed with earth, and applied as manure, are converted into sweet vegetables; and putrid substances, mixed with air, may in the same manner be supposed to have a similar effect; but flowers and fruits, we have already observed, and even the roots of plants, when kept out of ground, generally yield bad air, and contaminate the atmospheric air, especially in the night. Yet, the leaves of these plants, while growing, struck by the rays of the sun, are sources whence exhale a continual torrent of pure air, destined to renovate the atmosphere.

‡ Plants, as I have already explained, begin to yield dephlogisticated air a few hours after the sun has made his appearance, and cease, in general, with the close of the day. In a clear day, they yield more than when it is cloudy. It is also greater when the plants are more exposed to the sun, than when they are situated in shady places. From all which it is demonstrable, that the damage done by plants in the night-time, is more than coun-

* * Adair.

† Priestley.

‡ Ibid.

terbalanced by the benefit they afford in the day-time. By a rough calculation, it has been found that the poisonous air, yielded during the whole night by any plant, could not amount to the one-hundred part of the dephlogisticated air, which the same plant yielded in two hours in a fine day. Plants, in themselves, do not generate dephlogisticated air, they merely filtrate the common air, and separate the phlogiston from it; which phlogiston is absorbed by the plants, and incorporated into their nature. In this operation they do just the contrary of what is performed by animals: they in their vegetation absorb phlogiston from the air; whereas animals, by their respiration, separate the phlogiston from the bodies, and give it to the air. Hence it is that, phlogiston being one of the principal nutriments of vegetables, vegetation is so strong in the neighbourhood of large towns; for large towns, from the number of fires, the breathing of multitudes, and various other phlogistic processes, send into the atmosphere a prodigious quantity of phlogiston, which being afterwards precipitated, or caught by the leaves, gives them a vigour and growth greatly superior to those in the country; of this you may easily be convinced by experiment: for, put two vegetables under glass jars, as nearly alike as possible, and serve the one with phlogisticated, and the other with atmospheric air, the former you will find shall be strong, healthy, and considerably grown, while the latter shall have lost its colour, be yellow, sickly, and drooping.

In treating on water, Mr. S. explains it's general properties; compares it's fluid and solid states; inquires whether water be a simple element; and examines into the nature of fluidity. He next considers it as formed into a mass in the ocean; and treats of it's saltiness, it's depth, and it's supplies. Halley's theory of the origin of rivers is examined, and found liable to material objections: and it is conjectured, that rivers may be derived from subterraneous waters by attraction, or by evaporation, forming with the ocean a perpetual circulation.—Dr. Hamilton's theory of the ascent of aqueous vapour by solution; Mr. Eeie's, by the electrical fluid; and De Luc's, formed on the mutual convertibility of air and water, are stated and examined. The origin of glaciers is explained, and upon the grounds of their regular increase and decrease at the poles, a theory of the tides is supported, as more satisfactory than the newtonian from the lunar influence. This speculation, in which the author follows St. Pierre, we apprehend, will be generally thought more ingenious than conclusive.—Under the general head of earths, stones, metals, and semi-metals, are distinctly examined, and their formation is ascribed to crystallization by water. The author here reverts to the subject of the formation of mountains, and enumerates many curious facts to prove, that the present continents were formerly covered by the ocean, and that some mountains are coeval with the world, others are formed from marine productions. A part of what is here advanced upon this curious subject we shall copy. VOL. I. P. 489.

The number of sea shells found in a fossil, or in a petrified state, is so amazing, that were it not for this very circumstance,
we

we never should have had a proper idea of the surprizing quantity of those animals, to which the ocean gives birth: they appear in masses like mountains; in banks of 100, and 200 leagues in length; and from 50 to 60 feet thick*. Lime stone, marble, chalk, marle, &c. together with various others, owe their origin to shells. Nay more, I will venture to affirm, says Buffon, that shells are the medium employed by nature in the formation of almost all stones. Many fishes inhabit the deepest parts of the ocean, and are never thrown upon the coasts; these are termed *pelasgi*. Those thrown upon the coasts, are called *littorales*. The *cornu ammonis* probably belongs to the former: for these animals, the *cornua ammonis*, are no longer found in any of our seas. Shells are sometimes found more than 1000 feet below the surface; and on the top of the mountain called *Le haut de Veron*, which is elevated more than seven thousand feet above the level of the sea, fragments of petrified oysters have been found. Chalk, says Monnet, occupies a space of more than 600 miles in Picardy, Boullonnais, Artois, French Flanders, and Soissonnais; and often a depth of more than 400 feet. Nor is it unworthy of remark, says he, that chalky countries are almost always lower and less mountainous than other countries; that their valleys are less profound, though they are larger and more spacious. A distinction of course ought to be made between positively chalky, and simply calcareous countries. Another remark, no less worthy of attending to, he further observes, is, that chalky and calcareous substances, almost always affect an horizontal direction, whereas schistus affects an oblique, or a perpendicular direction.

* How natural and satisfactory, therefore, is the conclusion of mons. de Saussure, that it is more than probable, though at a considerable depth below the surface of the lake of Geneva, that the calcareous beds of *mount Jura* unite to those of *Salève*, and the first chain of the Alps.

† Elevations, consisting chiefly of clay, sand, or gravel, are called hills; those that consist chiefly of stone, are called mountains, as they are the chief repositories of minerals, and particularly of metallic ores. That the formation of these mountains preceded that of our present races of vegetables and animals, is justly inferred, as we have above noticed, from their containing no organic remains, either in the form of petrification or impression; from their bulk, extension and connexion, which seem too considerable to be ascribed to subsequent causes; and from their use and necessity for the production of rivers, without which, it is hard to suppose the world had existed at any period, since the creation of animals. Granites were formed by crystalization‡. This operation probably took place when the various species of earths, already dissolved or diffused through the mighty mass of the waters, were disposed to coalesce; and among these, the siliceous must have been the first, as they are the least soluble: but as they have an affinity to other earths, with which they

* * Buffon.

† Kirwan.

were mixed, some of these must also have united with them in various proportions, and thus have formed in distinct masses, the fels-par, shoerl, and mica, which compose the granite..

‘ Calcareous earth enters very sparingly into the composition of this stone; but it is found in shoerl, which is frequently a component part of granite. Quartz can never be supposed to be a product of fire, for in a very low heat, it bursts, cracks, and loses its transparency; and in the highest we can produce, it is infusible, so that in every essential point, it is totally unlike glass, to which some have compared it*. As granite contains earths of every genus, we may conclude, that all the simple earths are coeval with the creation. Their simplicity, however, may be only relative to the present state of our knowledge; for water itself, as we have seen, though it undoubtedly dates from the creation, is by late experiments said to be a compound: a miracle, to avail myself of an expression of Burnet, not less striking, the turning of air into water, than the turning of water into wine.

‘ Mountains, which consist of lime stone or marble of a granular or scaly texture, and not disposed in strata, seem also to have preceded the existence of our present animals; for no organic traces are found in them. Also those that consist of stones of the argillaceous genus, and of the compound species of the siliceous genus, seem to be primæval, as they contain no organic remains: these often consist of parallel strata of unequal thickness; and the lower are harder and less thick than the upper; whence, the lower seem to have been first formed, and the upper, later. They are the principal seat of metallic substances, whose ores run across the strata in all directions, hence they are by the french called *montagnes à flons*. Coal is never found in them. Alluvian mountains, as they are denominated, are evidently of posterior formation; as they contain petrifications, and other vestiges of organic substances; and are always stratified.

‘ Granite is considerably interesting, from the beautiful works of which it is the constituent matter; from its great age, and from the principal part it acts in the composition of the globe †. It is likewise greatly interesting, from the nature of its structure, and from the few lights we have in regard to its nature and formation. Of this species of rock, the matter of the most elevated mountains is composed, such as the central chain of the Alps, the Cordelliers, Imäus, Caucasus, &c. It is never found seated on slate, or on calcareous stone. On the contrary, slate and calcareous stone are frequently found seated on granite. Hence granites carry the just title of *primitive mountains*; while those of slate and calcareous stone, are qualified with that of *secondary mountains*.’

Pursuing the same subject at the opening of the second volume, Mr. S. supports the opinion, that the mountains of granite, or primary mountains, were probably produced by crystallization

* Kirwan.

† De Saussure.

within the ocean when in a fluid state.—The consideration of the different state of the atmosphere at different heights of mountains, leads our author to the subject of electricity. In explaining it's nature he maintains, that phlogiston, fire, and the electric fluid, are modifications of the same element. The various operations of this fluid in the atmosphere are described, and it's influence on plants and animals is considered. After some general observations on the experimental method of philosophizing, the author passes on to the consideration of the phenomena of the loadstone, and the theories by which they have been explained; and shows wherein they resemble, and wherein they differ from electricity. The question concerning the impenetrability of matter is next considered; and the imperfection of our knowledge of the elementary parts and primary agents in nature is acknowledged.

The formation of combustible matters within the bowels of the earth is the next subject in discussion; their distinct characters are enumerated, and their powerful action within the earth described. The very ingenious and original observations, which are made upon this subject, we cannot pass over without a quotation. VOL. II. P. 115.

‘The conjoint operation of fire and water is tremendous. Fluids, you know, are raised to a boiling state, when the matter of fire passes with such rapidity and force through their substance, as to be superior to the pressure of the air upon their surface; and when this point is gained, the fire having nothing further to resist it, the heat never rises higher; so that all fluids have a certain fixed degree, at which they boil. Water will not boil (except in some particular cases) but with an heat of 212 degrees. Yet, when the pressure of the atmosphere is almost entirely removed in the vacuum of an air pump, water will boil with an heat not exceeding 95 degrees, or 117 degrees below the heat required in the open air: and hence it appears, that fire and air act as antagonists in the operation of boiling*.

‘Water in vapour, occupies 1400 times more space than in fluidity; and by the same degree of heat is rarefied 14,000 times, while air is only rarefied two-thirds†. Its spring and elasticity, consequently, are such as to produce dreadful explosions when pent up. Even in mechanics, we see it is used to move the heaviest bodies. It favors combustion, and hence Boerhaave looked upon flame to be principally formed of water. At Geyser, in Iceland, says Van Troil, one sees within the circumference of three miles, forty or fifty boiling springs together, which seem to proceed all from the same reservoir. In some the water is perfectly clear; in others, thick. The water spouts up from all, some continually, others at intervals. The altitude of one of these spouts, measured by a quadrant, was ninety-two feet. The force of the vapours which throw up this water, is excessive; it not only prevents the stones which are by way of experiment thrown into the opening, from sinking, but even throws them up to a very great height together with the water.

* Philosophy of the Elements.

† Philos. Transact.

‘But,

‘ But, if while acting by itself it is thus powerful, how irresistible must it be, when it comes in contact with metals in fusion in the bowels of the earth. An explosion then immediately takes place, and the parts of the metal are scattered in all directions. The force with which this steam can act, is indeed wonderful. About 60 years ago, during the operation of casting some brass cannon, in the presence of a number of spectators, the heat of the metal of the first gun drove so much damp into the mould of the second, which was near it, that as soon as the metal was let into it, it blew up with the greatest violence, tearing up the ground some feet; breaking down the furnace, unroofing the house, and killing many people on the spot. Thus, as it has been related, the explosion was like thunder; and the force was equal to the noise; for the matter was scattered by the blast, as dust would be before the wind.

‘ So apparent a reason for some of the phenomena of nature, did not fail to strike the minds of reflecting men, and to point out to them the way of satisfactorily explaining difficulties of no inconsiderable stubbornness. It is found by experience, says Burnet, that water, so gentle in itself when undisturbed, flies, when it falls amongst liquid metals, with an incredible impetuosity, and breaks, or bears down every thing that would stop its motion and expansion. This causes the marvellous force of volcanos, when they throw out stones and rocks. This explosion is made by the sudden rarefaction of sea waters, which fall in receptacles of molten ore, and ardent liquids within the cavities of the mountains; and thereupon follow the noises, roarings and eruptions of those places. Volcanos, says he, are always in mountains, and generally, if not always, near the sea; and when its waters by subterraneous passages, are driven under the mountain, they meet there with metals, and minerals dissolved, and are immediately rarefied, and, by way of explosion, fly out at the mouth or funnel of the mountain, bearing before them whatsoever stands in their way.

‘ The explosion and eruption of the various matters of a volcano, proceed indeed in all probability, from the access of a large quantity of water, which either enters through some crack in the bottom of the sea, or from sources in the earth*. If the mass of water so admitted, be sufficiently great, it will extinguish the subterraneous fire; if not, it will suddenly be converted into vapour, whose elastic force is known to be several thousand times greater than that of gunpowder. But, as I have already said, the contact of water with metals is that which probably produces the most tremendous effects. If we consider the immense quantity of matter thrown up at different times by volcanos, without lessening their apparent bulk, what frightful hoards of both fire and metals, in readiness for the accession of water, must we not suppose accumulated in the internal parts of the globe. The chymical examination of the volcanic matters thus ejected, proves that iron

* * Kirwan.’

makes from one-fifth to one-fourth of their whole substance. How enormous the quantity, therefore, of this metal, or at least of the stones in which it is contained.'

The author goes on to account for earthquakes, partly from internal fires, and partly from electricity; the cause of volcanic eruptions are more particularly explained, and the history of the formation of basaltes is given. These ingenious speculations are concluded by further reflections on the great and general convulsions, which have taken place in nature, in which a perpetual circulation of elements is maintained.

The next subject, to which our author turns his attention, is the age of the world; the traditionary account of which is shown to be uncertain. The æra of the creation, he is of opinion, is not to be ascertained by the mosaic history, which is not intended to be philosophical but popular, and probably in part symbolical. In confirmation of this opinion, it is remarked, that much of the language of scripture must be understood as symbolical; and that the free use of reason is necessary in interpreting the scriptures, on account of the popular manner in which they are written, and the variations which time has occasioned in the sacred books. A deluge, it is shown, was believed in the most remote periods of antiquity; but it is ascertained, that it is not necessary, from the language of scripture, to suppose it universal, and that many considerations prove it to have been partial. VOL. II. P. 252.

'The farther we penetrate into antiquity, the stronger are the symptoms of the belief of a deluge. The remembrance of such a disaster entered into the plan of all religions. The striking similitude between the ideas of the scandinavians and chaldeans, on the origin, and the end of the world; the traditions found in America, amongst the inhabitants of Florida and the Brasils, which are the same with those of the japanese; prove, that the same misfortunes have befallen those countries, so widely asunder. All the plains of Syria, says Melo, were formerly laid under water. Plutarch, Ovid, and other mythologists, describe the deluge of Deucalion, which happened, they say, in Thessaly, about 700 years after our epoch of the universal deluge. It is said, there was one in Attica 230 years before that of Deucalion. In the year of Christ 1095, a deluge in Syria drowned a prodigious number of people. In 1164, a deluge in Friezeland covered the whole coasts, and destroyed the greatest part of the inhabitants. And again, another inundation happened in the same countries in 1218, in which upwards of 100,000 men are said to have lost their lives. But the fate of Callao, as it has been one of the most recent, has been the most accurately described to us. Lima continued in great splendor until the year 1747, when a most dreadful concussion of the earth happened, which entirely devoured Callao, and the port belonging to it; and laid three-fourths of the city level with the ground. Nothing can be conceived more terrible than the destruction of Callao. Of all the inhabitants, one man, and one man only, escaped. The people ran from their houses in the utmost terror and confusion. The struggling wretch who survived, heard a cry of *miserere* rise from all

all parts of the city. But all was immediately hushed. The sea rushed in and overwhelmed it. The inhabitants were buried in its bosom. All was silent as the grave.

It has been remarked, that some species of disputants, as some species of combatants, though possessed of no great valour, will yet fight excellently behind a wall: thus a man of tenacity, and strongly prejudiced, will be both fierce and rugged behind a text of scripture; but, in the open fields of reason and of philosophy, he will be gentle and tractable as a lamb. This is a position, uncontroversial in some points, but in others, I should suppose much to be doubted. In Genesis, the account given us by Moses of the deluge, is short and plain. He says, "All the fountains of the great deep were broken up; and the windows and flood-gates of heaven were opened: and the rain was upon the earth, forty days and forty nights." These were the two grand sources of the deluge. Yet, one of these sources has been supposed more than sufficient for the purpose. Philosophers, say the advocates of this opinion, are puzzled to find water enough for an universal deluge. To assist their endeavours it has been remarked, that were all the water precipitated which is dissolved in the air, it might probably be sufficient to cover the surface of the whole earth, to the depth of about 30 feet. But this is physically erroneous; for should all the water in the atmosphere be in a moment condensed, it would be very far from being able to cause a general deluge. The calculation is to be made*. While suspended in the atmosphere, we must look upon the water to be rarefied. The atmosphere itself, weighs only a column of water from 32 to 33 feet. Thus, supposing it all water, it could not furnish more than this quantity. Allowing, therefore, the whole atmosphere to be water, and that it should have betaken itself to the lowest situation,—to the sea; and allowing also the sea to be a moiety of the globe; the whole of these waters thus collected together, would not elevate the general level of the ocean more than 66 feet. How inadequate this to an universal deluge!

But there is a prodigious annulus encompassing Saturn; and why might not there have been one round our earth, for ab esse ad posse certissime valet consequentia? Why may it not likewise be supposed, that the vapours of the earth fermenting into inflammation, and expanding by rarefaction at the grand period of the deluge; by their elastic pressure on the subterraneous waters, should have forced those waters upon the surface? The surrounding ring, attracted by the nearer approach of the waters of the abyss, would of course have instantly poured down with waters of the atmosphere, and thus the cataracts and windows of heaven would have been opened. In the mean time, the earth would have shook and trembled. Subterraneous eruptions would have distorted her strata in all directions; would have exchanged surface for core; and mountains for vallies. Earthquakes, volcanos, and convulsions, would have universally

* * De Luc.*

taken

taken place, and, in short, thus the ruin would have been completed. The two brothers Sheutzers again conceived the matter differently. They dissented from all complicated action;—they imagined that the motion of the earth, on its axis, was suddenly stopped by the supreme will; and that the waters, from the continuation of the force of their movement, at once spread themselves with violence over the earth: and by this, they persuaded themselves, they had explained all the phenomena of the deluge; even how the oriental plant was transported, and could find its way into Saxony.

‘ If the universality of the deluge be insisted on, I will acknowledge, that unless we allow a creation and annihilation of waters; or the bringing down vast quantities from something which no longer exists, and which must have again been caught up by some no longer existing, subsequent attraction, no such universal deluge could have happened to this globe; nor could the face of nature have been restored to the state it appears to us at present, without having altered the whole terraqueous frame; and without having miraculously turned fluids into solids at once. The waters began to decrease after one hundred and fifty days. If the sea lie in an equal convexity with the land, or lower generally than the shore, and much lower than the midland, as it is certainly known to do, what could, on the other hand, the sea have contributed to the deluge? It would have kept its place as it does now. The same would have happened to the subterraneous waters, for water does not ascend unless by force. But, let us imagine force used, and the waters of the sea and caverns drawn upon the surface of the earth, we shall not be in any respect the nearer for this; for if you take these waters out of their places, those places must have been filled up again with waters during the deluge. You cannot suppose the channel of the sea would stand gaping without water, when all the earth was overflowed, and the tops of the mountains were covered *. The same may be said with respect to subterraneous cavities: if you suppose the water to have been pumped from them, you must likewise suppose the water to have been sucked back, when the earth came to be effectually laid under water. Thus, every way considered, we can neither find source, nor issue, for such an excessive mass of waters, as the general deluge would have required.

‘ We have already remarked, that the israelites looked upon the earth as a vast plain, and that the rain came from a collection of waters above the firmament; at the same time that the earth floated on another mass of waters, both of which were opened at the deluge. “ And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament.” But, as such waters now are universally understood not to exist, and as the earth is mathematically ascertained to be a spheroid, the effects, or the conclusions drawn from data so erroneous, should cease with their

‘ * Burnet.’

causes.

causes, 'The belief, that the flood of Noah was not universal, (I mean universal as to our present earth) would likewise serve to solve several difficulties in the mosaic history, in regard to the origin of nations, and to the inhabitants of the world after the flood; for, from the mosaic account itself it appears, that Egypt was, in Abraham's days, a great, a civilized, a populous, and a luxurious kingdom, about three hundred and fifty years after the deluge; when it may be presumed there were not two millions of Noah's race upon the face of the earth. To this we may add what Moses relates of the cities Nimrod built, and the empire he raised, within a short time after the deluge; when there could not have been, according to the mosaic account of the numbers born to the children of Noah, five hundred of his descendants upon earth.'

Mr. Bryant's notion, that the deluge is the foundation of most of the ancient fables is examined and refuted. As this refutation is contained within a moderate compass, and affords a good example of the learning and ingenuity with which our author treats on antiquity, we shall copy the passage. VOL. II. P. 296.

'The Egyptians, likewise, had striking memorials of the deluge. In their ancient mythology they had precisely eight gods; of these, the sun was the first, and the first that was supposed to have reigned. "But these were no others," says Bryant, "than Noah and his family." Time and all things; it is said, were by the ancients deduced from the patriarch. Hence they came at last, through mistaken reverence, to think him the real Creator, the δημιουργος, and that he contrived every thing in his chaotic cavern*. All the mysteries, indeed, of the gentile world, are supposed to have been memorials of the deluge, and of the events which immediately succeeded it. They consisted, for the most part, of a melancholy process; and were celebrated by night with torches, in commemoration of the darkness, in which the patriarch and his family had been involved. "After the oath had been tendered to the musæ, we commemorated the sad necessity by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world, after a term of darkness, enjoyed again αἰθρᾶ, the serene sky."

"The first great event in the history of time," says Berosus, "was the appearance of Oannes, the man of the sea. This person is represented as a preacher of justice, and a general instructor and benefactor. He informed mankind of what had passed in preceding periods, and even more, he went as high as to the chaotic state of things before the æra of creation. He taught, that there originally was one vast abyss, which was enveloped in universal darkness. This abyss was inhabited by myriads of miscreated beings, who were most horrible. To these succeeded a set of rational beings, who partook of divine knowledge; but who, not being able to bear the brightness of new-created light, perished. Upon this, another set of rational beings were formed,

* * Bryant.'

who

who were able to bear the light. The Deity also formed the stars, together with the sun, moon, and five planets. He then gave an account of the wickedness of men, and the ruin of all mankind by a deluge, excepting Sifuthrus." Now, Oannes and Sifuthrus held the same place in the real history of the babylonians. And that Sifuthrus may be Noah, is not difficult to be believed. From all this we may gather, therefore, that the account given us by Moses is true. And though nations, who preserved memorials of the deluge, did not, perhaps, state accurately the time of that event; yet it will be found that the grand epocha, to which they referred, was the highest point to which they could ascend: and further, that whatever titles may be given, that Noah was the first king in every country *. "That this is running counter to the opinions of all antiquity," continues Bryant, I am well aware, as it is to the opinions of the fathers, and of other learned men, who have supposed the first kings or gods of the heathens to have been deified mortals. The greeks had *θεοι ἀθάνατοι*, and the romans their *dii immortales*; and yet acknowledged they were but men. Maximus Tyrius, the platonist, could not but smile at being shewn in the same place *ἵστος θεῶν, καὶ τὰς τοῦ θεοῦ*. "To me, however," continues Bryant, "it is plain, that the grecian deities were not the persons supposed; that their imputed names were titles; and that they all alluded to the same story. Nor can I acquiesce in the stale legends of Deucalion of Thessaly, of Inachus of Argos, and Ægiæus of Sicyon. The supposed heroes of every age, in every country, are fabulous. No such conquests were ever achieved, as are ascribed to Osiris, Dionusus, and Sesostris. The histories of Hercules, and of Perseus, are equally void of truth; Ninus and Semiramis were personages as ideal as the former. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria."

* This unqualified and Quixotte-like sweep of all the remarkable personages of antiquity, is, I must honestly confess, too much in my mind for even scepticism itself. Tradition, it is true, furnishes very precarious anecdotes to us, at so great a distance of time. It is undoubtedly difficult, perhaps impossible, to ascertain, to a demonstration, the facts, or the dates of the facts, which have been given to us. Neither is it very practicable to say, which should be rejected, or which should be received. But, that all should succumb to one, is, in my way of thinking, neither reasonable nor just. By faith I might, indeed, be brought to believe; but, by faith I cannot be made to understand. That we should not receive that as an historic narrative, which is nothing but an apologue, I will readily assent to; but, at the same time, I must be permitted to maintain, that it is not wise to refuse all historic faith to what is traditionally given. But I will not animadvert in the manner that the hardness of the principle might successfully enable me to do; nor in the manner, perhaps, which its dangerous tendency might justify.

* * Bryant.*

D

VOL. XIX.

* When

‘ When I read of the first voyages into the *Ægean*, *Euxine*, and *Mediterranean* seas, made by the various adventurers, who were afterwards (though of different nations, and certainly living in very distant periods) tied up together in that historic bundle called the *Argos*; canonized as a sign in the heavens, and who were called *argonauts*; whether that story be meant to describe the progressive voyages of a nation, or whether the actions of a particular band, or a series of adventurers, greeks, syrians, or egyptians; when I read this, and compare it with the voyage of *Columbus*, and those of other adventurers, I am at no loss to understand the nature of the adventures *. When I read of settlements on the coasts, in the islands of the *Archipelago*, or the shores of the *Euxine*, particularly the great settlement at *Colchis*, I am at no more loss to comprehend them, than I am the settlements of the portuguese in *Asia*. When I read of the travels and conquests of *Osiris*, *Bacchus*, and *Sesostris*, the various *Herculeses*, and such like characters, and compare them with similar travels, voyages, adventures, and conquests, of *Cortes*, *Pizarro*, and *Albuquerque*, (for I shall not here touch upon the physical interpretations of the principles which first bore these names) how is it possible not to see the real history, through the veil of metaphors and allegories, which have apparently transformed it into fable ?

‘ But, says the antiquary †, in the account of the *Argo*, we have undeniably the history of a sacred ship, the first that was ever constructed. This truth the best writers among the greeks confess, though the merit of the performance they would take to themselves. Yet, after all their prejudices, they still betray the truth; and shew that the history was derived to them from *Egypt*. Accordingly, *Eratosphenes* tells us, “ that the asterism of the *Argo* in the heavens, was there placed by divine wisdom; for the *Argo* was the first ship that was built : *καὶ ἀρχαῖος στίχτοριον*. It was moreover built in the most early times, or at the very beginning, and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed : and it was placed in the heavens as a sign and emblem for those who were to come after.” Conformably to this, *Plutarch* also informs us, that the constellation which the greeks called the *Argo*, was a representation of the sacred ship of *Osiris* : and that it was out of reverence placed in the heavens. One of the brightest stars in the southern hemisphere is placed on the rudder of the ship. This star, by the egyptians, was called *Canobus*, which was one of the titles of their chief deity ; who, under this denomination, was looked upon as the particular god of mariners. There was a temple upon the branch of the *Nile*, called by *Stephanus*, *Ἰεὸν Νεπτιδῶρος Κανόβου*, the temple of *Canobus Neptunius*, the great god of mariners. Over against it was a small island, called *Argæus*. But, what more strongly proves its having come from *Egypt* is, that in all the celebrated places in *Greece* it was utterly invisible. The sphere consequently

* * Pownall.

† Bryant.

could not have been the work of a grecian; nor could the asserism have any relation to Greece.

The greeks, I believe no one will deny, had vanity sufficient, and pretensions in every respect, paramount to their neighbours. But, the argonautic expeditions do not seem to have been attended with those very marvellous circumstances, which would render it probable they should have stolen the tradition of them from the egyptians. The voyages, indeed, are fabulously narrated, but are they not as easily to be understood as any other tales of former times? "In the mountains of the kingdom of Phrygia," says Strabo, "and near to the spot where the Xanthus took its rise, were many considerable mines of gold. This gold, or gold dust, washed by the torrents from those mountains, settled in the beds of the adjacent rivers. In the earlier ages, it was the practice to sink in such rivers a certain number of fleeces, by which means they collected this precious metal in considerable quantities, and hence the fable of the Golden Fleece." Now, were any of the argonautic expeditions more inexplicable than that which led to this very simple and not improbable story?

The high antiquity of the world is further established from natural phenomena, particularly from the formation of mountains, and from the appearance of general convulsions, which this world has repeatedly undergone. Ascending from this globe to the etherial regions, our author speculates, with great sublimity and ingenuity, on the immensity of the universe, on the probability that the universe is every where inhabited, on the universal law of gravitation, and on the doctrines of a plenum and vacuum. He inquires, whether the sun is in a state of ignition; whether the moon has an atmosphere; and what is the nature and use of comets. Concerning the noble and useful science of astronomy, he maintains, perhaps somewhat too confidently, that it's true principles were known to the ancients, and were early taught by the chaldeans, by Pythagoras, and others. Astronomy, he observes, was far advanced before the commencement of written records; and examines into the antiquity, origin, and signification of the signs of the zodiac.

From the preceding account, our readers will be led to expect deep research, as well as ingenious speculation, in this work; and we can assure them they will not be disappointed. But our report concerning the contents of the remaining volumes must be postponed to a future number.

M A T H E M A T I C S.

ART. V. *The Theory and Practice of finding the Longitude at Sea, or Land: to which are added various Methods of determining the Latitude of a Place, and Variation of the Compass; with new Tables.* By Andrew Mackey, A. M. F. R. S. E. 2 vols. 8vo. Price 12s. in boards. Sewell.

EVERY work, which has for it's object the improvement of any useful science, is entitled to the candid attention of the public; and even where nothing more is attempted than a clear and methodical arrange-

ment of principles already known, the undertaking is laudable; and, if executed with judgment and abilities, may prove highly useful. In the following work, Mr. Mackay does not profess to have added much new matter to the subject; but by an ample elucidation, and perspicuity of style, to have better adapted it to the wants of the young navigator and astronomer, than has hitherto been done. 'The author however flatters himself that it will not be considered merely as a compilation from the works of others, but that the intelligent reader will discover in various parts of it, some things that are at least new, and of his own invention, whatever other merit they may possess.' This is a modest account, and we think it but justice to Mr. M. to say, that his performance, upon the whole, does him considerable credit. It comprehends a collection of most of the best methods of making and reducing all sorts of observations necessary for determining the place of a ship at sea, and will be found, we apprehend, more copious in this respect, than any work of the kind which has yet been presented to the public.

But to enable our readers to form a more accurate judgment of the performance before us, we shall lay before them a summary account of its contents. The work consists of two volumes, and the first volume is divided into six books. The first contains the general principles necessary for a proper knowledge of the subject. Book the second contains the description, rectification, and use of the quadrant, sextant, and circular instrument, in their present improved state: also an account of the corrections to be applied to the observed altitude of any celestial object, in order to reduce it to the true altitude. In book III is contained a complete system of lunar observations, with an introductory account of this method of finding the longitude at sea. It also contains a new method of finding the longitude of a ship at sea, together with the apparent time, from the same set of observations, for which the author received the thanks of the board of longitude. Book IV contains various methods of finding the longitude of a place, some of which, though scarcely practicable at sea, are yet, perhaps, the very best for determining the longitude of any place at land. These are by the moon's transit over the meridian, by lunar eclipses, solar eclipses, occultations of fixed stars by the moon, eclipses of the satellites of Jupiter, by a chronometer, and by the variation chart. Book V contains the demonstrations of the rules and formulae used in the former part of the work: and book VI contains various methods of finding a ship's latitude, and the variation of the compass. The second volume consists of a collection of the most useful astronomical and nautical tables, together with their explanation.

From this analysis our readers will perceive, that Mr. M. has collected a great variety of such important particulars, as are the most intimately connected with the art of navigation; and as the manner in which he has treated them is generally correct and perspicuous, we have no doubt but his work will be well received by all those whose avocations, or wishes, render them desirous of obtaining information upon this subject. We could have wished the author had employed wooden cuts, which are by far the most commodious; or that the plates had been so managed, that the figures could have been seen at any opening of the book. If he had likewise added a method of finding the longitude, as peculiarly adapted to Taylor's new tables, it would

would certainly have enhanced the merit of the performance. This has been done in the introduction to Taylor's work, but we conceive that the problem is ſtill capable of improvement and ſimplification. II.

T H E O L O G Y.

ART. VI. *A Letter to Dr. Prieſtley's Young Man; with a Poſſcript concerning the Rev. D. Simpson's Eſſay, &c. in Answer to Evanſon's Diſſance and Volney's Ruins.* By Edward Evanſon. 8v8. 120 pages. Price 2s. Ipſwich, Jermyn: London, Law. 1794.

As Mr. Evanſon, from his own acknowledgment, has in this controverſy taken new ground, on which he ſtands alone, unsupported by any learned theologians, ancient or modern, it may be proper, before we enter upon our account of this reply to Dr. Prieſtley, to ſtate, in the author's own words, the foundation upon which he reſts his faith in chriſtianity. 'Obſerving,' ſays he, p. 4. 'from St. Paul's mode of preaching, that the faith of a wiſe and rational chriſtian ought to ſtand, not in the wiſdom of man, but in the power of God, I turned my attention more eſpecially to the only ſupernatural proof of the actual interpoſition of the deity in the eſtabliſhment of revealed religion, which remains clear of doubts and diſtruſt, as depending not at all upon the truth and infallibility of erring, deceived and deceitful man, but ſolely on the power of God; I mean the teſtimony of prophecy. Here, I thank that God whom I faithfully endeavour to ſerve, I perceived a foundation for my faith in Jeſus perfectly firm, ſecure and ſatisfactory: and have built it accordingly upon this rock.'

Notwithſtanding the firmneſs of this writer's faith in chriſtianity, on the teſtimony of completed prophecy, he is of opinion, that no hiſtorical relation of miracles is a ſatisfactory ground of belief. With reſpect to the jewiſh hiſtory, he declares, that, were it not for the teſtimony which the ſpirit of prophecy bears to the general truth of the Pentateuch, and the divine authority of the jewiſh religion, he ſhould have been ſo far from conſidering them, with Dr. P., as equally entitled to belief with the hiſtory of the invaſion of Greece by Xerxes, that he ſhould have referred them to the ſame claſs with the *Romulus* and *Remus* of the Romans, and all thoſe wonderful circumſtances, which are ſaid to have attended the origin of every other nation recorded in ancient hiſtory. He compares the ſtories of Jonah and Balaam's aſs, with the african miracle ſtated by Mr. Gibbon, of the orthodox chriſtians, who ſpoke diſtinctly and perfectly well after their tongues had been cut out by their arian antagoniſts. The miracle of the ſun ſtanding ſtill at the command of Joſhua, he conſiders as wholly irreconcilable with philoſophy. Some of the miraculous facts recorded in ſcripture, he thinks, may be not unreaſonably conſidered merely as uncommon effects of human ſkill, or as illuſions of the magic art; and others as only the accidental effects of natural cauſes ſagaciously obſerved, and artfully miſrepreſented as immediate interpoſitions of divine power. Dr. P.'s aſſertion, that we believe the chriſtian miracles on the evidence of the thouſands and tens of thouſands, 'themſelves as competent witneſſes of the fact as the writers themſelves, by whom they were credited, Mr. E. expreſſly contradicts; and remarks, that ſome of the miracles the apoſtles only could be witneſſes; that

the most public of them could be seen only by part of the inhabitants of Palestine, chiefly in Galilee, or in the neighbourhood of Jerusalem; that of the crowds who followed our saviour, and were witnesses of his wonderful actions, so very few were effectually convinced by them of the divine power and authority of his commission; that, immediately after his death, the whole number of those who believed in him amounted to only 120; and that the most important of the miracles, the resurrection, was not manifested to the people in general, but only to a few chosen witnesses. The only satisfactory ground on which any of the jewish and christian miracles can be believed, the author maintains to be, that they were the completion of a preceding prophecy.

Mr. E. next proceeds to consider what Dr. P. advances in favour of the canon of the christian scriptures, and particularly of the gospels of Matthew, Mark and John. He asserts, that it is impossible to prove the authenticity of any of the evangelical histories by external evidence alone, without the internal testimony of prophecy. Finding that all the external evidence consists of the writings of a series of men, who are all of them either the fathers, or interested sons, of a church, whose superstition is an apostacy from the religion of the gospel; perceiving them all, from Justin Martyr to the roman catholic apostle St. Austin, to be grossly superstitious, credulous, and fabulous, and most of them calumniating the individuals of the several sects of professed christians who differed from them, with equal malice, uncharitableness, and falsehood; he declares, that the testimonies of such writers, and such historians, afford no satisfaction to his mind upon any point in which their own cause, or, which is the same thing, that of their church, is interested; as it certainly is in the canon of the christian scriptures, which their at length predominant sect thought proper to select and authorize.

With respect to the authorities to which Dr. P. refers for the time when the gospels were written, our author remarks, that when Papias, who, according to Eusebius, wrote in the year 116, says, "Matthew composed a writing of the oracles in the Hebrew language, and every one interpreted them as he was able;" he affords very slight ground for the assertion, that it appears there was not any dispute about this gospel; and that the utmost that can be inferred from it is, that Papias himself made no dispute about it; but that, perhaps, he was little able to form any judgment concerning it, because his concluding words seem very strongly to imply, that neither he himself, nor many of his acquaintance, were capable of reading the language in which it was written. The evidence of Papias, that this gospel was written in hebrew, and that in the year 116 there was no translation of it into greek, proves, that this gospel could not then be "read in all christian churches," because few of any congregation could have read or understood it. The testimony of Papias is rejected by Lardner and Dr. Priestley with respect to the language in which the gospel ascribed to Matthew was written, but insisted upon with respect to the first author of that gospel.

Those early teachers of christianity, who falsely pretended to the power of working miracles, Mr. E. observes, must have been more than credulous; while the people were credulous, they were downright cheats and impostors. The passage in Tertullian, which Dr. P. un-

derstands

stands to mean only the relation of a hearsay story, Mr. E. maintains can only express the writer's personal knowledge of the fact. The passage is as follows:

P. 26. — 'De meo didici. Scio feminam quamdam vernaculam Ecclesie, forma et ætate integra functam: post unicum et breve matrimonium; cum in pace dormisset, et morante adhuc sepultura, interim oratione presbyteri componeretur, ad primum habitum orationis manus a lateribus dimotas in habitum supplicem conformasse, rursusque condita pace, situi suo reddidisse. Est et alia relatio apud nostros. In cœmeterio, corpus corpori juxta collocando spatium recessu communicasse.

Tertulliani De Anima, c. 51."

In defence of his assertion, that the church might have had forty gospels instead of four, had she chosen to preserve them, Mr. E. refers to Luke's introduction to his gospel, which speaks of *many* who had written evangelical histories; and conjectures, that, as the same motives must have continued to operate, many others might be written after Luke's; which he remarks is the more probable, as the fathers inform us of the gospel of Peter, two gospels according to the hebrews, the gospel of the simonians, that of the egyptians, and the tradition of Matthias. Origen's testimony of the tradition that the first gospel was written by Matthew, it is remarked, is admitted; while what follows, that it was written in hebrew, is rejected. That the gospel of Matthew is alluded to by Clemens Romanus, who wrote in the year ninety-six, Mr. E. denies; he says, that, in quoting the words of our saviour, he expresses himself more nearly after Luke than any other of the evangelists; and adds, that his credulity in believing the fable of the phoenix invalidates his testimony. Concerning the testimony of Ireneus, that 'Matthew wrote his gospel for the hebrews in their own language, when Peter and Paul were preaching the gospel, and founding the church at Rome,' on which chiefly Lardner grounds his opinion, that Matthew wrote about the year 63, 64, or 65; it is affirmed, that, as the first part is rejected, so the latter parts cannot be true, because Paul founded the church at Rome when he was sent prisoner thither by Festus, and Peter was certainly not then at Rome, and probably not at all. Eusebius, who is followed by all the later fathers, affirms, that Matthew wrote his gospel in the eighth year after our saviour's ascension; but this was the period when Luke lived with Matthew at Jerusalem, and must therefore have seen his gospel; which, it is generally agreed, could not have been the case. In fine, it is concluded, that no credible testimony has ever been produced that Matthew wrote a gospel. In reply to Dr. P.'s endeavour to account for the verbal similarity between the first three evangelists, without supposing any two to have copied from a third, from the supposition that there were imperfect but authentic accounts equally in the hands of them all; and that from these scattered writings, as well as from their own recollections, and other evidence, the three gospels might be composed, Mr. E. exclaims, 'If these witnesses were thus insufficiently informed of the substance of their own testimony, as to have derived it partly from the imperfect accounts of unknown, uncertain writers, partly from evidence of some other kind, but still different from their own recollections; for God's sake, upon what rational foundation does the truth of our religion stand; or what court of equity in the world would admit the authority of written evidence so circumstanced?'

Having thus given the substance of Mr. E.'s reply to Dr. P. on the general topics of miracles, and the authenticity of the first three gospels, we must decline entering into the particulars of his reply on the subject of the dissonance of the four gospels; because it turns upon a variety of minute particulars, the abridgment of which would extend this article to an immoderate length. At the same time we wave all peremptory decision on a question, which cannot be determined without a minuteness of discussion, of which our plan by no means allows. We cannot conclude this article, however, without remarking, that the author treats Dr. P. with a degree of ridicule and contempt, from which his high and well-earned reputation, both as a writer and a man, ought to have protected him; that he discovers too much disposition to cavil about trifles, and to treat with levity subjects of high importance; and that he pronounces an ultimate judgment on the general question in a tone of triumph, which ought at least to have been deferred, till it had appeared, what other learned advocates, in different churches, might have to offer in defence of those parts of the christian code which are here so boldly attacked.

The postscript seems principally intended to clear the author from some personal censures, and to repeat to a minister of the church of England his ideas concerning this church, as a part of that antichrist, the destruction of whom is foretold in the christian prophecies.

ART. VII. *Discourses on the Evidence of Revealed Religion.* By Joseph Priestley, L.L.D. F.R.S. &c. 8vo. 420 pages. Price 6s. in boards. Johnson. 1794.

AFTER the numerous tracts, under various forms, which have appeared on the subject of this volume; and after the different pieces which Dr. Priestley himself has written upon it, the publication of these discourses may perhaps by many be thought unnecessary. This prepossession cannot be more effectually obviated, than by giving the author's reasons for the publication in his own words. Pref. p. vii.

The subject of these discourses is one on which I have addressed the public several times before, as in my *Institutes of Natural and Revealed Religion*, several parts of my *History of the Christian Church*, my *Letters to a Philosophical Unbeliever*, those to the Philosophers and Politicians of France, and those to the Jews; besides the first part of the Conclusion of my *History of the Corruptions of Christianity*, addressed to Mr. Gibbon, my *Discourse on the Resurrection of Jesus*, and the large Preface to my *Philosophical Works* in three volumes. But the subject being of the greatest importance, and especially at this time, I have thought it not superfluous to compose, and publish, these discourses, intended more particularly to illustrate the evidence arising from the miracles that have been wrought in favour of the divine mission of Moses and of Christ; so that, though my object be ultimately the same, the ground that I have taken is considerably different from any that I have been upon before.

The late revolution in France, attended with the complete overthrow of the civil establishment of christianity, and the avowed rejection of all revealed religion, by many persons of the first character in that country, and by great numbers also in this, calls the attention of persons of reflection in a very forcible manner to the subject. It now more than ever behoves all the friends of religion to shew that they

they are not chargeable with a blind implicit faith, believing what their fathers, mothers, or nurses, believed before them, merely because they believed it; but that their faith is the offspring of reason: that christianity is no cunningly devised fable; but that the evidence of the facts on which it is built is the same with that of any other facts of ancient date; so that we must abandon all faith in history, and all human testimony, before we can disbelieve them.

• The great problem to be solved is, how to account for present appearances, and such facts in ancient history as no person ever did, or can deny, viz. the actual existence of christianity, and the state of it in the age immediately following that of Christ and the apostles. Unbelievers must think that they can account for the facts without admitting the truth of the gospel history. On the other hand, the christian says that, if this history be not admitted, the well known state of things in the age immediately succeeding must imply more miracles, and those without any rational object, than that history supposes. The like, he says, must be the case with respect to the history of the jews in the Old Testament. If the Mosaic history be admitted, that of the jews in that age, and from that time to the present, is natural; but on any other supposition most unaccountable; that whole nation thinking and acting as no human beings ever did, or possibly could, think and act. Whereas, it must be taken for granted, that the jews are, and ever have been, men, as well as ourselves. This is the state of the argument between believers and unbelievers in revelation, that I have frequently held out, and no person can say that it is an unfair one. Least of all it is such as a man who wishes to be governed by reason, and who would account for all appearances in the most natural manner, can object to.

• The present times are, no doubt, exceedingly critical with respect to christianity; and being fully persuaded of its truth, I rejoice that they are so. Whatever will not bear the test of the most rigorous scrutiny must now be rejected; the great supports of superstition and imposture, viz. human authority, power and emolument, being now, in a great measure, withdrawn. This will be the means of purging our religion from every thing that will not bear this rigorous examination; but it will contribute to the firmer establishment of every thing that will bear it. And what can we wish for more? It ought not to be any man's interest to maintain an error, and to take an idle tale for undoubted fact. But if revealed revelation be true, if Moses was commissioned to teach the unity of God, and the purity of his worship; and if Jesus Christ was commissioned to confirm the same, and to announce to mankind the still more interesting doctrine of the resurrection of the dead, and a future state of righteous retribution, it is of infinite consequence that all men should be apprized of it; since their conduct here, and their expectations hereafter, are nearly concerned in it. Compared with truths so momentous as these, all other knowledge is a trifle.

The first of these discourses abounds with just, and truly philosophical ideas, on the importance of religion to enlarge the mind of man. Comprehension of mind, from which arises the superiority of man, both for enjoying and communicating happiness, is here shown to depend in a great measure upon the belief of divine revelation. A christian, it is said, is superiour to other men, because his comprehension

hension of mind is enlarged by such knowledge as revelation brings him acquainted with, so that he is capable of being much more happy in himself, and of having a more generous ardour in promoting the happiness of others. This is well illustrated with respect to belief in the being and universal providence of God, and a future state. The influence of christian principles and views on the character is thus explained. P. 14.

‘ All the greater virtues, such as patience in suffering, forgiveness of injuries, general benevolence, and habitual devotion, imply great comprehension of mind, or an union of more ideas and impressions than the present moment would furnish; but with them the mind of a christian is already furnished, and therefore those sublime virtues are easily acquired by a christian, and not easily, if at all, by those who are not christians.

‘ We all begin our career in intellectual life with mere selfishness, attending to impressions made upon us by means of the external senses; for we have no other inlets of ideas or knowledge. Of course, we are for some time wholly occupied about ourselves, and do not learn to look beyond ourselves, and to feel for others, but in consequence of experience, aided by reflection, which joins distant ideas to those that are present. And no reflection is of so much use in carrying us beyond ourselves, and inspiring benevolence for others, as that of all mankind having one common parent, of our being trained by him in the same school of discipline here, and our being heirs of the same hope of immortal life hereafter. For want of these great views, unbelievers cannot so easily look beyond themselves, and interest themselves for others.

‘ With respect to patience and forbearance, they are virtues that can only rise out of reflection; for the pressure of pain, and evils of any kind, naturally makes men impatient, wishing and endeavouring to procure immediate relief. It is thinking, and taking distant views of things, that make men patient, and we are best enabled to bear present evils by means of a firm belief in the justice and goodness of that Being from whom we believe they come. But a person who never looks to this first cause, will naturally indulge to fretfulness, impatience, and resentment, against second causes, the immediate occasion of his sufferings; which a christian considers as the mere instruments in the hand of another, and that the most benevolent of all Beings.

‘ The first feeling of injury prompts to resentment and malice. But when a man can look beyond the first impression, the immediate occasion and instrument of the evils he experiences; when he thinks how little it is in the power of any person to injure him, that whatever is done to him is by the permission of God, who has the best intentions in permitting and appointing every thing, he attends so little to second causes, as to feel no resentment at all. Like David, with respect to Shimei, he can say, *Let him curse, since God hath bidden him curse*; and like our Saviour he can say, with respect to all his enemies, *Father, forgive them, for they know not what they do*. Thus in suppressing resentment and forgiving injuries there is true greatness of mind, and in revenge real littleness.

‘ That greatest of all virtues, and the immediate parent of several others, habitual devotion, naturally arises from considering the Supreme Being as the proper cause of all events, and at the same time as our proper

proper parent, benefactor, moral governor, and final judge. This faith will inspire the mind with the greatest reverence for God, with respect for his authority, and intire confidence in the dispensations of his providence. With this faith we shall live as constantly seeing, and having intercourse with, *him that is invisible*; and a more elevated, dignified, and happy state of mind cannot be conceived.

In the second discourse many striking facts are stated, to show the extreme ignorance of the early ages of the world, and the consequent necessity of revelation, as the only effectual remedy for idolatry and superstition. From the propensity which mankind have always evinced to idolatry, it is concluded to be highly improbable, that mankind, if left to themselves, would ever have attained to the rational belief of one supreme being, and just ideas concerning his providence and worship. The wisest of the greeks and romans, it is remarked, were often among the most superstitious, particularly with respect to divination and omens, which made a great part of the religion of all heathen nations. Whence then, it is asked, but from divine revelation, could it come to pass, that the jews were the only people who were taught to hold these practices in just abhorrence?

In immediate pursuit of the particular object of these discourses, to illustrate the evidence of revelation, arising from miracles, Dr. P., in the third, fourth, and fifth sermons, takes an historical review of the accounts given, in the Old Testament, of miraculous intercourses between God and man; stating, as he proceeds, the circumstances, which concur to establish the credibility of these accounts. The miracles particularly noticed are, the deliverance of the israelites from their state of servitude in Egypt; the promulgation of the law to them from mount Sinai; the provision which was made for their support and preservation in the wilderness; and the interpositions for their success against their enemies, and for their settlement in Canaan. This retrospect is followed by a discourse containing general observations on the evidence of the divine mission of Moses; in which the necessary connection between the jewish and christian systems is established; the superiority of the doctrine of Moses, concerning God and religion, to that which was taught by other ancient law-givers, is urged as a further confirmation of his divine mission; the excellence of the character of Moses is alleged as an internal evidence of the truth of his history; the miracles of Moses and of Jesus Christ are compared, with respect to the extent of belief which they produced, and the degree of rigour with which they were examined; and solutions are given of some difficulties respecting the propriety and justice of the conduct of the divine being, in some of the miraculous transactions recorded in the jewish scriptures. Dr. P. thus concludes his view of the miracles in support of the jewish dispensation. p. 121.

For the satisfaction of all mankind in future ages, it was requisite that those miracles; which ushered in the first dispensation of revealed religion, should be so circumstanced with respect both to number and magnitude, as to be out of the reach of all reasonable objection, though not of mere cavil; and such is actually the case. We may even venture to say that, had the most sceptical person in the world been asked, what he himself would wish to have been done, in order to satisfy him that the author of nature had really interposed in the government of the world, he could not have pitched upon more striking

striking things, as an evidence of it, than the ten plagues of Egypt, the passage of the red sea and the river Jordan, the articulate and audible voice from mount Sinai, pronouncing not a few words only (for in that the hearing might be deceived) but so many as composed the ten commandments, and lastly the falling of the walls of Jericho, all of them exhibited in the presence of a whole nation, and some of them even more nations than one.

‘ In order to satisfy distant ages, that such things as these really took place, what more could have been demanded, than that the history of them should be committed to writing while the facts were recent; that solemn customs should be instituted at the very time for the purpose of commemorating them; that a nation the least disposed to the religion which all this apparatus was provided to establish, should receive the history as genuine, and reluctantly adopt the religion thus enjoined them; and that notwithstanding their many deviations from it, owing to the seductive nature of the rites of other nations, they should, by their faith in this history, be brought back to the strict observance of it, and continue in it to this day; a period of about four thousand years.

‘ Nothing but a due attention to this remarkable state of things is necessary to ensure the firm belief of the whole to the most sceptical of mankind. And in due time we cannot doubt but that this due attention will be given to this history, and to that of the propagation of christianity in conjunction with it; and then all mankind will of course become worshippers of the God of Abraham, of Isaac, of Jacob, and of Jesus Christ; and this faith cannot but be attended with a great improvement in the moral conduct of men, such as will ensure to them the truest enjoyment of this life, and immortal happiness in the life to come.’

Two distinct discourses are next employed upon the miraculous events from the time of Joshua to the babylonish captivity, to show that they all, directly or indirectly, were calculated to confirm the jews in the belief of the truth and divine original of their religion; and on the prophecy concerning the dispersion and restoration of the jews, in comparison with subsequent events in which these prophecies have been in part accomplished; whence arise the strongest proof, that Moses was inspired in delivering them, and the reasonable expectation of their future completion. As the final result of these prophecies, Dr. P. looks forward to the period, when, by means of the jews, all mankind will be brought to the knowledge, worship, and obedience of one true God, and thus virtue, peace, and happiness will become universal.

In the ninth discourse, Dr. P. proceeds to the consideration of the miracles of Jesus. Concerning these it is remarked, that, being wrought after an interruption of miracles for a period of six hundred years, the jews would not be disposed to give them credit, especially from a person of mean parentage, and who did not pretend to be such a Messiah as they expected;—that the annunciation by John, whatever effect it might have upon the common people, would only lead the priests and rulers to regard Jesus with a jealous eye;—that, notwithstanding these disadvantages, great numbers became his followers, on the testimony of his miracles, and even they, whose prejudices would not suffer them to do this, did not deny his miracles,

but ascribed them to some other cause than the power of God;—that the number of miracles which Jesus performed was beyond all example in preceding times;—that they were of many different kinds;—that they were accompanied with predictions of his own death, resurrection, and ascension;—that the cures which he performed were immediate;—that the scale, on which several of his miracles were performed, was too large to admit the suspicion of artifice;—that in the greater part there was no room for collusion by means of assistants;—that, if there had been any such collusion, Judas, the betrayer, must have known and discovered it;—that such men as Jesus and his followers were not likely to come under the influence of that ambition, which would have been necessary to their undertaking such a scheme of imposture;—that they do not appear to have been men of superior natural abilities, or to have possessed more knowledge of nature than their neighbours, to qualify them for imposing upon the world;—and in fine, that to suppose such plain men as the apostles to enter into such a plan of imposture, and even to carry it further, after their leader was taken off, by pretending that he was risen from the dead, to persevere in the imposture, without discovering it, even through suffering and death; and on such grounds, to succeed in their scheme, is altogether incredible.

The tenth discourse treats of the miracles of the apostles. The substance is this. On the death of Christ all the disciples dispersed; and on no principle, consistent with our knowledge of human nature, can it be accounted for, why they on a sudden appeared in public as teachers of his religion, without admitting that they were fully persuaded of the truth of his resurrection. Had they been impostors, they would not have set out with the bold pretension of having received the holy ghost, with the circumstances related in the second chapter of Acts. The fact was decisively miraculous; else it's effect, a numerous conversion, could not have taken place. This miraculous gift of tongues was continued; Paul frequently mentions it without fear of contradiction. Peter's cure of a lame man was a public, unexceptionable, and decisive miracle. All the other miracles, related in the Acts, tend to show the presence of a divine power with the apostles. The conversion of Paul is the strong attestation of one who, from his own conviction, from a violent enemy became a friend. No motive of interest, or reputation, could have induced him to profess himself a christian, and to persevere in the profession for thirty years, through every kind of persecution, till he became a martyr to the cause. The credibility of the miracles ascribed to the apostles depends in part upon the testimony of the relater, who appears, in many of them, to have been an eye witness; but principally upon the indisputable effects of Paul's preaching, as he founded several churches in the places where the miracles are said to have been performed, which could not have been the case, if the facts had not been true. P. 297.

'It pleased God,' adds Dr. P., in conclusion, 'that this exhibition of miracles should be confined to the age of the apostles; and be instrumental in the planting of christianity. For this important purpose they were necessary. Otherwise the testimony of the apostles, and others, to the resurrection of Jesus, might not have been sufficient to insure the credibility of so very extraordinary a thing to future ages.

But

But the evidence of the numerous miracles performed by the apostles, added to those performed by Christ, certified by common human testimony, is abundantly sufficient for the purpose. For what can any reasonable man, who must be sensible of the inconvenience of the course of nature being perpetually violated (as it must be if every man should be gratified with the sight of miracles) require farther, than that a sufficient number of persons, constituted of course as they themselves are, should have had every motive to inquire into the truth of the facts, and have been fully satisfied with respect to them. For then he could not but be convinced, that if he himself had been in their situation, he would have been satisfied as well as they. Nay the conviction that such a number of persons, in the circumstances of the apostles and other primitive christians, that real miracles were performed, in attestation of the facts in the gospel history, is even more satisfactory than any that could have been exhibited to himself; because he might say, that his senses, or his ignorance, might be imposed upon, through some affection peculiar to himself; but that for many thousand persons, as good judges as himself, and as much interested in the discovery of the truth as he could have been, could not have been imposed upon, without a much greater miracle than any of those to which they gave their assent.

‘ On this firm basis, my christian brethren, stands our faith; and surely it stands upon a rock. It only requires an unbiaised mind, and especially a freedom from those vicious dispositions and pursuits which chiefly indispose men to the duties enjoined by the gospel, to perceive its evidence, and embrace it with joy.’

The remainder of the volume consists of a sermon on *the Resurrection of Jesus*; another, entitled *A View of revealed Religion*; and an appendix, containing the prefaces to these two discourses, and Dr. Priestley’s correspondence with Mr. Gibbon. All these, except the last article, have been already before the public.

From the preceding abstract of these discourses, it will fully appear, that this great and good man, in taking his leave of his native country, has left behind him a valuable present, which must be acceptable to christians of all denominations, and which may, at the present time, be particularly useful in instructing young persons in the grounds and principles of the christian religion.

ART. VIII. *An Assize Sermon preached in the Minster at York on Sunday the 16th of March, 1794.* By Thomas Collins, D.D. Rector of Compton Valence, Dorsetshire; Incumbent Curate of Burnley, Lancashire; Chaplain in Ordinary to his Royal Highness the Prince of Wales; and on this Occasion to the High Sheriff of the County of York. Published at the Request of the High Sheriff and the Grand Jury. 4to. 26 pages. Price 1s. York. 1794.

THE points of doctrine, which are the subject of this discourse, are, That it is incumbent upon every legislative authority to make virtue the foundation, and social happiness the object, of their laws; and that every member of such a community is constrained, by the united obligation of natural and revealed religion, to conform to their injunctions, and to exert his capacities, in whatever state of power or subordination he may be placed, for their protection and advancement. The author corroborates his own general reasonings by quotations

tations from Hooker, Burlamachi, Blackstone, Locke, Hale, and Bolingbroke; he ſtrongly proteſts againſt innovation, civil or eccleſiaſtical.

ART. IX. *A Letter to G. Wakefield, B.A. on his Spirit of Chriſtianity compared with the Spirit of the Times in Great-Britain.* By David Andrews. 8vo. 29 pages. No Publisher's Name.

THIS is a rude attack upon revelation; in which the writer ſo groſsly violates that decent reſpect, with which the public faith and worſhip ought ever to be treated, that he cannot expect to produce any other effect, than that of diſgutting the generality of his readers. It is conceivable, that men may be laughed or argued, but they will never be ſcolderd or ballied, out of their religion. In the old teſtament, the author's cenſure particularly falls upon the characters of the patriarchs; and of Moſes, Samſon, David, and Solomon; upon the morality of the moſaic law; and upon the ſeverity of the hebrew conqueſts. With reſpect to the new teſtament, he ſees in the character of Chriſt injuſtice and malignity; and in the ſpirit of his religion, bigotry, intolerance, and cruelty. How differently are this writer's optics conſtructed from thoſe of moſt other men!

ART. X. *The True Church-Man; being a general, free, and diſpaſſionate Enquiry into the Propriety of written Worſhip, peculiarly reſpecting the Book of Common Prayer, Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church of England.* By a Member of the ſame. 8vo. 38 pages. Price 1s. Eaton. 1794.

A VULGAR and illiterate, and we muſt add, a weak and ſilly attack upon the eſtabliſhed forms of public worſhip. Theſe forms, doubtleſs, ſtand much in need of correſtion and improvement; but if the ſenſible, learned, and candid remonſtrance, made many years ago by the authors of the *Free and Candid Diſquiſitions*, produced no alteration, ſuch rude and often unmeaning cenſure, as that of this pamphlet, can have no other effect, than to bring into further diſcredit the already ſufficiently unpopular deſign of reformation.

Sermons on the Faſt.

ART. XI. *A Sermon preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Weſtminſter, on Friday, February 28, 1794, being the Day appointed for a General Faſt.* By Charles, Lord Biſhop of Norwich. 4to. 21 pages. Price 1s. Faulder. 1794.

AT a time when the pulpit is every where thundering out the vengeance of heaven againſt the devoted nation of France, and when the miniſters of the peaceful religion of Chriſt not unfrequently appear to exult in a war, in which as they conceive this favoured nation is employed as the miniſter of divine wrath againſt a people who have filled up the meaſure of their wickedneſs; it is ſome ſatiſfaction to find nothing of this vindictive ſpirit in a ſermon which, being delivered by a right reverend prelate, and publiſhed under the ſanction of one of the houſes of parliament, may be ſuppoſed to have conſiderable influence in regulating the tone of pulpit eloquence on political ſubjects. It is pleaſing alſo to obſerve, for in theſe times no kind of negative merit ought to be overlooked, that this ſermon contains no invective againſt

against the friends of reform, and gives no sanction to coercive measures for restricting the freedom of writing and speech. It has even the positive merit of recommending moderation.—P. 12.

‘In the agitation and ferment,’ says the preacher, ‘of the public mind, inseparable from a state of warfare, it is the especial province of religion to inculcate temper and moderation; and whether elated by victory, or depressed by misfortune, to restore the nation to its proper level. For this purpose public fasts are ordained. In these solemn assemblies the nation is called upon as one man, seriously to recollect itself—to examine without passion, or prejudice, the motives that have led to its distresses, and the means employed to extricate it from them; and before it ventures to implore the succour of heaven, to consider well whether it have not incurred the displeasure of heaven. To depend totally on the counsels, the valour, the wisdom, the resources of the nation, were an idle and a fond dependance; nor is it a safer policy to rest our hopes of success on the iniquities of those to whom we are opposed. National depravity is undoubtedly national weakness; but it is surely a much wiser principle to correct our own vices, than to presume on those of the adversary. The comparative merits and demerits of nations are not easily calculated; and, indeed, if they were capable of estimate, it is still a question of doubt, whether it may not consist with the unsearchable wisdom of God to punish as in old times he hath punished, a vicious people, by a people still more vicious. Where, said the proud Assyrian, the blasphemer of the living God—“Where is the king of Humath, and the king of Arphad?” The same unhallowed language may again prevail: and cities, and isles, and nations be desolated, before the avenging angel smite the Assyrian camp. If there be no depravity among us, no corruption of morals, no impiety, our confidence in the wickedness of the enemy is well founded; but if we share with them in the follies and vices of the age, it is absurd to presume on the degrees of unrighteousness.’

From several passages in this sermon we are led to conclude, that the author entertains very just and liberal ideas on the general subject of war. Many of the grounds, on which it is commonly undertaken, he appears entirely to disapprove. ‘The policy of war,’ says he, ‘is a question at all times full of difficulty, comprehending a variety of matter, intricate and involved; the balance of power, the interests of commerce, the dignity and honour of nations, are subjects by no means fitted for discussion in this place, and still less for triumph or applause, but undoubtedly admitting many degrees of extenuation or reproof.’ In another place he says, ‘It does not become the minister of peace to be an advocate for war; and if the question at issue were merely political, not a word of praise or extenuation should escape from this place.’ It would be uncandid therefore to suppose, that, when the bishop in other parts of this sermon maintains the reasonableness and necessity of religious wars, he intends any thing further than to justify the defence of the religious rights of a free people against the hostile encroachments of a foreign power. He refers indeed (perhaps, considering the peculiar circumstances of the Jewish nation, not very pertinently) to the records of sacred history to prove, that the worship of the one true God hath in former times depended on the issue of battles; and says, that ‘the same awful period may return again.’ He is apprehensive (possibly without a sufficient reason) that idolatry of a monstrous

monstrous form may again raise it's many heads against the worship of the one true God; and hence infers, that the religion of mankind may be interested in the support, as in the conduct, of war. He thinks it cannot be doubted, that, if the purposes of France be obtained, and her system extended wide as the range of her ambition, we shall become the slaves of her power, and the companions of her infidelity; and in conclusion, he declares the origin and cause of the present war to be, the defence of our homes and families, of our laws, our liberties, and above all, our religion. But, in all this, we are persuaded the prelate carries his ideas no further than to war strictly defensive. Many things in his discourse give us too high an opinion of his good sense and liberality, to permit us to entertain a suspicion, that he means to give countenance to the doctrine, now become so fashionable even among protestant christians; that religion and christianity are not to be trusted for their preservation in the world, to the natural operation of argument and evidence; but that it is necessary to put a violent restraint upon the freedom of discussion, and even to enforce the profession of christianity among a nation of supposed infidels, by fire and sword. The absurdity of this opinion is too gross to pass with any but illiterate bigots. For it is impossible for any one to attend to the nature of religion, and not be convinced, that it is a thing which cannot be driven into the hearts and understandings of men by violence; to review the history of religion, and not see that the attempt to employ civil and military force in it's defence has produced more calamities in the world than any other single cause whatever; or to study the doctrine of christianity, without learning, that every attempt to propagate or establish it by the sword is a direct violation of the law of Christ.

ART. XII. *A Sermon preached in the Church of the United Parishes of St. Vedast Foster, and St. Michael-le-Quern, London, on Friday, Feb. 28. 1794, being the Day appointed for a General Fast.* By Francis Wollaston, Rector. 8vo. 27 pages. Price 1s. Wilkie. 1794.

THE author of this sermon appears to have been an intelligent observer of the world, and a diligent student in the scriptures. He laments the prevalence of infidelity in France; but has the good sense to perceive, that the same causes do not operate to produce it's general spread through this country. Having remarked, that the french philosophers, mistaking the corruptions of christianity, as they beheld them in pomp and splendour in the romish church, for christianity itself, instead of rejecting the superstructure, and retaining the foundation, have rejected both, and have many of them given up even natural religion itself—he goes on: p. 9.

‘Not so among the generality of this nation, where christianity is taught in greater purity: christianity, as derived from the holy scriptures themselves. Though different sects there are among us; yet do we of the church of England, the clergy among every denomination of protestant dissenters, the preachers among those called methodists, all appeal to the holy scriptures themselves; and disavowing all human authority, profess all of us to submit every doctrine to be tried by that test.

‘True it is, that there are those among each of us, who have a higher veneration for some of the doctrines of christianity than others;

the doctrine of the trinity, in a more rigid or in a more lax interpretation of it; the incarnation of the son of God; the atonement and satisfaction of Christ; together with others which might be named: yet do those who endeavour to explain these truths in the lowest way, all believe most sincerely in God, the creator and ruler of the world; and all maintain his having revealed his will to man by Moses, and by the prophets, and last of all by Jesus of Nazareth; whom all sectaries among us acknowledge to be the Christ, the Messiah, the son of God, foretold by the prophets, and sent from God to redeem mankind. In these we are all agreed. Of these, few indeed there are in this nation who pretend to doubt. These general truths, though variously explained according to the different conceptions of men, are so constantly laid before the people in scripture language, and with appeals to the holy scriptures from whence they are derived; and the holy scriptures themselves are so dispersed over the kingdom in our native tongue by every sect among us, and given into every hand that the owner is willing to hold forth to receive them; that the bulk of the people are little disposed to doubt of their truth. Vicious ones certainly there are in this as in other countries, who do not pay sufficient attention to these matters, nor behave in a way suitable to their importance; but the rejecting of them as falsehoods, is not among the crimes of this nation in general.

The travelled gentry and nobility they are among whom this error mostly resides, and from whom this mischief is to be apprehended. Young men, untaught in the principles of any religion whatsoever; never trained to any regard towards religious duties; sent forth into foreign lands before they know any thing of their own country, except the follies of it, greedily imbibe the manners of the people with whom they mix. There, finding the ostensible shew of religion on the continent to be superstitious pageantry, professed by some, ridiculed and set at nought by others, they readily join hands with the latter, and bend the whole force of their wit to deride all religion as an invention of the priesthood, and an uneasy, and as they contend an unnecessary restraint upon their youthful passions. Thence they return hither, bitter enemies to christianity itself; of which yet they know not the first principles, and on which they never designed to cast a thought.

Little might this be apprehended as of any consequence to the generality of the people, were it not that fashion always has its allurements merely as fashion; and when to this is added the natural propensity in man to cast off all restraint, it becomes necessary to guard ourselves against the contagion; to check the spreading of infidelity, and to warn unwary youth of their danger.

That religion, notwithstanding all the efforts of infidelity, will be finally triumphant. Mr. W. concludes from the prophecies of scripture, the accomplishment of several of which he particularly mentions. With respect to the present war, he pleads for the necessity of continuing it, on the principle, that it is impossible to treat with the enemy, till they have some form of government within themselves: a principle which, in the case of a continued failure of success, would require us to proceed to the last extremity, and even to submit to be conquered, rather than accede to any terms of peace.

ART. XIII. *A plain Defence of the present War. In a Sermon, preached at the Cathedral Church of Winchester, on the late General Fast, February 28, 1794. By the Rev. Edmund Poulter, M.A.* 4to. 26 pages. Cadell.

It has hitherto, we apprehend, been commonly understood, that the humiliation and confession, required on fast days, respects our own sins, personal or national. But, according to this preacher, the chief object is to confess the sins of our enemies. 'The wickedness of ourselves we must in some degree confess, but more, much more, we trust, of our unnatural enemies.' Considering the calamity of war as a judgment of heaven, and concluding (contrary, by the way, to the express doctrine of Christ), that the degree of present suffering is the measure of guilt, he compares our calamities with those of our enemies; and finding our sufferings to be less than their's, he draws this consoling inference, that our wickedness is also less. The plain ground on which the war with France is here defended is, that 'the present french government is a plan of *persecution*, which aims at the destruction of all *established, free, voluntary* principles in all persons, and communities, in order, *by force*, to substitute their own *compulsory, exclusive, proscriptive, persecuting* system: proceeding against the virtuous in morality, and the pious in religion, in a mode that would not be justifiable even against the immoral and the impious.' The french are charged with a widely diffused malevolence, which grasps at universal anarchy, and threatens the destruction of all monarchy, all subordination, all morality, all religion, throughout the whole world. Their's is said to be an *universal worldly* persecution, which it is become necessary for all the world to oppose. And their present state is considered as the continued celebration of permanent saturnalia, in which the slaves are become the tyrants. In short, for the author's fancy is very prolific of images on this subject, this devoted nation is a 'generation of vipers,' and a new Nineveh, which is falling by the weight of it's own wickedness. Not contented with thus retorting upon the french nation the charge of persecution, which they bring against the combined force that interferes with their internal government, Mr. P. who does not seem disposed to do any thing by halves, completely turns the tables upon those who protest against the necessity of the war; by saying, that this is done only by those few unsocial enemies to their country, who at this time would revive the long exploded principle, as irrational in theory, as odious in practice, of *passive obedience and non resistance*. This is a charge of so very strange a nature, that it is not easy to conceive what could possibly have suggested it, except a determination, which seems indeed pretty legible through the whole of this discourse, to cast every possible odium on the friends of reform. The sermon concludes with a strong recommendation of voluntary subscriptions for the support of the war, in order to excuse the poor from additional burdens.

ART. XIV. *The Sentiments and Conduct becoming Britons in the present Conjunction; a Sermon, preached in the Church of Canongate, on Occasion of the General National Fast, February 27, 1794. from Joel i. 6—15. By Robert Walker, F.R.S.E. Senior Minister of Canongate, and Chaplain of the Chamber of Commerce of Edinburgh.* 8vo. 45 pages. Price 1s. Edinburgh, Creech. 1794.

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AFTER

AFTER an introduction, borrowed from Mr. Pitt's speech at the opening of the present session of parliament, describing the wonderful phenomenon of the french revolution, Mr. W. takes a view of the jewish history, as a model, on a small scale, of the great plan of providence; instructing other nations, that God exercises a moral government over kingdoms as well as individuals, and that they must expect to flourish, or decay, according to the general prevalence of virtue, or vice, among the people. The religious sentiments arising from this doctrine are, in conclusion, strongly enforced; a reverend observance of the ordinances of religion is inculcated, from the consideration of it's utility; levity and indifference with respect to public concerns, in a time pregnant with such great events as the present, are censured; and men are called upon to the exercise of prudent caution, suitable to present circumstances, and 'to correct by a regard to what is the instant duty, in a conjuncture causing just and peculiar alarm, those opinions, or judgments, which they had adopted while no emergency led them to weigh their probable consequences with regard, to the general safety.' The discourse concludes with a panegyric upon the british constitution. It is written with ability and temper, but with the evident intention of discouraging, for the present at least, all attempts to check the abuse of power in the constituted authorities.

ART. XV. *A Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Friday, February 28, 1794, being the Day appointed by his Majesty's Proclamation for a General Fast.* By George Gordon, M. A. Precentor of Exeter, and Chaplain to the Marquis of Bath. 4to. 26 pages. Price 1s. Cadell. 1794.

IN order to establish the justice and necessity of the present war, this preacher examines the nature and effects of the french revolution, and endeavours to prove, that, whether we consider the means employed in bringing it about, or the end produced; whether we advert to it's effects on religion, or civil liberty; it will appear replete with wild and extravagant theories, and pregnant with principles, which, when carried into practice, tend equally to the subversion of happiness here, and of the hopes of happiness hereafter. It is maintained to have been the design of the french government, to give this destructive system universal extension; and it is hence concluded, that the present is a war purely and entirely defensive, which could not have been avoided without at once exchanging order for anarchy, religion for atheism, genuine liberty for the worst species of tyranny, and right worship for the visionary speculations of a false and dangerous philosophy. The discourse is correctly and elegantly written, and the argument supported with great ingenuity; but many will be inclined to question, in several instances, the accuracy and fairness of our author's representation of facts. We cannot help particularly remarking in this light the turn, which he gives to the late avowal, made by the convention, of their belief in God, as implying that their previous conduct had rendered their faith suspected. When the folly of some individuals had brought the reproach of atheism upon the general body, what other effectual course could they take, to wipe off this reproach, than to make a public avowal of their religious faith? To represent such a declaration, as a proof of their infidelity, is, to say the least, not very candid.

ART. XVI. *A Sermon preached in the Parish Church of Carshalton, in the County of Surry, on the 28th of February, 1794, being the Day appointed for a general Fast.* By William Rose, M. A. F. R. S. Rector of Carshalton, and of Beckenham, in Kent. Published by Desire of the Parishioners. The Second Edition. 8vo. 27 pages. Price 1s. Rivingtons. 1794.

THIS is a temperate and well written discourse, in which the writer deprecates the miseries of war in general; laments the peculiar infelicity of the present war, which can neither be prosecuted, nor abandoned, without equal danger; and recommends submission to established authority, unanimity in defence of that liberty, both civil and religious, which is our birth-right, and universal reformation of manners. The author, in deploring the impiety of the french nation, falls into the common mistake, of confounding the abolition of national religious establishment, with the total renunciation of all religion.

ART. XVII. *A Sermon preached on the 28th of February, 1794. Being the Day appointed for a general Fast and Humiliation, and published at the Request of the Hearers.* By the Rev. J. Morton, of Trinity College, Cambridge, and Chaplain in Ordinary to his Royal Highness the Prince of Wales. 8vo. 16 pages. Price 6d. Dilly.

A SHORT and general exhortation to repentance, accompanied with a serious caution against the insidious arts of philosophers so called, and a strong protest against the wantonness of political discussion. Not very consistently with this caution and protest, the author however admits, that the contest in which we are engaged is not a war of opinion, or of political speculation, but of necessity: he adds, that we have our all to contend for, against anarchy and rapine, cruelty and death.

ART. XVIII. *A Sermon preached at the Chapel of St. John, at Market-Street, in the County of Hertford, on Friday, Feb. 28, 1794, the Day appointed for a public Fast.* By George Smith, M. A., Rector of Puttenham, in Hertfordshire, and Curate of the said Chapel. 4to. 13 pages. Price 1s. Murray. 1794.

OF this sermon nothing better can be said, than that it is a piece of desultory rant against France. If we be to believe this enraged declaimer, the french are sons of Beelzebub, and vagabonds upon the face of the earth, who have been guilty of more excesses than ever yet stained the page of history, and who refuse the protection, and defy the power of God.

ART. XIX. *The scriptural Fast, being the Substance of two Discourses preached on the late general Fast, Feb. 28, 1794.* By Thomas Wills, A. B. Minister of Silver-Street Chapel, London; and of the New Chapel, Ilington; and formerly of Magdalen Hall, Oxon. 8vo. 39 pages. Price 9d. Hughes. 1794.

THIS preacher is a zealous reformer;—not in government, for he is under no apprehension of any encroachments upon freedom

in any department of the state; and is of opinion, that the present is not the season for attempting corrections or improvements;—not in religion, for he regards the thirty-nine articles as a public standard of the essential truth of the word of God, and thinks there is nothing to be lamented on this head except the insincerity of many who subscribe, but do not maintain or preach them, in opposition to the poisonous and fatal errors of the arian and socinian heretics;—but in manners, with respect to which he recommends a severity of discipline, not very well suited to the taste of the times. Indeed little regard, we apprehend, will be paid to his complaint of the frequency with which plays, operas, and masquerades are visited, and the ‘immense sums which are lavishly squandered, and consequently expended, in building and supporting those dreadful places of public amusement; those seminaries of vice; those pests of the nation.’ Mr. W. also draws a dreadful picture of the mischievous effects upon religion, and morals, to be expected from the prevalence of french principles.

ART. XX. *Thoughts on the Nature of true Devotion, with Reflections on the late Fast.* Addressed to the British Nation. 8vo. 64 pa. Pr. 1s. 6d. Cambridge, Flower; London, Robinsons. 1794.

A VERY laudable attempt is here made to correct several false notions, which appear to be prevalent, with respect to the nature of devotion, and the efficacy of public fasts. True devotion this writer considers as a habit of mind, rather than a temporary act; and though he admits the utility of public worship, he justly observes, that, if we do not carry devotion with us to the place of worship, we shall scarcely find it there to receive us. Perhaps he goes too far, when he maintains the total inutility of national fasts; for the moral influence of such voluntary acts of devotion is the same with that of more stated religious institutions; but he is unquestionably right in asserting the gross incongruity of uniting to perform a public office of devotion, with minds actuated by principles of discord and malignity towards a large portion of mankind. The prayers appointed for the late fast are distinctly examined, and shown to be liable to very material objections. With these remarks are interwoven some very judicious observations respecting the present character and conduct of the french nation, intended, not to justify all their proceedings, but to obviate some misapprehensions which have been taken up against them. It is, we think, fairly remarked, that the enormities which have been committed in France, are to be ascribed, in their *origin*, to the confederacy against France, and not to France itself; that, however dreadful the recent massacres and executions may appear, they have not been attended with the tortures and cruelties which were committed in the reign of despotism; and that, taken all together, not half the victims have fallen since the revolution, that formerly in one night (the fatal St. Bartholemew) were sacrificed to fanaticism and bigotry. With respect to the reproach of universal atheism, which has been liberally thrown upon the french

French nation, the author has so satisfactorily refuted the charge, that we shall quote his remarks upon this subject. P. 29.

‘ If Dupont really be what he professes himself, a confirmed atheist, I pity, from my soul I pity his blindness; but how unjust, how absurd is it to infer from thence, that the whole nation are so. Good God! a *nation* of atheists!—’tis an anomaly which can only exist in the imagination of that most credulous of all creatures, inveterate prejudice. The heart of man, when uncorrupted by pernicious habits, and evil example, is so far prone to religion, that no instance was ever yet found amongst the most *uninformed* (I do not like the word *savage*) nation of a total want of it. Can it then appear *probable*, that in a nation where enthusiasm has prevailed so much as it has done amongst the majority of the french nation, religion should all on a sudden become totally extinct. That the superstition which reigned there under the appellation of christianity drove many into *deism*, is a fact which cannot be denied; but this, alas! is too often the effect of such gross errors upon a mind which reflects at all, but does not carry its researches deep enough; persons of that description finding their reason shocked at the absurdities which they witness, without waiting to purge away the dross from the ore, are too apt hastily to throw aside both together.

‘ Happily, however, for the cause of true religion, we do not rest upon *probabilities* only, to refute the charge of atheism brought against the french; their own proceedings and declarations being a full and satisfactory proof of its falshood. The solemn appeal to the Deity which prefaces their last Declaration of Rights, the acknowledgments made in the seventh article of that declaration, of every man’s right to the free exercise of religious worship, and the guarantee of that right contained in the hundred and twenty-second article of the constitution, would be alone sufficient to refute the charge; but to these we may also add, that in the jacobin club on december 11, 1793, a member rose up, and in the most explicit manner declared his belief in God, which declaration was received with the loudest applauses, and the assembly unanimously exclaimed, “ Yes, we all believe in God *.” And a not less strong proof than the above, that religion so far from being *discouraged*, is even *encouraged* in France, and that too in the only way in which religion ought to be encouraged, by promoting perfect freedom of worship, are the following resolutions which were passed in the convention, on the sixth of december, 1793.

“ 1st, The National Convention forbids all violence or menaces against the freedom of religious worship.

“ 2d, The vigilance of the constituted authorities, and the activity of the public force, shall be exerted to this end, and shall employ all the means that may be requisite to give security to the religious worship of all persuasions †.”

* * Courier, december 23, 1793.

† Cambridge Intelligencer, december 21, 1793.

‘ In consequence of these resolutions, the churches of Paris were again opened on the ninth of december for the performance of mass, and were thronged with attendants.

‘ After such repeated proofs of the falshood of the charge, that the french have no religion amongst them, those only can remain unconvinced of their error, who wilfully shut their eyes against conviction. The difference between the former, and the present state of religion in France is, that whereas formerly it was a matter of compulsion, it is now a matter of choice ; those who still wish to attend mass, have the power of attending it unmolested, but we shall not see any more those overgrown religious institutions (falsely so called, as they were much more frequently seminaries of vice) which used to abound to the scourge of society. It will not now be the fate of weeping orphans to see

“ Their father’s stores,
Their shrines irradiate or emblaze their floors.”

‘ The Deity will be worshipped only

“ In such plain roofs as piety can raise,

And only vocal with the Maker’s praise.”

‘ Or perhaps in some places under no roof at all but the wide extended canopy of heaven ; but he will be worshipped with more sincerity, because *voluntarily*, than when religion was made the *trade* of a set of men, to persecute others into the observance of ceremonies, which themselves were the most forward in their hours of privacy to ridicule.’

POLITICS. POLITICAL OECONOMY.

ART. XXI. *An Attempt to establish the Basis of Freedom on Simple and Unerring Principles ; in a Series of Letters.* By Charles Patton. 8vo. 75 pages. Edinburgh, Hill ; London, Debrett. 1793.

As this pamphlet is offered to the public as a full refutation of popular errors on the subject of liberty, and as a concise explanation of the principles upon which true freedom may be erected ; and as the author writes with great perspicuity both in method and language, and in a very cool and candid manner ; it is incumbent upon us, to give our readers an idea of his system in a brief analysis. It is as follows.

The protection of persons and property is the end of all government. All civilized nations are naturally divided into two parts ; the possessors of the great, invariable, and permanent property of the state ; and the great body of the people, who in general depend more for their subsistence on personal labour and exertions, than upon *permanent property*. These two parties are, in what follows, technically called *property* and *persons*.

These two great classes are continually attempting to encroach upon each other. All wise power must take it’s rise from a combination of *persons* and *property* ; and real freedom can only exist, where these two parties are equally balanced, or when equal care is taken for the preservation of property, and of personal freedom. Taking it for granted,

granted, that the representative form of government is best suited to freedom, the deputies sent to the legislative body must consist, in order to preserve that blessing, of one half chosen by property, and the other by persons: for it is absolutely impossible to make the great property of a nation perfectly secure, in a country governed by a representative body, unless *property* elect one half of the legislative assembly; or that personal freedom can be safe, unless *persons*, independent of property, elect one half of the representatives.

The only effectual instrument for preserving an equal balance between these two parties is the executive power, permanently placed in the hands of a single person, and endued by the state with sufficient influence in the legislative body. This influence may arise from the nomination to all public offices, to which the deputies shall be eligible. The number of deputies should be regulated by the quantity of influence, both increasing, or diminishing, together.

In order to prevent either the legislative or executive power from being over awed by the mob, the latter should be supported by a body of nobility, created by the executive power, and not possessing too great a share of the national property, who shall reconsider and sanction the actions of the representative body. The effect of such a body of nobility would be, to give general respect to the legislative power, without calling in the compulsory and dangerous aid of an armed force. When, by these or other means, an equilibrium is preserved in the legislative body, *persons* and *property* having an equal share in making the laws, the interest of both will be secured, and freedom will be preserved.

In the remainder of this pamphlet the author's principles are illustrated, by applying them to several cases of government, which have actually existed in ancient and modern history; and in conclusion, the mixed government, established in Great Britain, is maintained, on the principles above stated, to be infinitely preferable to the republican form introduced into France by the present revolution.

On the theory here laid down we must content ourselves with one general remark, namely, that, however promising this writer's plan may appear in speculation, it would perhaps be found in practice a task of insuperable difficulty, to give the executive power the kind of influence in the legislative body here proposed, without turning the balance in favour of *property*, in a degree which would be essentially injurious to the rights of *persons*. However, the author's leading idea is very ingenious; and his concluding remarks may well deserve our reader's attention. P. 73.

* In all inquiries into the nature of free governments, it has been remarked, that the security of *persons* and of *property* was the end proposed; but I have not observed, that former disquisitions upon this subject have remarked, in terms sufficiently explicit, that these two bodies of men are at continual variance; one of them tending immediately to the destruction of *property*, and the other to the enslaving of *persons*. It is this circumstance which makes the dominion of either party a complete despotism over the other; and from hence arises a maxim in government, that *real freedom consists in the supreme power being equally divided between persons and property*.

* In accounting for the prevalence of monarchy, or the dominion of a single person, men have had recourse to divine right; or they have

have supposed, that as one God must rule the universe, one man, to resemble him, must rule a nation. Such ideas are ill founded: the true reason why the dominion of a single person has prevailed in most countries in the world, appears to be, that the two great parties of *persons* and *property*, finding that they could not bear the dominion of each other, committed the power to a single person, as the least evil of the three.

‘ Mankind have been imposed upon in a variety of ways respecting government by those who meant to subjugate them; and impostures of this kind become frequent, when states are in possession of some degree of freedom. Among these may be reckoned, that constant cry which we hear in the french nation, that the laws should reign; that freedom is the reign of the laws. If it is meant, that this must necessarily produce freedom, it is a most gross deception; because it supposes, that men must be free, if they are ruled by law. The most abominable tyranny has been exercised and sanctioned by laws, and by customs which have obtained the force of laws. It is not in the execution of such laws as happen to exist, but in the framing and enacting of necessary and good laws, that liberty chiefly consists; and (as I have before observed) from the nature of the laws of any country, a true judgement may be formed of the degree of freedom enjoyed by its inhabitants. The legislature of every country is a constantly operating power, and, according to its bias, the laws are formed to oppress *persons* or *property*, or both; these oppressions may be so speedily performed, that in some cases a single law may be sufficient to destroy all the security of *property*, or annihilate every vestige of personal freedom. For these reasons, no nation can possibly continue to enjoy liberty, but by placing the legislative authority, one half in *property*, and the other half in *persons*, and by preserving such a balance between those parties as completely precludes either from preponderating.’

O. S.

ART. XXII. *A Collection of State-Papers, relative to the War against France now carrying on by Great Britain and the several other European Powers, containing authentic Copies of Treaties, Conventions, Proclamations, Manifestoes, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c.* 8vo. About 500 pages. Price 10s. 6d, Debrett, 1794.

WE are promised in the introduction a continuation of this very useful work, which henceforth is to be published annually on the eve of every session of parliament. The following short quotation will afford an adequate idea of the volume now before us.

‘ The object of the editor of this work has been to collect all state papers illustrative of the sentiments, actions, and views of the european powers, in the present war against France, and also of the United States of America, who though situated in another quarter of the globe, are, notwithstanding, by language, customs, and connexions, so intimately interwoven with the european system, that their conduct is more important to it than that of many european states themselves. It must therefore be particularly understood, that these papers relate *only* to the french war, and the dispositions of the different powers on that

that subject. At a time when so many various opinions are formed and maintained respecting the motives of princes and states for commencing hostilities or remaining neuter, it seems proper to lay before the public authentic documents by which those motives may be investigated and ascertained, as far as possible, on the declarations of the parties themselves. It is presumed that the utility of this volume therefore must be evident. The want of some perfect collection of this kind has of late been regretted not only by members of both houses of parliament, but by many other eminent characters, to whom the deficiency was obvious; and it was a knowledge of the embarrassment of such a want, that first induced the editor to collect the following papers, to class them under their respective heads, to arrange them in chronological order, and to accompany them by an ample index, by means of which any one may be referred to in an instant.

The treaties are copies of those recently laid before both houses of parliament, the partition treaty, and the convention at Pilnitz alone excepted. Those with Spain, Naples, &c. would have been first published in this work, had it made its appearance, as was first intended, before the meeting of parliament. The lateness of the time in which the editor's attention was first called to it, and the extent to which it has gone, has, however, delayed its publication; and taking advantage of the treaties lately laid before the houses of lords and commons, those first printed have been cancelled, purposely to give them in the very words of the official translations. The proclamations and manifestoes have been selected with great care. It is almost unnecessary to observe, that the largest part of those published by the french, relative to their own internal concerns, are excluded: but such as are of importance in explaining the conduct of other powers are preserved, and a few material decrees placed among them. The official correspondence commences with the answers of the european powers to the french king's notification of his acceptance of the constitution in september, 1791, which is thought the proper æra from whence to trace and disclose the conduct, and dispositions of the different states:—it is particularly full and complete at the very interesting periods immediately preceding the rupture with Austria, and the rupture with Britain. Many of the papers which passed on the eve of those events never were before published in England; and others of them have hitherto been but imperfectly laid before the public. It has been thought necessary to the completeness of the work, to insert the parliamentary papers also:—these consist of the king's speeches and messages, and the addresses, amendments, and motions, concerning the war, which last session were moved either in the house of lords or in the house of commons. The appendix containing the history of the war, is taken wholly from the London Gazettes: no article is omitted, nor is any inserted which has not appeared in that state record. The different accounts are classed under the heads of operations at sea; operations in the Netherlands; on the Rhine; on the side of Italy; on the side of Spain; at Toulon; in the West Indies, and America; and in the East Indies. The whole, as well proclamations, correspondence, &c. as Gazettes, is brought up to the conclusion of 1793; and the english and foreign newspapers of the three last years have been carefully searched in order to complete the collection. Many of the papers have been perfected, and their dates affixed; but even where dates could
not

not be precisely found, the time at which they first appeared is ascertained and mentioned.

It is to be hoped, that the editor will be more careful in arranging the materials of the succeeding volumes, the pages being so misplaced, in the present, as to occasion a considerable degree of unnecessary trouble.

ART. XXIII. *An Estimate of the comparative Strength of Great-Britain, during the present and four preceding Reigns; and of the Losses of her Trade from every War since the Revolution. A new Edition. To which is prefixed, a Dedication to Dr. James Currie, the reputed Author of "Jasper Wilson's Letter."* By George Chalmers, F. R. S. S. A. 8vo. About 320 pa. Pr. 5s. in boards. Stockdale.

MR. CHALMERS introduces this republication of his estimate with a dedication to Dr. Currie, in which he endeavours, with the aid of old *saws* and *tags* of rhyme, to be at once satirical and admonitory.

In that part, wherein he condescends to be serious, he refers the Dr. to the successive increase of the wealth of Liverpool, and other commercial towns, within the present century, as an answer to his clamours about our pretended ruin.

‘When Scotland,’ says he, ‘was a child, during king William’s reign, England was a youth, with all the briskness and buffle of youth. From the *revolution*, and the war of the revolution, she carried an extraordinary energy into the occupations of peace, after the treaty of Ryswick. And from every subsequent war, she appears to have redoubled her energy, and to have made proportional acquisitions of all that creates and constitutes opulence. England had more than three times as many shipping employed in her commerce at the “*damn’d peace* of Utrecht,” and more than double the exportation that she had at the celebrated treaty of Ryswick. She had fifty per cent. more shipping and traffic at the peace of Aix-la-Chapelle, than she had at the peace of Utrecht. She had a fourth more shipping and a third more exports at the peace of 1763, than she had at the peace of 1748. The years which immediately succeeded this epoch, were a period of unexampled prosperity. Yet, when the present war began, England had, notwithstanding two long wars, more than double her shipping and commerce, from 1748 to 1792. There only belonged to England,

In 1700	—	2,281 ships of	261,222 tons.
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In 1792	—	10,423	of 1,168,468*.
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‘The foregoing positions are all *facts*, instructive facts. From them we learn that England, amidst frequent wars, redoubled taxes, and public debts, has grown up as fast and as vigorously as Liverpool, of which you cannot be persuaded, that her traders are poor, or that her corporation is on the verge of bankruptcy. Yet, throughout your letter you reason, that the merchants of Great-Britain are ruined, and that the corporation of Great-Britain is on the verge of bankruptcy,

“ Oh hateful error, melancholy’s child !

“ Why dost thou shew to the apt thoughts of men

“ The things that are not ?”

* * As appears from the register of Shipping.

As

As it might argue somewhat against the *policy* of the present war, to allow that our commercial distresses originated in the wild and unprofitable plans of administration, we are gravely told, 'that prosperity generally leads on to adversity;' and that during 1791, and still more in 1792, 'there lurked, in our commercial habit, the predisposing causes of our commercial maladies which broke out in 1793.' We are comforted too with the observation, that, however unfortunate the month of november 1792 was to our traders, it was a month propitious to our constitution. The following passage evinces how far the author's fears must have operated upon his understanding, and perhaps on his *memory*.

'I was not inattentive, as you may suppose, to the passages of that month. I knew that the violence of the *republicans*, and *levellers*, had by its *action* and *reaction* spread terror far and wide. I was acquainted with persons; who feared the loss of their lands from the tumults of the jacobins at Sheffield. I was acquainted with persons, who sold their stock in the british funds, in order to invest it where they supposed it would be more safe. I was acquainted with those who disposed, at an under value, of moveable property which they imagined was most likely to be destroyed by innovation and tumult.'

The author (who is a placeman) seems to dread nothing so much as a reform of parliament, 'to which he has so often lamented to see wicked men with their allies, the well meaning men,' endeavouring by various arts to turn the attention of the people; and he roundly asserts, 'that no industrious individual would gain a single advantage from such a reform.'

What! would not 'a single advantage' arise from lessening the number of our wars, and consequently the amount of our taxes? from checking the insolence, and punishing the peculations of office? from diminishing, if not destroying, the venal herd of pensioners and *sinécure* placemen? and from simplifying our laws, and thus securing to every man his property, at present endangered by the most trifling litigation? Would not the acquisition of all, or of any part of these blessings produce 'a single advantage' to the great body of the nation?

It only excites our laughter when we perceive the *reputed* Francis Oldys [see *Analyt. Rev.* Vol. xi. p. 204] busied in the detection of the *reputed* Jasper Wilson; but it must provoke the indignation of every honest man, to behold Mr. Chalmers, with an unmanly rancour, attacking a respectable individual (Mr. F.) who happens to differ from him in opinion; but indeed, in one or two places of the present work, as nearly throughout the whole of his life of Ruddiman, he degenerates into personal abuse, and illiberal scurrility.

After observing, that a *falsehood* is soon stated, but that it requires a paragraph to ascertain a fact, the author concludes a dedication of one hundred and sixteen pages with the following *hint*:

" Good friend! forbear; you deal in dang'rous things;
 " I'd never name queens, ministers, or kings;
 " Keep close to ears, and those let asses prick."

ART.

ART. XXIV. *Dangers qui menacent L'Europe, &c. The Dangers that menace Europe. A Detail of the principal Causes that rendered the Operations of the last Campaign productive of so little Success; Faults to be avoided, and Means to be adopted, in order to make the present decisive in favour of the real Friends of Peace and Order.* By Mr. Mallet du Pan. 12mo. 80 p. Price 2s. Leyden. May 1794. Imported by J. Boffe.

THE indefatigable Mallet du Pan has again resumed his pen, and here presents the public with a work, in which amidst his inflexible animosity to the french nation, he mingles some very serious advice to the princes of Europe. His former pamphlet, entitled ' *Considérations sur la Nature de la Revolution de France,*' &c. (for an analysis of which see our Rev. Vol. xvii, p. 198) was written, as we have before stated, in a 'melancholy mood;' the present seems to have been suggested by doubt, if not by despair. As the works of this author are held in great esteem on the continent, and as his plans appear to have been more than once adopted by some of the allied courts, we shall present our readers with a detailed account of the article now before us.

Mr. M. du P. commences his labours with some prefatory observations, too curious and interesting to be omitted here:

'All Europe finds itself at this moment in a very unexpected situation: it has to combat enemies truly formidable, on account of their numbers, their courage, and their resources of all kinds; but still more dangerous from the odious machinations which they carry on in secret, from the criminal indifference with which they adopt any means that may contribute to their success, from their anarchical and disorganising principles, so admirably calculated to mislead the multitude, from that universal correspondence, which they have been enabled to carry on in every country, and with every class of men, even with some ministers respect at present stops my pen, and prevents me from pointing out to the utter astonishment of future times, *still more illustrious personages.*'

After this accusation, which manifestly implicates one of our allies, the author proceeds to state, that in the present war, which he terms '*une guerre à mort,*' either the monster of anarchy must perish, or Europe must soon expect to behold the downfall of all it's thrones, the dissolution of all the ties of subordination and society, the scorn and the annihilation of religion, the subversion of all established principles, the spoliation of all property, and the massacre of one half of it's present inhabitants. Nothing else can, in his opinion, be expected from the triumph of those, whose parricidal hands were stained with the blood of the greatest of all kings, and the best of all men—of Lewis XVI, who united the piety of St. Lewis to the paternal tenderness of Henry IV.

The present does not resemble any of our ordinary wars, which, although odious in their own nature, are still subjected to some certain laws that diminish their horror, which are interrupted by some periodical suspensions of arms that give *breathing time* to humanity, and are followed by a peace, that holds out to it the hopes of repairing it's wrongs. Who would have imagined, that Europe would have permitted this torrent to roll on and increase, since both it's
origin

origin and progress evidently announced its future ravages, without elevating a mound to stop its fury? If those who first directed its course had not been retained by a timidity, which they have since known but too well how to surmount; if they had displayed that unity in their measures, and that audacity in their execution, which at this present moment reduces the salvation of nations to a problem; the ills, which are now but predicted, that they may be avoided, would have already inundated the surface of Europe, and the whole universe would have been one vast field of blood, and of carnage.

Let those men, whose minds are neither formed by experience, nor taught by adversity, henceforth attempt to oppose it by means of a few big phrases, void of any meaning, such as, *the incorruptible fidelity of our troops; the natural goodness of the people; the attachment and respect entertained for sovereigns; &c.*—‘successful crimes will always find sectaries and profelytes.’

Before the present fatal epoch, were there any soldiers more faithful, or more full of honour than those of France? They however ranged themselves, and that almost without any effort, under the standards of revolt. Was any nation more mild, more gentle, more hospitable? did the inhabitants of any country possess the social virtues in a greater degree? They are at this moment a tribe of cannibals, of *anthropophagi*, avaricious of blood, and still more *thirsty* after every fresh draught of it. The annals of history do not record such instances of attachment in any people to their princes; and yet, when the fatal guillotine terminated the life of the virtuous Lewis, did not the air resound with exultations? has not France armed in support of his executioners? and has not the anniversary of this ‘execrable assassination’ been celebrated throughout the whole kingdom by rejoicings, and patriotic hymns?

So many, and such terrible examples, however, have produced only slight and fleeting impressions, even on those seated upon thrones. It would seem as if the spirit of folly had cajoled the victims, at the very moment that the spirit of cruelty excited their executioners: at one and the same instant, a supernatural and irresistible force appears to have armed some with the sword of resistance, while others are drawn with amazing rapidity towards their inevitable ruin. They talk of treaties, and of neutrality, as if any pact could exist with the tiger; as if not to provoke were sufficient to escape from his fury; as if there were any distance between the roaring of the thunder and its ravages, or that all those, who form links of the same electric chain, did not at the self same instant experience its shock?

Some affect to sport with a revolution, which menaces the invasion, the overthrow of every thing; which conceals no project however bold; and which daily acquires new means of realising whatever may be termed desperate. In such a strange situation of affairs, every friend of order may be permitted to speak; when a fire breaks out, all the world has a right to endeavour to get it under: let us take advantage of the present moment—let us act while it is not yet too late.

‘Let us not then dissemble as to the strength of the regicides; a great part of our present evils arises from having but too little known, or too much despised it: let us reserve all our contempt for their principles. I am about to utter the most simple, and the most incontestible

tible truths : a vast kingdom, on which nature seems to have lavished all her favours, defended by fortifications, in which art has exhausted all her resources ; an immense and warlike people, whose *devouring activity* will always counterbalance a thousand advantages on the part of their enemies ; distinguished from other nations by an impetuosity of temper, which they can but rarely resist ; with arsenals numerous and amply supplied ; possessing innumerable means of industry and prosperity, which will always enable them to repair their losses with facility ; boasting a *corps* of able engineers, and the most formidable, and, without contradiction, the best artillery in Europe——such is the faithful picture of the strength and resources of France in ordinary circumstances. Let us add at present to so many advantages, those which her state of actual crisis evidently produces.

The annihilation of commerce and of navigation ; of all the arts of luxury ; of a number of professions and trades, naturally embittered the minds of those who drew their means of subsistence from them. During the first moments of disorganization and of tyranny, the foreign combined powers might have reckoned on the greater part of this croud of discontented citizens ; but being since affrighted with examples of rigour, convinced of the danger, and the uselessness of their efforts, misled by all kinds of illusion, and pressed by the necessity of procuring the means of life, they have entered into the pay of their *executioners*, and have become the instruments of their vengeance. Nearly all of them have either enlisted in the mercenary legions of Paris and the provinces, or in those *hordes* on the frontiers, whence, like the ancient northern nations, they carry desolation, and seek death in distant lands, because their native country can no longer furnish them with subsistence. At first, they only obeyed the imperious voice of hunger, but by mingling with the most depraved of mankind, they themselves have in their turn become models of corruption, and every idea of returning to a peaceable and laborious industry is henceforth precluded : for it ought to be remarked, that a life passed in camps and amidst armies, however rigorous it may appear, and whatever activity it may call forth, *only forms useless or dangerous members of society.*

It is thus, that by little and little idleness and hunger have covered France with ruffians, that this vast country has been transformed into a camp glittering with bayonets, that cannon founderies and manufactories of arms have acquired extraordinary activity, that innumerable armies have lined the frontiers, and that new ones have arisen by a kind of enchantment whenever an unexpected event required their presence ; as in *La Vendee*, at *Lyons*, *Marseilles*, *Bordeaux*, *Toulon*, &c. In short this *nursery* of men, whose losses a new generation, elevated amidst alarms, is ever ready to repair, can now only exist in a state of warfare ; and every thing concurs to announce, that the insurgents will not fail to unite with the ardent valour of their ancestors, a ferocity hitherto unknown, and that redoubtable firmness, which seems to be inconsistent with the impetuosity and the frivolity of their national character. Shall we endeavour to comfort ourselves in 1794, with repeating the saying of that croud of idle politicians, who during the first six months of the revolution used to predict, that nothing violent could be durable, and that thus the extraordinary efforts of France must evidently have a turn ? But the general maxim will

will not apply to the present case. Why should we hope for a cessation of the effect, when the cause hourly acquires a new degree of energy? Will fire, the lively image of activity, be extinguished, if it receive fresh aliment? Does not Vesuvius, which more than 1800 years since overwhelmed the cities of Herculaneum and Pompeia under its torrents of burning lava, still commit new ravages? And why should you promise yourselves a period to your present evils, while this devouring activity, which is the essence of the present crisis, and which every thing concurs to increase, still continues? Undoubtedly it is a burning fever, which will be succeeded by a mortal weakness; but on what grounds do you calculate the duration of the paroxysm? Undoubtedly the monstrous edifice of the french revolution must tumble down, because it is built on a quicksand, and all its parts are deficient in unity and connection; but perhaps a great portion of the present generation will be first swept away, and a general mourning will cover all Europe before that epoch arrives, which they now affect to predict with a prophetic and ridiculous assurance.'

After this very discouraging description of the strength of France, Mr. M. du P. proceeds to detail her resources; and on this subject he very justly observes, 'the finances form that powerful spring in governments, which in the end fixes victory;' he at the same time plainly intimates, that all our 'present illusions' ought to vanish, 'if we find they possess wealth adequate to the support of their monstrous colossus of power.'

The 'russians' who are now at the head of the french government, have gotten possession of two thirds of the landed property, and of an astonishing quantity of valuable moveables, by the seizure of the domains of the crown, and the property of the clergy and the nobles: in short, all France 'will soon become the appanage of triumphant villainy.' An enormous mass of assignats, the emission and circulation of which are equally boundless, furnish a fund for all internal disbursements, such as the pay, the equipment, and the expences of the troops, so that what exhausts the strength of foreign nations costs nothing to the convention, since it has converted 'a stationer's shop into a mint.' In the space of six weeks they now waste more than was expended during a whole year under the old government, at the period of its greatest dilapidations; 'yet, notwithstanding all this monstrous profusion, there is not the slightest dread entertained of exhausting their means, because this can only result from a disproportion between their efforts and resources, and here the resources are reproduced, as if by enchantment, in the exact ratio of their wants.'

There are some expences however, in which money is indispensably necessary; but do all the combined sovereigns possess so much as the convention has discovered the means of procuring by the spoliation of the churches, the treasures of the crown, and the species found in the possession of that immense multitude of persons whose riches have procured their arrest, or destruction; by the pillage of the opulent cities of Lyons and Marseilles; and the seizure of gold and silver wherever they could be found? It is by means of this very money, that they keep emissaries in their pay in every country, and receive from the neutral

powers, and even from their very enemies, that corn, without which they would be unable to exist. The armies too, are supplied by 'pretended patriotic donations;' their wants are relieved by requisitions; and a committee can procure, in the course of forty-eight hours, what the kings united against them must take up several months, and lavish immense sums of money to obtain: in addition to this, the 'regicides' fight upon their own native soil, surrounded by fortresses which facilitate the attacks, ensure the retreat, and give a comfortable asylum to their armies; they combat too with the certainty of being able to repair all their losses. The allies, on the contrary, are in an enemy's country, surrounded by 'disaffected inhabitants, and spies;' their territories, open on all sides, are only strengthened by places of which the foe may easily render themselves masters; their losses are not repaired but with time, difficulty, and extraordinary expences: in fine, a long series of brilliant and uninterrupted successes are necessary, before they can achieve their object; and if it should so happen, that victory were to declare herself unequivocally, but for a single day, on the side of russian rage, and inexhaustible numbers, every thing would be lost without resource.

The author, after this very interesting survey, compares Europe to a ship menaced with sudden destruction, and the kings to the passengers, some of whom indeed are busied in stopping the leaks, while others, entirely indifferent as to the event, refuse to make the necessary efforts. He has no manner of doubt, that Paris, the 'centre to which they should all turn their eyes,' might be sacked, would they but unite their strength; he doubts only of their union; he assures them however, that the campaign of 1794 will irrevocably decide their own destiny.

He also thinks the conduct of the allies reprehensible in more than one instance during the campaign of 1793; as to that which preceded it, he has too great a respect for the impenetrable veil which conceals it's operations, to detail them to the public.

After a long and warm eulogium on the zeal, courage, and military skill displayed by the austrians in relieving Holland, Brabant, &c., 'from the depredations' of the french, Mr. M. du P. animadverts with much severity on the fatal measure of dividing the grand army, in order to undertake the siege of Dunkirk; and he seems to insinuate, that the english commander, who kept up a correspondence with part of the garrison, did not display great prudence on this occasion. As we were deeply interested in this expedition, we shall here translate a short passage concerning it.

'The duke of York took the road to Dunkirk, at the head of an army of forty thousand good troops. The celerity of his march, his arrival under the walls without a train of battering cannon, long before the period agreed on with admiral Macbride, who was at the same time to undertake the siege by sea; the heroic, but imprudent intrepidity, with which the fugitives were pursued to the very glacies; the flight into England of the irish general, who commanded in the town—all concurred to announce, that they knew what was passing there, and that they depended so much on their intelligence, as to neglect the ordinary precautions of

common prudence. If they had only provided themselves with proper artillery for the siege, and had entrusted the secret of this premature march to admiral Macbride, so as to have employed force if persuasion proved insufficient, a place so contemptible in point of strength might have been probably carried before any succour could have arrived. Perhaps the very appearance of sufficient force might have rendered the application of it unnecessary; for the great art of profiting by a *correspondence* of this nature, is to be always able to do without it.

The 'enormity' of our loss, in 'men, cannon, magazines, &c.,' seems to have been considered on the continent as having a great effect in producing the perhaps still more considerable defeat before Maubeuge. It ought to be observed here, that the bad success of the english on the one occasion is represented to have been followed by a 'great carnage;' while that of the austrians, on the other, was prevented from being so fatal as might have been expected, by a retreat compared to that 'of a lion,' whom the enemy was obliged to respect, even in the moment of victory and exultation.

The forcing of the lines of Weissenbourg, hitherto deemed 'inexpugnable,' is termed one of the most brilliant actions recorded in history. To the success of this enterprise, it is satirically remarked, 'the prussians contributed a few manœuvres.' General von Wurmser is blamed for having spent too much time in an inglorious inaction after this event; and he is likewise reproached with not having gotten possession of Strasburgh and Landau, in the first of which places the allies had a very powerful party.

The little success resulting from the former campaign is attributed less to the inferiority of the combined powers in point of numbers, than to their mode of employing them.

'Does it not appear evident, that they considered neither the nature of the war, nor that of the enemy with whom they had to contend? In a war of *opinion*, and more especially in a war against the french, who join to a natural impetuosity all the delirium resulting from fanaticism, the least check is but the forerunner of a more considerable one; the least delay is a fault, of which the enemy will profit in order to recover from their astonishment, and repair their defeats. The system of defensive war is a system of ruin, even to the most numerous armies. The regicides ought to be constantly attacked, dissipated, harassed, anticipated, and combated; if defeated, they ought to be unceasingly pursued; if victorious to-day, they ought to be met again to-morrow. . . . Were such a mode of conduct to be adopted, ordinary troops would oblige them to submit; but with delays, with *cordons, abbatis*, lines, these robbers, by means of their *devouring activity*, would conquer the soldiers of Alexander; or, choosing our model of heroism nearer home, the austrians themselves, who on such terms would unavailingly display all their valour and ability.'

It is thus that the abbé describes the mode adopted by the convention to inspire the republicans with enthusiasm, which he energetically terms '*la tactique infernale*.'

‘ Whenever the *regicides* are about to strike some great stroke, the plan of which has been traced by the committee of public safety, and the success of which is guaranteed by the head of the general, the army is instantly assembled; the commissioners appear decorated with all their distinctive marks; they begin by reading some lying report on the part of the convention, or the committee, and conclude with an harangue in the oriental style, now in fashion. Their partisans spread themselves along the ranks in order to deliver a commentary, to applaud the zealous, and encourage the lukewarm; the air resounds with the cries of *vive la republique*, with imprecations and blasphemies against all kings, under the title of tyrants, and against all their subjects under the name of slaves, or the *wile satellites of despotism*. The women, or rather the furies, or *bacchantes*, pour out the brandy in copious streams; a warlike music, which excites the most cowardly hearts, exalts their fury into madness, and fifty thousand ferocious beasts, foaming with rage, dash on, with a hasty pace, and with cries such as are uttered by cannibals, upon those soldiers whose valour is not excited by any passion . . . and is it to be wondered, that such a shock should first discompose, and then break their ranks?’

The author not only reproaches the generals, but the ministers of the allies, with *delay*. During the american war, the *pendulum* of Mr. de Sartine was said to be influenced by that of the english ministry, but now all the motions of all the *pendulums* of all the courts of Europe seem to be regulated by that of the committee of public safety. He blames the maritime powers for neglecting to succour the royalists in *la Vendée*; for neglecting to carry on an *offensive* war from Toulon; and for neglecting to save the ships burnt by the english in it's harbour. He asks, with equal truth and severity, what reliance can the most intrepid royalist place in those, who seem desirous to dismember their native country? He observes, that the *honest inhabitants* of Longwi, Verdun, and Champagne, who trusted in their promises, have paid for their credulity with their ‘heads;’ and that ‘twenty thousand Toulonese, of all ages, sexes, and conditions, now wandering in foreign climes, a prey to indigence and despair, have constantly lamented their ill-timed confidence; while several hundreds of those, who remained within the walls of that unfortunate city, have cursed them in the midst of their punishments for their too cruel visit.’

Averting his eye from this horrible picture, he advises the coalesced kings, if not to forget, at least to *adjourn* their jealousies; and the generals, instead of being actuated by personal vanity and ambition, to imitate the conduct of the marshal de Boufflers, who, at the battle of Malplaquet, submitted to the orders of Villars, whom he had a right to command.

‘ You ought,’ adds he, ‘if you wish to commence the campaign of 1794 in a manner worthy of yourselves, to begin with the siege of Lille. The moment that the three coloured flag ceases to fly on it's ramparts, the counter-revolution will assume a serious appearance; the *regicides* will be reduced to consternation; the other cities will more easily open their gates; and west

Flanders

Flanders will be released from the dread of future incursions. Forty-five thousand men at least ought to be employed in conducting the siege; an army of 70,000 combatants should cover the operations; another of 9 or 10,000 light troops should be posted on the wings to harass the enemy. An immense quantity of stores and ammunition ought to be provided; an astonishing number of battering cannon, mortars, &c. should be transported under the walls; the trenches should be opened on the very day that the troops present themselves; let surprize and terror be every where spread around. Let the batteries play unceasingly on the devoted city; let not a single cold bullet be directed against it; let bombs rather be preferred as more proper to attain the end proposed; let the number of discharges every piece of artillery is capable of sustaining be invariably calculated and ascertained; and at the precise minute fixed upon, let them launch affright, desolation, and death. . . . The abbé piously recommends all this in the name of that 'humanity' which he outrages, and of that 'God' to whom he impiously offers up a fervent prayer for success.

As the author is apprehensive, that the subjects of the belligerent powers may soon begin to inquire for what they have been spilling their blood and exhausting their treasure, he recommends it to the coalesced kings, to crush such of their subjects with an iron mace as may dare to question their views in the present war, now carrying on in behalf of religion and subordination.

ART. XXV. Second Peal of the Tocsin of Britannia; or Alarm Bell of Britons; with Plans of National Armament, and National Defence. Addressed to the British Yeomanry. By John Stewart, the Traveller. 8vo. 30 pages. Price 2s. Owen. 1794.

We have already taken notice of the *first peal* of Mr. Stewart's *tocsin* [see our last vol. p. 442], and find the second to be equally alarming.

The 'war of nations,' we are told, has been hitherto 'contention for dominion,' but the present is 'the contest of social existence.' The body politic seems every where seized with a fever, for which the 'head' has not prudence enough to provide 'a resanatory regimen.' The power of numbers is contending with the power of property, and if the latter do not 'immediately and separately organize its collective efforts,' the former will triumph, 'and civilization must sink into the tomb of universal anarchy.'

The yeomanry of England are most imperiously called upon by this awful predicament, which threatens the great class of the community with uncommon calamities, to stand forth with open purses, and naked swords to aid distress and overawe rebellion, to marshal themselves around the throne, and assure it from the treachery of plebeian mercenaries, by which means the ascending era of british civilization will culminate only at the point of exquisite sensibility and thought, descending upon the horizon of self-knowledge, when its unity with nature will be discovered, and the empire of truth and good-will commence the era of intellectual life.

'I am despondently aware of the difficult task I have undertaken,' adds he, 'to conciliate subjects to a due submission to civil power or government; it is like preaching reason to passion, wisdom to folly, virtue to vice, thought to the thoughtless. Democracy infatuates itself by the following reasoning: when power is placed in its natural state, the great mass of the people, their contending passions and interests will give the equilibrium and form to the social body; as well might the different parts of a clock, assembled promiscuously in a sack, be expected to perform the end of a time-keeper, as the power of the people give social order to a rich and populous nation. Assumptive power or optimacy, can alone organize the social machine, till by the revolution of moral truth, or the unity of self and nature, man shall become adult in manhood; in the meantime, his progressive happiness depends on the controul of his will, and the liberation of his reason.'

So much for the *extraordinary* preface, to this very *extraordinary* pamphlet. The work itself commences with an exclamation, in the true style and language of an *alarmist*: 'To arms, britons, to arms!' after which, we are gravely told, 'that the enemy's battalions are embarked,' and wait only the wind 'to waft them to our shore.'

The french are represented as actuated by 'revenge, plunder, and conquest:' and the reformers of this country, are termed 'perfidious knaves! or incorrigible fools!' leagued with 'a nation of idiots, and scoundrels.'

The 'index of perfection' in civil power is said to point 'to a modified liberty of the press;' nations we are assured 'receive more benefit from the discovery of an important moral truth, than from the most happy revolution that could happen in the political position of society.' Moral truth demands for its 'matrix,' the stability of 'constituted, mixed government;' the revolutions of will or passion, are 'tangential movements of the body politic from the centre of power,' the reformation of reason 'revolves the politic body in a spiral diagram,' &c.

After challenging 'the thoughtless dissipated demagogues of the day, to publish their own biography,' and addressing himself with equal severity and truth to the 'philophagi,' or gamesters, who live by the plunder of their friends, the author, in the true style of his great prototype *Anacharsis Cloots*, recommends to their perusal the following 'philosophical' works: 'Travels to discover the Source of moral Motion, the Apocalypse of Nature, moral World, the Book, and the Revolution of Reason,' all, we believe, his own productions.

Mr. S. soon after produces his plan of defence: he recommends the more opulent yeomanry to form themselves into regiments of cavalry, while the less opulent serve as infantry. The whole national force ought to act in a body; towers should occupy the entire extent of the sea coast, to give notice, by one signal, of the approach of the enemy's fleet, and by another, of their landing; these towers should communicate with others inland, to the distance of at least twenty miles; and the peasants, armed with pikes, should be led on to the flanks and rear of the enemy, while the best troops opposed them in front.

The regular cavalry must adopt a new and desperate mode of attack; volunteer parties, forming a troop, must be composed as a forlorn

born hope to ride down upon the ranks of the enemy. The regiment must follow at two hundred paces distance, and when the forlorn hope had drawn away the fire of the enemy, they must push on to the enemy's ranks, and no retreat must be allowed. The infantry must follow close to complete the victory.'

In case of sudden invasion, he recommends 'iron shields' to be prepared and worn on the breast of both man and horse, that for the man to be of a square form, sixteen inches in length, and twelve in breadth, just thick enough to be musket proof; the horses shield should be made in the form of a half moon, and fixed by a band round the neck, and a belly band to keep it firm. The author concludes 'this short but dangerous peal of the alarm bell with the oscillating clapper of admonition;' this admonition is addressed to the nation, and consists in a request not to purchase 'the sculptured marble, and painted canvas' of their enemies.

The author candidly confesses, that, 'misled by the benevolent propensity of his own heart,' he himself has 'calumniated the energies of our magic constitution, the moral wonder of the world:' he however, is willing, it seems, to make the *amende honorable*; for he has now discovered, 'that influence however corrupt, by converting egotism into patriotism, is a lesser evil than democratic anarchy;' that 'the dissolute education of our public schools produces that high animation, the characteristic of british manhood;' that 'duelism is the support of that sublime and inestimable discrimination of gentleman from plebeian, forming an important barrier between the optimacy or head, and the pessimacy or members of the social body.'

After many eulogiums on the custom of sending disagreeable persons to *Coventry*, 'or social exile, to which the dregs of manhood are relegated,' and which is termed 'another wonderful wheel in the mechanism of british policy, unknown to the continental herds of aggregated bipeds;' the author recommends the absorption of all political authority by 'the landed interest;' money and commerce, according to his system, ought to be humbled 'to the plebeian rank of avarice and chicanery,' and the senate should have no members but 'agrestic patrons, whose noble souls are employed in the nourishment and instruction of a happy peasantry.'

We are pleased, amidst the affected *mysticism* which pervades this pamphlet, to behold a few short and transient gleams of good sense and humanity. Mr. S. endeavours to inculcate a hatred to war in general, and particularly to the present, as it is now carried on; he feels a generous compassion for the africans, 'tortured in slavery by the lash, and agonizing labour of commercial avarice;' and even for horses, 'yielding up the dregs of exhausted strength; old, blind, lame, galled, harnessed to a dust cart; others with their tails and ears cut, and the most tender parts which nature had taken so much pains to cover, exposed to the biting of flies, and percussion of the elements.'

Who could imagine, after such a display of *sensibility*, that the author has no compassion for the *frailties* of human nature? that he would persecute a *democrat* to destruction, or hunt down a fellow-citizen, who may happen to differ from his *present* opinions, with one of the *long pikes*, which he so forcibly recommends to the *irregular cavalry*?

O.

ART. XXVI. *The Voice of Truth against the Corruptions in Church and State.* 8vo. 68 pages. Price 1s. 6d. Ridgway. 1794.

THE present forms of religion and government are here canvassed and censured; but not with that degree of ability, which will be likely to procure the author either much applause from the friends, or much censure from the enemies of reform.

The pamphlet contains, beside the author's own reflections, Condorcet's speech, delivered in the name of the committee of constitution, and the french declaration of the rights of men and citizens.

ART. XXVII. *Plain Truth in a plain Dress: or, a short Admonition to the middle Ranks of Great Britain and Ireland.* By William Tindall, M. A. 8vo. 24 pages. Price 6d. Longman. 1794.

THE subject of this admonition is a certain chemical process for the decomposition of society, by means of which, monarchy, nobility, clergy, rank, property, and religion, may all be evaporated *in fumo*, and nothing be left behind but a beastly *caput mortuum*. The recipe for this experiment, the invention, or at least the publication of which, the author ascribes to the writer of a book, which was entitled *Common Sense*, but which he thinks ought to have been entitled *Uncommon Nonsense*, is circulated, he apprehends, in this country, and recommended to the attention of englishmen, by the wonderful success with which it has been attended in France. In order to prevent the design, which he sees to be forming, of making a second trial of this method of decomposition, he proposes, that 'all who have any thing to lose, nobility, clergy and laity, should strictly unite their interests, and keep a set of trusty messengers in constant employ, to convey intelligence in the quickest manner possible, noting the smallest degree of progress made by these experimenters, whom he honours with the appellation of atheistical levellers. He further recommends, that the clubs should be narrowly watched, and that all loyal englishmen should show their patriotism by voluntarily suspending, for a while, their favourite amusement of meeting in clubs, that the traitors may stand naked and confessed, in all their hideous deformity, and no longer be able to enjoy the protection of their great patron, *the enemy of mankind*.

Of the wisdom of such extraordinary precautions we are incompetent to judge; having never yet observed in this country any attempts towards the execution of such mad projects of political decomposition, as would render it expedient for britons to relinquish their personal freedom and enjoyment, in order to preserve their public liberties.

P. S.

ART. XXVIII. *On Wet Docks, Quays and Warehouses, for the Port of London; with Hints respecting Trade.* 8vo. Price 1s. Johnson. 1793.

EVERY rational plan, for improving and extending the commerce of the capital, ought to be received with gratitude, and perused with attention. As for ourselves, we are never more happy, than when we perceive men educated to business throwing their ideas on paper, and establishing practical and well founded theories. The following remarks are deserving of the most serious consideration,

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The situation of London is inland, and convenient to internal intercourse. The navigation of the Thames is extensive, and affords a safe and commodious harbour, or floating tide dock for shipping, for some miles. Formerly it only needed small craft to load, or discharge the ships that frequented the port, but London has now far outgrown its accommodations, and with an external commerce infinitely greater than it had at the great fire of 1666, (having perhaps three fifths of the trade of the whole kingdom) it possesses only the same legal quays which it did in Charles the second's time. They cannot be estimated at more than *fourteen hundred feet*, or little more than one quarter of a mile on one side of the Thames, beginning at London Bridge and ending at the Tower; while the city of Bristol commands more than 4000 feet, or four fifths of a mile on the rivers Avon and Frome, though with a trade beyond all comparison inferior. All agree that the legal quays are too small; and the very remedies and indulgencies that have been applied from time to time, of shipping and landing certain goods at other than the legal quays, by sufferances (satisfying the officer for extra duty) are the strongest proofs of the existence of the evil. Perhaps near three fourths of our exports and imports, as to *bulk*, are managed by water, or sufferance wharfs, and not at the legal quays. The utility and necessity of sufferance wharfs, have been tried and admitted without detriment to commerce, revenue and the legal quays. These remedies, extensive and habitual as they have become to many, if not to almost all our most bulky articles of commerce, are not however at present adequate to our wants. While other branches of commerce have met with some, or with general relief, by the extension of wharfs, the West India trade has been for years labouring under the severest burthens from delays, charges, losses, and plunderage. Except the article of wood, that trade, notwithstanding its great increase, has continued for about 130 years in the same track. It is therefore necessary from increased imports, and the growing impediments to commerce in all its branches, to apply some remedy; and none can be more effectual than the creation of docks and quays, with an extension of warehouses.

A large plot of ground between Radcliffe highway and Wapping, not inferior in extent to all the docks at Liverpool, is pointed out as an excellent place for the formation of wet docks for large ships; and others are said to be practicable at the Hermitage, St. Catherine's, &c. for vessels of a smaller burthen.

'There needs but one general reply,' says the author, 'to all the apprehensions that may arise from the fear of throwing hands and professions out of employment. Prejudices were once applied against canals, turnpike roads, and the use of machines in manufactures; but canals have extended old, and created new markets, without decreasing seamen, or the coasting trade; turnpike roads have given improvements to agriculture, and convenience to markets and to travellers; machines have given extension to manufactures; and we only want docks, quays, and warehouses, to give facility to commerce.

'Perhaps some may fear the lessening the river navigation on the Thames, and its importance as a nursery for our seamen; but the same objection might have been applied to the building of the bridges. The extension of commerce is the surest means of creating, and encouraging our seamen. While we have commerce and navigation we shall

shall never want hands. It is from thence that a thousand little springs and rivulets will flow, to give employment and fertility to industry. Destroy commerce, and the whole tribe of watermen would soon dwindle again into insignificant fishermen. Liverpool has no river navigation, and yet never wants seamen.

• If London and Great Britain could be made the grand *depot* of merchandize, and if goods were bonded under the king's lock, until taken out for home consumption, it would throw the capital of the merchant into his commerce, and leave the revenue to take the benefit of it, at the moment of consumption; for commerce is the parent of revenue. This system is already adopted without detriment, in the East India trade, for teas, china, silk, sugar, &c. also in the articles of rum, tobacco, coffee, &c. If this reasoning be true, the extension of docks, &c. would favour any general system of bonding, and under the best regulations.

• Holland owed much of its prosperity to easy duties. It was a country without national products, and had nothing but the system of becoming a general *depot* to create industry and capital. By making that country an universal warehouse for an exchange of commodities, they sold them on terms almost as cheap as they could be procured at the place of their growth. As to England, she is the greatest consumer of her own products and imports; and what she exports of native or foreign commodities, is commonly enhanced by the additional industry and labour of its inhabitants. But as we are extending our ideas of commerce in the east, and seem to have in contemplation extensive acquisitions in the West Indies, and as the only two rival commercial nations in Europe are from political considerations, incapable of great present exertions, it would be good policy to look up to Great Britain as the great *depot* for all its wants; building prosperity on the best foundation, that of mutual interests. Whoever looks at the growing commerce, wealth, and finance of Great Britain, compared with former times or with other countries, will view with wonder, the joint efforts of nature and our industry in spite of all our wars.

• But when we compare our internal, with our external commerce, and see how much they may, or do affect each other, there is no knowing how far liberal systems of commerce, with pacific principles, and a relinquishment of prejudices and privileges, (which are rather burthensome than productive, and particularly when they respect ourselves) will carry us. Roads and canals are forming all over the country, and in all their communications they have one general tendency toward the great centre of the kingdom, there to unite by the strongest ties. Industry is to property what education is to the mind, for it creates and it expands. In agriculture it is befriended by nature: and in art it combines and multiplies all the powers of mechanics, particularly when backed by nature. If we then grasp at great objects, we must use great means. Archimedes only desired to put his foot on one earth, to raise another; we need only to open our eyes, sacrifice our prejudices, and grasp at the substance instead of the shadow, and we shall then find the surest means of encouraging our industry, and extending our commerce to bounds yet unknown.

ART.

ART. XXIX. *A Letter from William Devaynes, Esq. Chairman of the East India Company, to Thomas Henchman, Esq. with Mr. Henchman's Answer, on the Subject of the East India Company's Shipping.* 4to. 17 pages. Price 1s. Chapman. 1794.

THE immense influence of the owners of East India shipping has been long felt by the court of directors, and lamented by every independent proprietor. The enormous expences arising from the increased price of freight at length induced a general court, to recommend this subject to the notice of the directors; but, after a whole year's consideration, they contented themselves with passing two unsatisfactory resolutions, carefully avoiding to discuss the important question, relative to an open competition.

In consequence of a request from Mr. Devaynes, Mr. Henchman here gives his opinion, as to the spirit of the resolutions of the third of april 1793, and states, that it was the intention of the proprietors :

‘ 1. To secure to the service of the company all the ships at present in their employ, as long as they shall be judged fit for the service; and to settle the freight of those ships, once for all, on a fair and equitable footing ;

‘ 2. To determine a mode of hiring and building ships in future, upon a system that shall be permanent, and on principles of fair, well regulated, and open competition, so as to enable the company to carry on their trade henceforward, to the greatest advantage.

‘ It was also,’ he adds, ‘ in the contemplation of myself, and the friends I consulted at the time, that the captains and officers bred up in the India service were, as a matter of private justice, as well as public advantage, to be assured of the protection of the company, and a preference in all future employ.’

Mr. H. recommends a fair, open, and well regulated competition, as the best mode of supplying the company with shipping, at a reasonable price.—This plan, long in agitation, but hitherto studiously avoided to be carried into execution, has not only economy but expediency to recommend it, and would have long since been adopted, were it not that monopolies, like other public evils, naturally produce and protect each other.

ART. XXX. *An Account of the Proceedings of the General Quarterly Court, held at the East India House, on Wednesday the 19th of March, on Shipping, and other Affairs.* By William Woodfall. 4to. 25 p. Pr. 1s. Chapman. 1794.

THE chairman commenced the business of the day, by reading the proceedings of the court of directors, on friday, march 7th, 1794. It appeared from these, that, after taking into their consideration the unanimous resolution of the general court, on april 3d, in favour of the ‘ open competition’ recommended by Mr. Dundas, they had *blinked* the main question, and passed two resolutions favourable to the old shipping interest, which they now pressed the proprietors to confirm.

Mr. Henchman and Mr. Jackson warmly opposed the confirmation, as a measure big with folly, if not with ruin, no less than 2 or 300,000l.

300,000*l. per annum* depending on the event. They deprecated such a dereliction of economy in a company that had 500,000*l. per ann.* to pay to the public, and termed it unfair to take the court by surprise.

It having been at length intimated, that the merits of the question should be discussed in a special court, the resolutions of the directors were put, and carried without a division.

Another question, relative to the right possessed by a director to act as an agent for, and export goods to any of the company's servants in India, was also adjourned. This originated in a complaint made by Mr. Twining, that a director (Mr. Scott) had taken up no less than 800 out of the 3000 tons lately allotted to the company, for the transportation of his own merchandize alone, o.

P O E T R Y.

ART. XXXI. *A Farewell Ode on a distant Prospect of Cambridge.*

By the Author of the *Brunoniad*. 4to. 15 pages. Price 1s. Cambridge, Lunn; London, Kearsleys. 1794.

THE manner in which this poet takes his leave of his *alma mater* reflects equal honour on her and on himself. The sentiments expressed in the ode are such as clearly indicate a mind endued with native sensibility, refined by classical learning, and enlightened by a liberal philosophy. The verse is enriched, without being loaded, with poetical imagery, and flows on in an uniform strain of soothing melody, perfectly in unison with those pensive pleasures, which attend the remembrance of academic years. The praises of those illustrious ornaments of the university of Cambridge, Bacon, Newton, and Clarke; Milton, Spencer, and Cowley; Dryden, Prior, and Gray, are sung in not unworthy strains. These are succeeded by the following pathetic address to poetry. P. II.

‘ Nurse of each thought erect and bold,
Sweet poetry, whose fervid fire
Prompted the genuine sons of old,
With happiest hands, to sweep the lyre.
Parent of virtue! haste along,
Like them instruct me o’er the listening throng,
From passion’s flood, to pour the torrent of the song.
How blythe the season when, of yore,
Crowding around the wintry blaze,
I learnt the legendary lore
Of the grey gossip’s tragic lays.
Oh tell! what mightier strain can, now,
Make the rapt soul with such emotion glow,
Or bid the bounding blood with equal vigour flow.
Wandering, I mourn’d the hurried brave,
Careless of night’s unsocial noon,
When slept upon the glimmering wave,
The splendor of the summer’s moon.
Ah, happy days! serene and clear!
In memory’s flattering glass your charms appear
Ting’d with the richest blooms of life’s inconstant year.’

Adverting

Adverting to passing events, the author laments the fetters with which science has been of late loaded by bigotry, and invokes the genius of the place still to protect the freedom of the mind. P. 13.

• But ah! ye visions of delight!
Too fast your tarnish'd splendor fades!
Ye sink! ye vanish from my sight!
While factions deep and dreary shades
Descend, while freedom, wan with care,
Flies from the hostile roof, with scatter'd hair,
And fetter'd genius comes her gloomy grief to share*.
History, thy doleful valves unfold,
Bring forth the great of every age,
In blood their goary garments roll'd,
— The martyrs of imperial rage.
The servile chain, the rod of power,
With baleful influence, blast the muse's bower,
They haste to happier climes, and shun th' oppressive hour.
'Twas thus, when Greece in ruin laid,
Prostrate, beneath the tyrant's arm,
They sought Ausonian freedom's shade,
Each breast with patriot passions warm.
Albion, they linger round thine isles.
Wistful, they gaze her fane where virtue piles,
And, o'er th' Atlantic waste, a new creation smiles.
Let Europe, CAM, with hideous mien,
Light persecution's frightful fire.
Amid the general storm serene,
Bid thou the new-born thought aspire.
Let not thine hand its course controul,
Unbounded bid the seas of science roll;
Nor bind, in slavery's chain, the bold the vigorous soul.
Why should the gloom of ancient years
O'ercloud the day-spring of the mind?
In youth renew'd, dispel thy fears,
And cast the wither'd slough behind.
Amidst mortality's dear maze,
From hope's high cliff, let virtue's beacons blaze,
And, up perfection's steep, thine eye insatiate raise.
Wherever truth and reason meet,
Wherever worth, deserted, strays,
Do thou afford a generous seat,
And clasp them, with a friend's embrace.
Thine be the truly liberal plan,
And, dauntless, in the philosophic van,
Assert, with steady zeal, the dignity of man.'

* The proceedings of the university, of late, against an *heterodox* brother, and its alarm at the contagion of *unstatuteable* philosophy, are sufficiently known. Of the propriety of those proceedings I am not convinced by either the eloquence of the late vice-chancellor, or the *more profound and logical* discussions of Mr. Castley.

• A. A. T.

ART. XXXII. *Bagatelles, or Poetical Sketches.* By E. Walsh, M. D. 8vo. 113 pages. Price 3s. 6d. Dublin, Kelly; London, Hamilton, and Co. 1793.

THE author of these poems offers them to the public merely as the spontaneous effusions of the moment, excited by some temporary sensation, humour, or accident; and it is in this light only that they are entitled to attention. For though the writer appears to possess some share of poetical ardour, and to be not unacquainted with the appropriate diction of poetry, his pieces are very unequal in merit, and bear frequent marks of negligence. The first poem, entitled *L'Amatore*, in which the versification and phraseology of Milton's *Allegro* are imitated, has several gross grammatical errors in the first stanza.

P. 1.

‘ Hence Apathy with heart of lead !
Whom peevish Spleen without a fire
 Warmed with Hecla’s fire
Midst ice and endless snows on Hecla bred;
 Go—seek some waste domain,
Where solar beam ne’er warm’d the sterile ground,
 But wild winds howl around,
And drear antartic winter rules the year,
 Death hov’ring ever near,
There—far beyond our climes—with Horror reign.
But Thee—the spring of life and joy,
Thee I invoke immortal Boy !
Thee—the mother of desire
Bore to Mars—thy ardent fire ;
His fell rage thy pow’r employs,
Thou *repairs*—as he destroys ;
Or, as fages hold in song,
To thee no parents *doth* belong ;
Thou co-eval *rose* her brother,
Whom unwise they call thy mother,
From the foam-besilver’d sea
Beauty’s queen Aphrodita !’

Leaving the author to settle his account with Priscian, and to make his choice, in the last line, between bad english verse, and false latin quantity; we go on to inform our readers, that this volume contains some pieces of the graver cast, of which the principal are, the Progress of Science; Reflections by Moon-light; Night; Ode to Oblivion; and Ode to Hypochondria;—others of the humorous kind, among which are, the Shining Guinea, and several epigrams and epitaphs; with others of the amatory kind, some of which, we must remark, overstep the bounds of decency. The author has had, we think, but little success in his attempts at wit. One of the best poems in the volume, is the following imitation of Cunningham. P. 83.

N I G H T.

‘ Now the sun forsakes the skies,
See! his sanguine flush of light,
And the owl with hooting cries
 Hails the ebon car of night.

From

From yon tow'r with ivy crown'd,
 Mark!—the bats with filmy wings
 Dart abrupt—in mazes round,
 Flitting light in airy rings.
 Lo! what awful ruddy flame
 All the mountain's summit fires?
 'Tis the moon's resplendent beam—
 Quick the twilight gloom retires.
 Thro' the village hamlet's born
 Rush lights glimmer here and there,
 Weary ploughmen home return
 To partake their frugal fare;
 Honest Tray with joy elate
 Steps before in conscious pride,
 Pufs against the wicket gate
 Purring rubs her furry side.
 See! across the moon-light glade
 How the timid school-boy flies,
 While the aspin's quiv'ring shade
 Seems a goblin to his eyes!
 Calm beneath the humble cot,
 Free from pain or care his breast,
 Labour, and content his lot,
 The rustic takes his quiet rest.
 Now o'er hill, and dale, and grove,
 Night her misty mantle flings;
 Forms fantastic seem to move
 On the shad'wy face of things.
 Silence now the still hours leads,
 Save where winds the gurgling stream,
 As it bursts from deepest shades
 Glitt'ring in the lunar beam.
 Where high swell'd the mountain hoar
 In the flaming eye of noon,
 Now but seems a dim contour
 By the pale light of the moon;
 Lo! among yon gems of night
 Moves her cloudless orb serene;
 While a flood of gleamy light
 Silvers o'er the soften'd scene.
 Hark! what harsh and shrilly noise
 Thro' the stillness hurts the ear;
 'Tis the cock—whose cheery voice
 Loud proclaims the morning near,
 Now the welcome glimpse of day
 Strikes the spangled upland lawn,
 And the moon's declining ray
 Glimmers faintly thro' the dawn.

Yon

You eastern cloud of crimson dye
 Mark! how glorious to behold!
 As the morn with lucid eye
 Tips the rocky cliffs with gold.

Vapours rising from the sea
 Purple mountains seem—afar,
 Twilight with his robes of gray
 Slowly veils the morning star.

Lo! the lark with speckled breast
 (Now the jocund day's begun)
 Springing from his dewy nest,
 Soars to hail the rising sun.'

ART. XXXIII. *The Tears of the Muse. An Elegiac Poem. Sacred to the Memory of the Right Hon. Sarah, Countess of Westmoreland. Addressed to, and particularly intended for the future Consideration of Lord Burghursh.* By Peter Alley, Esq. 4to. 22 pages. Price 2s. Debrett. 1794.

IN an elegiac poem, to which the author has given the inviting title of the Tears of the Muse, the reader will naturally look for those *lucubres cantus*, which melt the soul in tender sorrow; and he will be much disappointed when he finds, that, instead of enjoying the luxury of sympathetic grief, in perusing the artless effusions of the muse who "takes strange delight in tears", he has to submit to the drudgery of reading trite reflections or dull panegyrics, expressed in stiff inharmonious verse. The laudable design of the poem is, to inspire the young nobleman, to whom it is addressed, with virtuous emulation. 'It was written,' to borrow the author's own phraseology, 'under an opinion, that the encomiast of departed worth sacrifices most suitably at the altar of living virtue.' But it may be questioned, whether such an offering as this, though not unaccompanied with the incense of adulation, will be able to command a favourable reception to the author's moral lessons. How sparingly they are decorated with the flowers of poetry, the reader may judge from the following stanzas. P. 7.

' Still, as it is, this life survey;
 Not as a scene of tears;
 Nor yet as one-unchanging may,
 Whose ev'ry beauty cheers.

' Then vainly hope, not all thy hours
 Shall yield a joyous beam;
 Nor thou, what time the prospect low'rs,
 In mean despondence seem.

' Whate'er of ill man must endure,
 Or may his hopes deter,
 Of this unfailing truth be sure,
 God's goodness cannot err.

' His

‘ His wisdom limitless ; his love,
Not than his wisdom less ;
The tribes of earth, the world’s above,
With one accord express !’

Even grammatical accuracy is sometimes overlooked. The very first verse has no clear construction or meaning. P. 1.

‘ Nor blithly as the little lark
At heaven’s gate hails the day,
Her sister-muse can bid thee hark
To numbers sweetly gay.’

For *nor*, the author should have written *not*—as in some other places for *will*, *wilt*.

ART. XXXIV. *The Magic Lantern ; or Les Ombres patriotiques.* 4to. 15 pages. Price 1s. 6d. Owen. 1794.

THIS show-man exhibits in decent rhymes, and with some humour, what he calls the lean tribe of *outs*. If, however, they be lean, this misfortune, at least, ought not to be cast in their teeth by those who keep them so ; and they will not on that account be found less active than those whom court-plenty has loaded with obesity. The figures, like those commonly shown by the magic lantern, are sufficiently rude. In this series, Sherry leads the van, and Parr brings up the rear. The latter is thus depicted. P. 14.

‘ Here flashing Parr, pedantic prig,
Despairing, views his ample wig,
Made for archbishop’s pate.
With priestly anger inly burns,
His wale of greck and latin mourns,
Spent for a thankless state.

‘ The shining mitre melts away,
Which danc’d before you many a day,
And once you thought so sure.
’Tis gone—good doctor, trust to me,
Preferment henceforth is to thee
A paulo-post-future.’

ART. XXXV. *Three Pindaric Essays. Fitzwalter, The Birth of Democracy, and the Calamities of France.* 4to. 22 p. Pr. 1s. Owen. 1794.

THE first and principal of these pieces is founded upon a story related by some historians concerning king John—that, having failed in his attempt to violate the daughter of Fitzwalter, afterwards marechal of the forces of the barons, he poisoned her. In the night preceding the assembly at Runny-mead, Fitzwalter, whilst he is meditating revenge upon the tyrant, receives a visit from the shade of Matilda, exhorting him to forget his private wrongs, and to join the patriotic band now formed for the recovery of british rights. If to write in obscure language, and in irregular verse, be to follow Pindar, this piece is pindaric. Of both the irregularities and obscurities a single stanza may afford a sufficient

ficient specimen. Having introduced Reason as delighted with the contemplation of the order of nature, the poet proceeds: P. 7.

‘ And as with ecstasy she views,
To th’ elements harmonious order given,
Shall bid proud kings no longer realms abuse,
But like the sun dispense the gifts of heav’n :
Shall bid patricians, as cerulean waves,
Wat’ring, by unseen ways, the thirst’ly ground :
Tho’ tumid pride with boist’rous fury raves,
Oft humid pow’r from heat tyrannic saves,
While streams, bright golden veins, red plenty rolls around,
Shall bid plebeian worth,
(Fruitful as the humble earth)
Shed its rich incense to superior pow’rs :
And as the encircling influence of the air,
Breathes in the bubbling waves, the op’ning flow’r,
Around this nether world corporeal life :
So see, the whole religion’s cherish’d care :
She bears the glory of th’ eternal beam,
And darts calm peace thro’ earth-born vapor’s strife.’

What is the reader to understand by *humid power* and *red plenty*, or by ‘ religion darting calm peace through the strife of earth-born vapours ?’ Such turgid language approaches too near the verge of no-meaning, to deserve, even in a pindaric ode, the name of fine writing. The remaining pieces are in the same strain.

ART. XXXVI. *Poems*; by the late Mr. Samuel Marsh Oram: *An Introduction by Percival Stockdale*. 4to. 41 pages. Price 2s. 6d. Cadell. 1794

For this posthumous publication we are indebted to the pen of an ingenious youth, a native of Shaftesbury, in Dorsetshire, who, without the benefit of a learned education, and in the midst of the constant engagements of his profession as an attorney, found opportunity to cultivate a taste for poetry. Due allowance being made for the disadvantageous circumstances under which these poems were written, they must be admitted to possess considerable merit. It will not be expected that they should place the writer’s name in the first class of british poets; but it must be rigorous criticism, which cannot find in his verses some traces of a poetic fancy, that, with better cultivation, might have raised him to distinction. As a specimen we copy the following lines to friendship. P. 26.

‘ Hail! Friendship then, thou source divine,
Whence copious streams of pleasure flow,
Inspiring every heart benign
With all thy honest warmth to glow;
Not vain thy power; for where extends thy sway,
Unsuited honour o’er the heart presides;
Vice from thy presence shrinks abash’d away,
And white-rob’d Virtue all thy actions guides;
Her beaming sceptre casts thy holy spell;
And in the circle all the moral graces dwell.

‘ Oh!

* Oh! blest irradiation mild,
 To cheer us on our weary way,
 Whether through gloomy defarts wild,
 Or vales which fancy paints we stray;
 For where each brilliant pointed beam extends,
 The effects of vice no more disturb the mind
 Illumined; but she cheerly onward bends,
 With rapture, permanent, as great, to find
 At thy pure crystal fount, without controul,
 "The feast of reason, and the flow of soul."

* Scowling indignant round the scene,
 Her devious tracks full fraught with woe,
 Misfortune moves with pallid mien,
 Around, her venom'd shafts to throw;
 And where she moves will friendship eager press,
 With pity's tear soft-trembling in her eye,
 To sooth the ruffling gales of grief, and blest
 The darkening gloom with rays of constancy;
 Kindly the lengthened roll of ills to share;
 - At last, to steal the sting from heart-corroding care.

* So when the tempest-driven car
 Old Winter mounts, with rapid pace
 Around to spread destructive war
 O'er nature's animated space;
 Haply soft peering midst some snow-fringed vale,
 An ever-green may charm the wanderer's eye,
 That braves the fury of the passing gale,
 Till on it's bloom the summer's breath shall sigh;
 Waving it's green leaves in the sun-shine hour,
 That withered not, assailed by winter's ruthless power.

The rest of the pieces are short sonnets on several subjects, and an ode written near the ruins of an elegant mansion. Of Mr. Stockdale's introduction we have only to remark, that, with a just encomium on this young poet, it contains strictures on the present state of literature, which, in our judgment, plainly betray a severe and cynical disposition.

ART. XXXVII. *Canterbury Brawn: or, a Christmas Gift for the Friends of the War.* By Robin Pindar, Cousin-German to the Great Peter Pindar. 8vo. 31 p. pr. 1s. Symonds. 1794.

We can trace no other resemblance between this *prose writer*, and his pretended cousin german *the poet*, than that both have a

* * This whole stanza would have done credit to *any* poet. We are to suppose that the human mind is dispirited, and dejected by the coldness and oppression of an unfeeling, and tyrannical world. Our authour compares the consolation which is afforded to that mind by true friendship, with the soothing pleasure which the eye, and imagination receive, on contemplating an ever-green, amid the frosts, and horrors of winter. The smile is new, just, and beautiful.

natural propensity to laugh at courts and ministers. Robin, who seems to be a lover of fun, offers his talents for expedient to the service of the national financier. He advises, that taxes should be levelled as usual upon the necessities of life, but, in a new manner, by immediately taxing the kitchen, in the articles of *brick-dust* and *kitchen-stuff*. He moreover advises, that 'the seditious practice of speaking that which a man cannot help thinking, be punished by skinning the offenders, and selling their skins for the benefit of the public;' and he amuses himself with speculating upon the various uses to which the skins of certain great reformers may be applied. The wit of the piece being somewhat too volatile for us to extract, we must leave the process to those who are inclined to undertake it.

ART. XXXVIII. *Review of the Lion of Old England; or the Democracy confounded. As it appeared from Time to Time in a periodical Print. Second Edition, with considerable Additions and Amendments from the first Edition, by the Reviewers.* 12mo. 90 p. Belfast. 1794.

THIS pamphlet is, in fact, a political review of men and of measures. Under the notion of reviewing a poem, entitled, 'The Lion of Old England,' it severely lashes the keepers of the lion, both in verse and prose. The piece is written with keen and sarcastic wit, and, perhaps, considering the spirit of the times, with more freedom than discretion.

ART. XXXIX. *The Annual Political Songster, with a Preface on the Times.* By J. Freeth. 12mo. 48 p. Birmingham, Pearson; London, Baldwin. 1794.

OF this piece of Birmingham manufacture we cannot praise the metal, the workmanship, or the fashion. The polish is tolerable, but the form shows no fancy, and the figures no sharpness. In plain terms, these songs, though sometimes pretty well rhimed, are flat and insipid. The cast of the writer's politics may be seen in the following stanza. p. 26.

'I have not a doubt but the storm will blow over,
Nor can I believe afar off is the day,
When commerce again her lost rights will recover,
And orders, good orders, once more find their way;
Tho' every good citizen wishes sincerely,
Our fleets and our armies success may attend,
For fighting Old England pays always so dearly,
That free and facetious our evenings to spend,
Sweet peace is much wanted,
And take it for granted,
Things will not go right till the war's at an end.'

ART. XL. *The Travellers in Switzerland. A Comic Opera, in three Acts: as performed at the Theatre Royal, Covent Garden.* By Mr. Bate Dudley. 8vo. 80 pages. Pr. 1s. 6d. Debrett. 1794.

THIS

THIS dramatic piece may not improperly be called a lecture upon female pride. The plot is this: Mr. Sidney, a worthy man, to whom lady Philippa has condescended to give her hand, in hopes of correcting a foible in his wife, which he finds exceedingly troublesome, takes a tour in Switzerland, accompanied by Julia, his daughter by a former wife, and sir Leinster M'Loghlin, her declared admirer, and attended by Dorimond, her lover, (disguised as Cazelle, a swiss valet) who, from his want of high birth, has been a rejected suitor, and Daniel, a servant, the leading trait of whose character is an insatiable thirst for the marvellous. A sharper, hearing of their arrival, offers his services, under the name of compte Friponi, to chaperon them through Geneva and it's environs, and recommends to them an english guide. Mr. S. seizes this opportunity of executing his design, and pretending to absent himself on a short commercial excursion to Strasburg, finds means to pass himself off for this guide, under the name of Lopez. The scene in which Lopez makes his first entrance we shall transcribe. P. 25.

‘ Enter Mr. SIDNEY, (*disguised as LOPEZ.*)

‘ Lady Phil. You are the person recommended to be our guide ?

‘ Lopez. (*Speaking quick throughout his scenes, in disguise.*) The same at your ladyship's eternal command! now I'm launched, my fears begin to vanish! (*aside.*)

‘ Lady Phil. How had you the misfortune to lose an eye ?

‘ Lopez. Merely by intense study, illustrious lady.

‘ Lady Phil. What might that study be ?

‘ Lopez. The heraldry of antient Greece.

‘ Lady Phil. How fortunate to meet with so illumined a creature! why you must have seen better days!

‘ Lopez. I have indeed, my lady; and am lineally descended from the first race of Picts, who made, you know, no small figure in the world, before cloaths came into fashion!

‘ Enter DANIEL, who stares at Mr. Sidney.

‘ Lady Phil. Take care of this person, Daniel, he's a clever creature, and has known better days.

‘ Daniel. Take care of my little stock of linen! (*aside.*)

‘ Lady Phil. Now I look at him again, I can plainly perceive the man of consequence in him. (*aside*) What is your name ?

‘ Lopez. Lopez is my travelling name, my lady.

‘ Lady Phil. Well then, Lopez, you may now recite the curiosities that are most worthy our seeing.

‘ Lopez. It's well I pick'd up a slice or two of the marvellous, along with my new jacket. (*aside.*) First of all, most noble lady, you have, no doubt, paid a visit to the immense Glacieres!

‘ Lady Phil. No, we have not.

‘ Lopez. No? why, one of them wears his snowy nightcap two thousand toises above the common clouds.

‘ Daniel. Phew! (*subtles.*)

‘ Lady Phil. That must be nobly tremendous!

‘ Lopez. On our right about a league and a half, stands—the enchanted castle of the mountains.

G 3

‘ Daniel,

' *Daniel*, (*impatiently*.) Aye, that's the very same castle, my lady, I told you of; and a sight worth travelling to see indeed! Oh! he's a much cleverer fellow than I took him for. (*Aside*.)

' *Lady Phil*. Who is the possessor?

' *Lopez*, (*pausing*.) A lucky thought—I'll give it to the comte—'Tis one of the antient possessions of the comte Friponi.

' *Lady Phil*. Indeed!

' *Lopez*. Yes, my lady—but I must request you to be on your guard, as he is unwilling to acknowledge this part of his domain, from the awful family circumstance which led to his present celebrity.

' *Lady Phil*. What family circumstance? Proceed!

' *Daniel*, (*anxiously*.) Ay, pray, sir, do tell us all about it!

' *Lopez*. About a century and a half ago, a knight of Charlemagne, one of the comte's illustrious progenitors, was slain there, within the antient hall of arms, in a tilting match, gallantly defending the honour of his fair mistress. Immediately on hearing this, she threw herself headlong from the lofty battlements, and falling upon the foot of the drawbridge, heroically dashed her lovely self to atoms!

' *Daniel*. Poor soul!

' *Lady Phil*. She acted, indeed, like an antient woman of honour.

' *Lopez*. At four periods in the year, about twilight, she has since been seen to pass through the illumined hall, sometimes in white, at others in blue and fire.

' *Daniel*. Bless me—blue and fire!

' *Lady Phil*. But who inhabits it now?

' *Lopez*. Two ladies, who had quarrelled with the world, are said to have got there, but for what purpose is not known.

' *Lady Phil*. I am all impatience to behold the hall of arms.

' *Lopez*. I can shew your ladyship that, and the castle throughout, without the comte's delicacy being hurt by the knowledge of it.

' *Daniel*. Oh, it will be well worth your seeing, my lady.—Suppose I was to go forward myself, and enquire a little about it first?

' *Lady Phil*. I don't think that would be amiss, Daniel; and bring me some further account of it to Geneva. But be careful, for curiosity, you know, has always been your particular failing; so take care, Daniel, that it does not run you into too much danger. [*Exit*.]

' *Dan*. Oh, never fear me, my lady, for spirits and wizzards, you know, were always my delight, from a child. What a comical world it is that we odd folks live in! nothing delights my curiosity so much as a touch of the marvellous! now and then it fancies a bit of the doleful! tho' a little simple mirth after all it finds the easiest of digestion.

' A I R IX.

' Joy and grief are too many for poor little Dan.

In his mind they kick up such a pother;

So the one I serve truly as well I can,

And by some friendly proxy do suit to the other!

For

For light is my heart, and merry,
 With a high up! not with your low down derry.
 Sec these eye-lids were made for no snivelling elf;
 But light feather'd to twinkle with glee;
 When I'm merry, I manage to laugh with myself,
 And when sad, why this flask kindly weeps for poor me.
 For light is my heart, and merry,
 With a high up! not with your low down derry.'

The enchanted castle, referred to in this scene, is inhabited by it's owner, miss Somerville, with her attendants, an english lady, retired there from jealousy, and at this time pursued by her lover Dalton. While Daniel's curiosity carries him to explore the enchanted castle, a challenge is sent by sir Leinster to the comte, in consequence of the impertinent familiarity of the latter with Julia; but the combat is prevented by the interposition of the burgomaster and his guard, who seize and carry off sir Leinster, on the appearance of the comte: Dorimond, throwing aside his disguise, undertakes to chastise him, while Lopez, unexpectedly arriving, discovers Cazelle's true character. A visit is now paid to the enchanted castle, by lady Philippa and Julia, under the direction of Lopez, where Daniel's curiosity has lodged him in durance, at the instant when Dalton is expecting to obtain access to his mistress. During this visit, comte Friponi enters the castle in disguise with freebooters, who are pursued by a company of swiss soldiery, fetched, on the first alarm, by one of the servants; the comte, by the artifice of miss Somerville's woman, is safely lodged in confinement; Dalton appears as the gallant defender of his mistress, and regains her affections; Dorimond, in reward for his faithful services, claims his Julia; sir Leinster pockets his disappointment with good humour; the comte is discovered to lady Philippa in his true character, as the leader of a gang of banditti; and Mr. Sidney having convinced his wife of the folly of her passion for rank, she thankfully receives him as her guide through life.

This plot, though somewhat encumbered with the story of Dalton and miss Somerville, and still more by the useless character of sir Leinster, is on the whole well contrived. Several of the characters, though not loaded either with wit or sentiment, are drawn from nature. In short, the piece, without claiming any very distinguished place in the scale of dramatic merit, is on the whole a pleasing performance.

ART. XLI. *The Purse; or Benevolent Tar; a Musical Drama, in one Act, as performed at the Theatre Royal, Haymarket.* By J. C. Crofs. (The Music by Mr. Reeve.) 8vo. 32 p. Pr. 1s. Lane. 1794.

A MORE meagre, insipid piece than this has seldom been offered to the public. If it have obtained any popularity, it must have been very much indebted to the performers and the music: the reader will be able to find in it neither plot, nor humour, nor (except as far as the sailor's *lang* deserves the name) dramatic language.

D. M.

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ART,

ART. XLII. *Plutarch's Treatise upon the Distinction between a Friend and a Flatterer: with Remarks.* By Thomas Northmore, Esq. M. A. F. S. A. 8vo. 132 pages. Price 4s. sewed. Payne. 1793.

THE historian of Chæroneæ is a writer possessed of so many excellencies, that the announcing of a translation of any of his works will necessarily draw the attention of our classical readers. Plutarch is known chiefly as the writer of the lives of the most distinguished men of antiquity, in which character he unites the precision of a philosopher with the fidelity of an historian. His descriptions are animated, and often brilliant: If in purity of diction he may be reckoned inferior to some other of the Greek classics, which however may be, in part, owing to the very corrupt state of the text, in the arts of pleasing he is surpassed by none. Though an enemy to private factions, he was the zealous assertor of public liberty. No less distinguished in his own, than in foreign countries, for the purity of his morals, he has stamped a merit on his writings by the dignity of his character.

But Plutarch is no less worthy of the attention of mankind as a moralist, than as an historian. In the latter character he excels in the delineation of men; in the former, in the discrimination of virtues and vices. He treats on the most important subjects; and possesses the happy art of making the most serious agreeable. He illustrates observation by anecdote; and insinuates grave documents by pleasant smiles. If his allusions be apt to return much too quick on his readers, yet they are usually so apposite, that they are sure to please. The same may be said also of the anecdotes introduced by him, which, it must be acknowledged, he uses too lavishly. The most efficacious method, however, of instructing, is certainly by example.

The world is in possession of a valuable translation of the Lives of Plutarch; but an elegant English translation of his moral treatises is still a desideratum in English literature. The present treatise is on many accounts highly valuable. The following quotation from Mr. N.'s preface will acquaint the reader, in general terms, with what he is to expect from this work. Pref. p. v.

'The very essential, and almost universal advantages held out to us by this treatise, were the chief motives that induced me to undertake a new translation of it; but it is principally to the rich and powerful, to ministers and nobles, that the greatest profit can be expected to accrue. It is to them, as leeches to the body, that parasites and flatterers adhere; and it is from their blood that they thrive and prosper.

'In order therefore to render the work as intelligible as possible, I have made no scruple of adopting any phrase, sentence, or words out of the old translation, that seemed adapted to my purpose: and herein I expect not to be accused of plagiarism even by my enemies, for if they will take the trouble to compare the two versions together, they will perceive that I have done much;

if my abilities had corresponded with my inclination, I would have done more.

‘ In the remarks at the end, my labours have for the most part been directed to the promotion and confirmation of the moral doctrines of Plutarch, by bringing them into comparison with those of Cicero in his admirable treatise upon friendship; the translation of which, by the elegant and accomplished Mr. Melmoth, being held in such merited esteem, I have chosen to adopt, without always reverting to the original.’

We produce the following passage as a specimen both of the principles of the original work, and of the nature of the translation. P. 9.

‘ But the most artful part of his conduct is yet to come; for perceiving that a proper freedom of expostulation is allowed universally to be the very voice and language of real friendship, and as peculiar to it as sound is to any animal; and that a timid behaviour which dares not boldly deliver its sentiments, is repugnant to that liberal openness and sincerity of heart which becomes the true friend; he has not let even this escape his imitation: but as skilful cooks make use of high seasonings to prevent the stomach being satiated by sweet and luscious meats, so the expostulatory freedom of the flatterer is neither genuine nor useful, but, winking as it were under frowns, tends only to sooth and gratify.

‘ Upon these accounts then the flatterer is difficult to be caught, like some animals which, through the bounty of nature, escape pursuit by assuming the colour of the subjacent earth, or herbage that surrounds them. But since he deceives us by being disguised under the resemblance of a friend, it is our business to expose and detect him by laying open the difference between them, since he is clothed, as Plato says, in foreign colours and ornaments, having none properly of his own.

‘ Let us consider then this matter from the beginning. We have said that friendship for the most part takes its rise from that similarity of temper and disposition, whereby we embrace the same manners and customs, and delight in the same studies and pursuits, according to those lines of the old bard,

“ Age is most pleas’d when in sweet converse join’d
With hoary age; so youth delights in youth,
And female softness harmonizes best
With kindred tenderness; th’ infirm, th’ oppress
Bear to th’ oppress, th’ infirm, a sympathy of woe.”

‘ The flatterer then well knowing that all intercourse of love and friendship is grounded in a similitude of passions, here first endeavours to make his approaches, and to pitch his tents, as hunters do in the range and pasture of a wild beast; and here he gradually advances by adapting and accommodating himself to the same pursuits, occupations, studies, and mode of living, until you are betrayed into his hands, and become mild and familiar to his touch; thus he takes care to censure whatever and whomsoever he perceives to incur your displeasure, and applaud whatever meets your approbation with extravagant fervour, in
order

order that he may appear far to exceed you by his admiration and astonishment, and confirm you in the opinion that his love and hatred arise more from judgment than affection.

How then are we to convict this hypocrite, and by what distinctions is he to be detected, since he does not really resemble the friend, but imitates only his likeness? In the first place we ought to observe the equability and consistency of his life and conduct, whether he delight always in the same objects, and be uniform in his approbations; whether he regulate his behaviour according to one rule, and afford a proper example in his own life, for such conduct alone becomes the free and ingenuous admirer of real and true friendship; such only is the friend. But the flatterer having as it were no one fixed residence of behaviour, nor choosing a life to please himself, but moulding and conforming himself entirely to the will of another, is neither consistent nor uniform, but ever various and changeable, flowing about in every direction, from one shape to another, like water turned out of its course, and adapting itself to the soil which receives it. The ape, it seems, is caught while in his endeavours to imitate man, he accompanies his various motions and gestures, but the flatterer allures and attracts others by imitation, though not all in the same manner; for with one he sings and dances; wrestles and boxes with another; and if he chance to fall into the company of any who are fond of hunting and hounds, he scarcely refrains crying out in the words of Phædra—

“ O how I love to hear the hunter’s shouts

Ring through the echoing woods; by the gods! I love

To hear the full-mouth’d pack, and chace the dappled stag;”

and yet he cares not a rush for the stag, his care only is to entrap the hunter.

Whoever undertakes to translate a greek writer, should first carefully ascertain the true readings of his author. The present translator has before edited Tryphiodorus; and he tells us, that he intends to publish the original greek of the present treatise. He may therefore be supposed properly qualified for the present undertaking. The first sentence in this treatise is evidently corrupted in the greek. Mr. N.’s translation most probably conveys the true sense of Plutarch.

The translation is in the main well executed, and does the translator considerable credit, though we find several passages that would admit of improvement. Page 6 reads awkwardly on several accounts, and particularly from misplacing the note of interrogation, which ought to have been higher up, at *answer*, or lower down, at *one glass*. Mr. N. might, we think with advantage to his translation, have occasionally omitted translating some of the particles, as the sentences by this mean acquire a kind of rotundity; or he might have translated these particles sometimes so as to have avoided the too frequent repetition of the same word in one and the same paragraph, particularly pages 71 and 72 in *for* and *and*. The vagueness of the greek particle allows of this liberty, and even requires it in an english translation. The elaborate treatise of Vigerus de Idiotismis

tismis will justify this remark. In some places Mr. N. has not so happily turned the poetry as could have been wished. We say in some places, because some verses are elegantly translated. The verse of ten syllables would have read, in several places, better than the alexandrine. As this translation is designed more particularly for english readers, the remarks and notes also take a popular cast, being, for the most part, in english. These discover much good sense and learning; they also discover modesty; and they show, that the translator possesses, in an eminent degree, the social virtues, and that he enters into the spirit of his favourite author. The treatise has an evident tendency to promote the true interests of virtue; and we recommend it as worthy of the attention of every description of readers.

We shall be glad to find this specimen the forerunner of a translation of all Plutarch's moral treatises; having been informed, that several persons, fond of greek literature, have such a work in contemplation.

A. Y.

BIOGRAPHY.

ART. XLIII. *Memoires du General Dumourier, ecrits par lui meme.* 2 vols. 8vo. About 350 pages. Price 7s. Published at Ham-
burgh, and imported by J. Boffe, Gerrard-street. 1794.

Memoirs of General Dumourier. Written by Himself. Translated
by John Fenwick. Part I. 8vo. 213 pages. Price 3s. 6d.
Kearsey.

THE present work is calculated to recal the most interesting sensations. The politician cannot peruse it without recollecting the talents displayed by Dumourier in the cabinet of France, and his intrigues in almost every court of Europe; the soldier again beholds him at the head of an army, rendered by his genius invincible; the patriot once more sees him fighting the battles of his country, and nobly aiming at the security of her independence.

Far different is his present situation! the hero of Jemappe is hunted like a beast of prey, from every country in Europe; the conqueror of the Austrian Netherlands finds it difficult to procure an asylum, even for a night; the general of an army of one hundred thousand men has not now a single follower.

In addition to this, perhaps, his own heart may experience it's moments of compunction for unrewarded crimes, and he may re-
preach himself, in the bitterness of disappointment, with unsuccessful guilt.

Yet, in every situation, a man of such extraordinary and transcendent talents will find means to render himself an object of attention; and D. in exile has continued, by means of his pen, to engage the attention of Europe, almost as much as heretofore by his sword.

We accordingly think it our duty to give a copious analysis of the publication now before us; not only because it includes the history of the author, but because a number of recent events, with which the present situation and future destiny of Europe appear to be intimately connected,

connected, are here presented in a new and interesting point of view.

The preface seems to have been written in one of those moments of despondency, to which even the stoutest mind may be reduced, by a series of calamities. The author, who affects the style and manner of Cæsar, begins by stating, that general D. is abandoned by the world, and compelled to fly from city to city, in order to shelter himself from the rage and madness of his countrymen, who are tempted either by revenge or avarice, to plunge a dagger into his bosom. He complains too of the mercenary writers, 'who bestow their praises only on the successful,' and of 'ministers and courts' who received him 'with flattering caresses when he quitted the army, but afterwards calumniated and persecuted him.'

P. ii. 'The most extravagant and contradictory tales respecting him have filled the journals of Europe, and portraits have been drawn of him, so unlike each other, that not only his character, but his existence, is become an enigma. The Courier of Europe represents him with the force of Hercules, the licentiousness of Mark Anthony, the treachery of Hannibal, the cruelty of Sylla, and the military and political talents of Cæsar; they have also attributed to him the possession of immense riches in the english funds. On the contrary, the Journal of the Lower Rhine describes him as possessing talents, but being deficient in judgment. This opinion, D. regards as true praise, for he was never desirous of being thought subtle, or practised in the art of changing his opinions according to his interests. He has always had fixed principles, and a determined character. His mind was formed by the study of Plutarch; and he has mixed too little with men, to be known by any but a select few. Excepting during his travels and his wars, he has lived surrounded only by his books, and his chosen friends, of whom the greater part no longer exist. Far from esteeming the maxim of the epicureans, which recommends the concealment of our actions, his whole life shall be exposed to the observation and judgment of his contemporaries. He has nothing to lose by this conduct; already he is poor, calumniated, proscribed, all that mankind regard as miserable; but he has every thing to gain, since men of elevated and upright minds, who read these memoirs, will become his friends. With such men only he desires to live, and to whatever nation they belong, he shall always regard them as his fellow-citizens.'

The remainder of the preface is occupied in stating his reasons for publishing the third volume first; and in justifying himself respecting his conduct in the camp of Maulde, on the seizure of the person of Lewis XVI, and lastly, in *permitting* his execution.

On this, as on many other occasions, he is obliged to acknowledge, that his words and thoughts, his opinions and his actions, were in direct opposition to each other, and that he had recourse to a refined and courtly hypocrisy, which at length proved his destruction.

The translator, in introducing the third volume to the notice of the english reader, has with great propriety transposed a brief account of D.'s life, contained in a letter to a friend, from the latter end of part II, to the beginning of part I. We shall here give an extract from it.

P. xxxvi. ' In the approaching month, I shall be fifty-five years of age. Shall I really suffer less it, by shamefully concealing myself, I can escape a few days of reproach or imprisonment ?

' I will now give you a short history of my life, which may serve as a supplement to my memoirs, if I am not allowed time to finish them. I was born at Cambray in 1739, of parents not affluent, although noble. My father was a man of great virtue and understanding; he bestowed on me a very careful and extensive education; at 18 years of age I became a soldier; and at two and twenty I was honoured with the cross of St. Louis, and had received twenty-two wounds.

' On peace being made in 1763, I began my travels, to study the languages and manners of different nations. The emigrants have said that at this time I was employed as a spy by the french ministry. It is not improbable that the *petits-maitres* of Tarentum and Athens (if there were any such men there) have said as much of Pythagoras and of Plato.

' In 1768, I was put upon the staff belonging to the army in Corsica; and, having served with reputation in the two campaigns of 1768 and 1769, I was raised to the rank of colonel.

' In 1770, the duke de Choiseuil appointed me minister to the confederates of Poland; and I commanded a body of men in that country during two campaigns, and conducted several very important negotiations with various success. As the measures of the confederates were ill concerted, their revolution was unfortunate, and ended in the partition of Poland.

' In 1772, the marquis of Monteynard, minister of war, employed me in correcting and revising the military code of laws: at the end of the same year, this minister, by the express order of Louis the xvth, entrusted me with the management of a secret negotiation relative to the revolution in Sweden; but, having received my instructions on this affair immediately from the king himself and unknown to the duke D'Aiguillon minister of foreign affairs; I was arrested at Hamburg in 1773 and conducted to the Bastille by the orders of that minister. The irresolute Louis xv, yielding to the importunities of madame du Barry his mistress and the duke d'Aiguillon, disgraced the virtuous Monteynard, forebore to inform the duke of the authority he had given me to negotiate, and suffered me to bear the weight of a criminal prosecution; which the duke d'Aiguillon, suspecting the truth, feared to carry to all its extremity. I rejected offers of friendship and protection made me by this despotic minister whom I did not esteem; and after lying six months in the Bastille I was banished to the castle of Caen for three months.

' Louis xv. died soon after; and D'Aiguillon was disgraced. I had no inclination to take advantage of the expiration of the *Lettre de Cachet*, for the purpose of regaining my liberty; I was anxious to be completely justified, and therefore petitioned Louis xvi. to remove me to the Bastille and to order a revision of my trial. The king would not permit me to remain in prison, and commanded M. du Muy, M. de Vergennes, and M. de Sartine to revise the trial, and those three ministers signed a declaration that I had been unjustly prosecuted. Immediately afterwards I was sent to Lisle, in my rank of colonel, to make a report respecting the new military manœuvres which the baron de Pirsch had brought from Prussia. I had also a commission

to examine a plan for improving the navigation of the river Lys, and another plan of forming a harbour in the channel at Ambleteuse. And these employments occupied the latter end of the year 1774, and the whole of 1775.

In 1776, I was joined in a commission with the chevalier d'Oisy, captain of a man of war, and colonel la Rozière, one of the ablest engineers in Europe, to determine on a proper place in the channel for the construction of a naval port. I passed the year 1777, in the country twenty leagues from Paris. It is the only period of repose in my life. At the end of that year, I was invited to Paris, by M. de Montbarey, minister of war, on account of the rupture between England and her colonies, which I had long predicted.

In 1778, I procured the office of commandant of Cherbourg to be revived and given to me. Being persuaded that Cherbourg was better calculated than any other place in the channel for a national harbour, and being aided by the zeal, activity, and influence of the duke d'Harcourt, governor of the province, I obtained a decision, in favour of Cherbourg, of a question that had been agitated during an hundred years, concerning the preference to be given to Cherbourg or La Hogue, for the site of a naval port. From that time till 1789, I was occupied in superintending the works of Cherbourg, and, during that period, I was but three times at Paris. When I first arrived at Cherbourg, it contained no more than seven thousand three hundred inhabitants, and when I quitted that place it contained nearly twenty thousand inhabitants.

The emigrants, not contented with saying I was a spy from the ministry while I was on my travels, have also reported that I was employed by the war-office as one of the tools of its secret intrigues, although the time that I have passed in Paris, in the different journeys I made to that place during twelve years, did not altogether amount to six months, and although in these journeys I very rarely visited Versailles.

Let us review this history; twenty-two wounds received in battle, six campaigns made in Germany, two in Corsica, and two in Poland, important trusts discharged, a city raised from obscurity to a flourishing condition, a naval port established, fortified, and rendered fit for the purposes of the navy, twenty years spent in travels, that had a knowledge of mankind for their object, and in fine the study of languages, of the military art, and of the policy of nations; such are the events of which it is composed. It will be happy for France if she produce many such designing and selfish men. If those who were called by their birth, their wealth, and their dignities to maintain the honour, and produce the happiness of their country, had qualified themselves with equal care, France would either have needed no revolution or the revolution would have been more happy and honourable.

For my part, the revolution was not necessary to raise me to dignities. I should soon have been lieutenant-general in the ordinary course of promotion, and was on the point of receiving honours that men at that period sought after. I possessed an income of 20,000 livres, which was equal to my wants and desires. Yet I could not but see that France was disgraced abroad, and ruined within. I foresaw that she hastened to this latter period of her misery; and have often

often warned those of the ministers, whom I esteemed to be honest men, of the event.

When the revolution commenced, I deprived its character of much of its evil in the place where I commanded. At Cherbourg, the excesses of the populace were punished by me with death ; but the people could not accuse me of being *inimicable* to their liberty. Those who were placed in like situations would have rendered an inestimable service to their country, in exerting the same firmness with the same discernment.

The military governments of towns in France being suppressed, I went to Paris, where, during two years, I studied the influence and character of the revolution. The flight of the princes of France was an irreparable injury done to the cause of the king. I foresaw that the exercise of the *veto* would not produce the end that was proposed by it, and would occasion the ruin of the monarch's cause, and I opposed it by all the means that were in my power.

In 1791, I was appointed to the command of the country from Nantes to Bourdeaux. At that period a religious war raged in La Vendée, and the people laid waste the castles and lands of the nobility. I had the good fortune to calm the minds of the people, and to preserve tranquillity in that country till the month of february 1792, when I was recalled to Paris, was raised to the rank of lieutenant-general, and appointed minister of foreign affairs.

I am reproached with having caused the war by my counsels ; but I shall prove that the war was already inevitable, when I began my administration, and that indeed it might be said to have commenced. I acknowledge, however, that my opinion was decidedly for the declaration of war, as was also that of the king, who not only approved of my memorial to the national assembly on that subject, (which was three days in his hands) but made corrections in it, and himself composed the discourse he delivered to the assembly on that occasion.

At the end of three months, finding myself embarrassed by the various factions, and being sincerely desirous to see the king's council possessing proper dignity, and his measures governed by constitutional principles, I changed the ministry, and obtained a promise that the king would sanction two decrees which appeared expedient to his service. Having done so, I would have retired from the administration. The king would not grant me his permission ; the ministry was again changed by his order, and I took the war department. But, soon perceiving that the court had deceived me, I resolved not to be the instrument of their intrigues. I predicted to the unhappy king and queen all the misfortunes in which they were involving themselves, and I gave in my resignation three days after being appointed minister of war.

I was not driven from the councils of the king, as the emigrants have asserted, but resigned in opposition to the entreaties of Louis. He was two days before he would accept of my resignation ; and he did not suffer me to depart without expressing the deepest regret.

After that period, I commanded the armies with the greatest success. If the french had displayed as much moderation and virtue as they have enjoyed of success, peace had been long since restored to Europe ; Louis would have been on his throne ; and the nation would
not

not have been, as now, stained with crimes, and the slave of anarchy. France would have been happy and illustrious under her constitution and her king.'

Part I. Book I. Chap. 1. *Of the general state of affairs in France, during 1793.*—The french, we are here told, fought for their independence with courage and intrepidity; but there was too much violence in their mode of acquiring liberty, to afford any rational hope that they would enjoy it with moderation. Victorious hitherto, they now thought that they were invincible. They no longer dreamed of maintaining the good will of the belgians, who had received them with open arms, and 'while they tyrannised over the minds of their newly adopted brethren by turbulent clubs, they robbed them of their property, and left them without any species of liberty, either moral or physical.'

France, at this period, assumed an appearance of prosperity, that at once elated and deceived the minds of the people. The empire was extended, by the acquisition of Savoy and Nice, and by the accession of the principality of Porentruy; Custine was in possession of Worms, Spire, and Menz; general Bournonville was at the head of an army just returned from an expedition against Treves; Dumourier, with another far more numerous and formidable, occupied Belgium; and general Valence commanded a third, consisting of about 15,000 men, quartered in Liege and it's neighbourhood.

But the new republic had rendered itself odious to foreign nations, and, in respect to it's internal government, was regulated by clubs 'composed of a few corrupt men, who could exist only by a change in the government.' The decree of the 15th of december, which had for it's object to get possession of the wealth of Belgium, began also to render the convention hateful to it's new allies. This plan originated with Cambon the financier, and commissioners were appointed to carry it into execution. P. 7.

'The immoral and ferocious dispositions of the six commissioners employed in this affair were well calculated to ruin the scheme. Danton was a man of great energy of character; but was without education and equally detestable in mind as he was coarse and disgusting in appearance. La Croix was an adventurer, a debauchee, and a braggart; and was destitute of all sense of honour. Camus, the most rugged, haughty, awkward, and pedantic of the jansenists. Treilhard, little differing from Camus. Merlin of Douay, a well meaning man, but spleenetic, and infected with extravagant and theoretic notions. And Gossuin, a monster of a brutal and sordid spirit.'

Such is the author's account of some of the leading men in the national assembly; the editor apologizes for it's *exaggeration* in a note. Here follows a description of the capital at this epoch: P. 11.

'Paris, the most miserable and most guilty city that has existed, thought herself the rival of Rome, because in the space of a few months she had become the scene of crimes, massacres, and catastrophes, that were the accumulation of ages in the capital of the roman empire. Forty theatres, always crowded, amused her trifling, cowardly, and cruel inhabitants; while a small band of villains, no less ridiculous in their pretensions, than barbarous in their deeds, supported by two or three thousand dependents, the outcasts of the provinces, and many of whom, indeed, were not frenchmen, destroyed the memory of the

massacres

massacres and horrors of each evening by those of the succeeding morning. The frightful cavern of the jacobins vomited forth every ill, and spread terror through every house. All men of property trembled, and citizens, who in peaceful times would have been mild and virtuous, hardened their hearts against pity, and were ready to applaud guilt, lest they should become its victims.'

Chap. 11. *Of the state of the armies.*—Pache, the new minister of the war department, is represented as desirous of impeding all the operations of the commander in chief. In the camp at Liege, the soldiers were destitute of shoes, and reduced to the necessity of protecting their feet from the inclemency of the season by means of *bay-bands*. The rest of their cloathing was strictly correspondent. Fifteen hundred, who had been provided with proper necessaries, instantly deserted, and returned to their respective homes. The sick, who filled the hospitals, were in want of every thing: 'to such a state was the army of Jemappe reduced after the conquest of Belgia.'

In addition to this distress, we are told, that the foot had but ten thousand muskets fit for service; the cavalry were in want of boots, saddles, cloaks, carabines, and sabres; the military chest was empty, and the staff officers were often obliged to raise money to pay the troops, by means of a subscription among themselves.

'The city of Liege,' it is added, 'was the tomb of frenchmen. They died there of hunger, and every species of distress. And this city, where the army knew nothing but wants, was more fatal to it than Capua, with its enjoyments, had been to the Carthaginians.'

Chap. 111. *General Dumourier departs from Liege for Paris.*—D. was at this moment a prey to the most melancholy reflections in the palace of the prince-bishop of Liege; and if it can be a consolation to that prelate, he may read with pleasure, that after the most splendid victories, this general was more unfortunate than himself.' The hero of Jemappe, finding his letters and memorials slighted; the officers nominated by him displaced; and his new acquisitions about to be plundered in consequence 'of the impolitic and unjust decree of the 15th of december, that had driven the belgians to despair;' began to conceive the idea of resigning his command. The 'criminal and sordid conduct of France,' we are told, deprived her of 40,000 men and fifty millions of livres, and not only produced the loss of the Austrian Netherlands, but excited a detestation of the national convention and their commissioners, 'that will be eternal.' D., on passing through Brussels, in his way to Paris, was surrounded by the 'jacobin populace,' and the 'sans culottes,' who, to his great surprize and mortification, in their addresses to him made use of the phrases 'thou' and 'citizen.'

Chap. 1v. *General Dumourier's abode at Paris.*—The jacobins, we find, began to entertain but too just an idea of the patriotism of our author; and he assures us, that he escaped with some difficulty from a 'gang of federates,' by running through a narrow passage.

P. 51. 'The frightful Santerre, commander of the national guards of Paris, professed a great attachment to general D.; and frequently pressed him to dine with his brother-in-law. His design was to entice him to dine with Marat. The general always declined the invitation; but on the politest pretences, [being] obliged, in order to escape assassination, to behave with seeming respect to this execrable

man. A circumstance that happened at this time, rendered the situation of the general more critical, although he had no concern in it. Colonel Welterman had caned Marat on the *Pont-neuf*, for having in his journal accused the colonel of being the creature of general D., and the principal instrument of his robberies. Marat thirsted to avenge himself on the general, whom he supposed to be the cause of the insult. D. every day received intimations of Marat's designs against him, and the general, for the first time in his life, adopted the precaution of carrying pistols in his pocket.

Chap. v. vi. and vii. *Trial of the king. Fruitless attempts of general Dumourier in behalf of the king. Death of the king.*—The following observations relative to the *Girondists*, are too curious to be omitted here :

P. 56. ' It has often been demanded if it were the intention of the girondine party to save the king. The question is difficult to answer; and it does not seem that we can discover the truth, but in distinguishing two periods of very different characters in the existence of this faction, and consequently designs in its ambitious members, that varied with the change of circumstances.

' It is certain that this faction, after having long swayed the convention and the ministry, elated by the excess of their influence, openly aspired to the establishing of a republic, as the means of perpetuating their power. They had subdued the feuillans, the moderate party, and the royalists. They had enlisted most of the daily journals on their side. The Paris Journal, the Chronicle, the Monitor, the Patriot, the Thermometer, the journals of Gorsas and of Carra, in a word all that were esteemed, and in great circulation, were composed, corrected, and edited by the members of this faction. The best orators of the convention, Guadet, Vergniaux, La Source, Brissot, Gensonné, and Condorcet, gave reputation and currency to the opinions of the faction. They had seized upon the direction of the principal committees. Sieyes and Condorcet were at the head of the committee of the constitution. Brissot and Gensonné governed the diplomatic committee, associated with that of general safety. The committee of finances was entirely at the devotion of Cambon, whom the girondine party at that time believed to be their partizan. And they ruled Paris during all the mayoralty of Pethion.

' This faction may be called the jesuits of the revolution. They acted on the same political system; they possessed at first the same unlimited power; blinded, afterward, in a like manner, by pride, they committed the same faults, and underwent the same fate. During their reign they contemned and insulted the royal family. Pethion, in the same carriage with the king and queen, on their return from Varennes, took every occasion to declare that he no longer designed to support the monarchy. The unfortunate queen related the fact to general Dumourier; and Pethion afterwards acknowledged it, on his naming it to him.

' But in the month of november 1792, circumstances were entirely changed. The popularity of *king Pethion*, for so he was called in Paris, had sunk under the ascendancy of the jacobins, and the marseillois, whom the jacobins had gained by patriotic orgies. A weak but honest man, named Chambon, had succeeded Pethion in the mayoralty. He was despised, and without power. The jacobins tyrannized

nized over the sections; and the commune of Paris assumed an authority, independent of the convention and frequently superior to it.

Barbaroux, deputy from Marseilles, one of the girondine party, relying on his influence in that city, undertook to bring a new body of men from Marseilles; and, mean while, the party employed Roland, then minister of the interior, to invite the departments to send federates to relieve Paris and the convention from the tyranny of the former body of marseillois. Nothing could be more imprudent than this measure. It could not fail to produce a civil war, unless the new federates should strengthen them against their antagonists: gained like the former by the jacobins, which happened in the sequel.

The intrigues of the girondists were unmasked with great capacity, by Danton, La Croix, Robespierre, and Marat. Impartial men in the convention, saw the dangerous ambition of the girondine faction. It was then that the party ought to have adopted a decisive conduct in defending the innocence of the king, and opposing the sentence of death; and then, had they fallen, they would, at least, have fallen with honour. But it is most probable that, on the contrary, their efforts would have been successful, that the departments would have joined them to save the king and the country, and that the jacobins would have been crushed. But the girondine party possessed not the courage their situation demanded. They contented themselves with proposing an inadequate appeal to the people on the fate of Louis XVI. And this was considered as holding out another signal of civil war.

Our author, who had brought a great number of officers and soldiers to Paris under different pretences, in order to rescue the imprisoned king, endeavoured to gain over the girondists to his views. He told them, that four lines, in the form of a decree, should bring an army of 20,000 chosen men to their assistance; and endeavoured to persuade them, by the most powerful motives, to countenance his plans. But they seem to have known that he was not to be trusted: and thus Lewis XVI, whom he terms 'a good and weak monarch,' perished without a single effort in his behalf.

Chap. VIII. and IX. *Conferences with Cambon. Interview with some jacobins.*—If we may believe D., he prevented the estates of the emigrants from being put up to auction, in consequence of a conference with Cambon. He here also enters into a long apology for wearing the *bonnet rouge* while minister. On this occasion he assures us, that he went to the society of the jacobins in consequence of an express invitation on the part of the king.

Chap. X. and XI. *Of the executive council of France, and the retreat of Roland from the administration.*—Le Brun, minister of foreign affairs, who had formerly been raised by D. to the situation of first clerk, when he himself occupied that department, is represented as an able, but intriguing man. Garat, the minister of justice, possessed, we are told, an upright and well informed mind. Grouvelle, secretary to the council, was a man of letters, overbearing, and open in his avowal of bold and extravagant notions of liberty. Pache, the minister of war, is not destitute of sense, and possibly may be an honest man, but he is ignorant, and blindly devoted to the jacobin party. Monge, the minister

minister of the marine, an academician, who had gained much reputation as a lecturer in hydrography, was a furious jacobin also, simple indeed in his manners, but ungracious in his behaviour. Claviere, minister of the finances, although connected with and supported by the girondists, being the relation of Brissot, frequently joined their enemies 'from a love of contradiction, and because they were the most active and powerful.' Roland, then at the head of the home department, possessed much information relative to trade and manufactures; was conscientious in his designs, and of a mild and philanthropic disposition. He affected to resemble Cato, but he possessed neither the boldness, nor the genius of that great-man, and was at length basely sacrificed by his own party, to the resentment of the jacobins.

Chap. xii. *Negotiations with Holland and England.*—The courts of London and the Hague had long betrayed a hatred to the french revolution; but in England, we are told, no part of the nation was willing to hazard a rupture with France, 'excepting the king, who considered his differences with the french as a *personal* quarrel;' and in Holland every body dreaded the idea of being 'drawn into the war.'

General D., in the latter end of november, proposed to seize on Maastricht, without which he pretends 'he could neither defend the Meuse, nor the country of Liege;' but to such a profligate violation of the law of nations the executive council opposed a direct negative.

Finding himself foiled in this plan, he, with his usual versatility, had recourse to intrigue, and not only found means to *sound* the inclinations of lord Auckland, the english minister in Holland, but also of the pensionary Van Spiegel. This negotiation was at length carried so far, that a day for an interview was actually appointed on board one of the prince of Orange's yachts at Mordyck.

But this was not sufficient for the extensive genius of our author: he was at the same time intriguing at the english court, where, he pretends, Chauvelin found a powerful opponent to an amicable adjustment in a *great personage*, whom he presumes to term '*le plus despotique et le plus en colere de tous les rois contre la révolution française.*'

Chap. xiii. *Departure of general Dumourier from Paris.*—The following is the only remarkable passage in this chapter. P. 153.

'The abrupt declaration of war, made by the assembly against England and Holland, gave France an air of perfidy respecting that negotiation, with which the english have reproached them with some appearance of reason; but the same charge may be retorted on the english, and it is probable, that Pitt had no other design than to amuse general D., to gain time to make the necessary preparations for war; and the treaty entered into by the court of St. James's with the court of Turin, at that very period, confirms the opinion. So much truth is there in the observation, that history is but a picture of the errors and crimes of governments.'

Chap.

Chap. xiv. Fruitless negotiations. Declaration of war.—No sooner was general D. informed of the declaration of war, than he dispatched a letter to lord Auckland, in which he reproached the english ministry with having given occasion to hostilities, first by the detention of two french vessels laden with corn, in express violation of subsisting treaties; secondly, by ordering the french ambassador to quit the kingdom; and thirdly, by the insulting letter delivered by the english plenipotentiary to the States General on the second of february.

‘It is certain,’ says he, p. 163, ‘that the conduct of the courts of St. James’s and the Hague was inexcusable, since in the midst of a negotiation entered into (in consequence of overtures from themselves) with general D., whom they had demanded to conduct the negotiation, they had provoked the anger of the National Convention, whom they knew to be naughty and impatient, and incapable of a temperate conduct. It is but just therefore to reproach them, as well as the french, with the evils resulting from this war, which is to be considered as only in its beginning, and which will be the source of other equally destructive wars.’

[To be continued.]

BOOKS FOR CHILDREN AND YOUNG PERSONS.

ART. XLIV. *The Natural History of Birds; containing a Variety of Facts selected from several Writers, and intended for the Amusement and Instruction of Children. With Copper Plates.* In three Volumes, 12mo. Price 12s. bound with the Cuts plain; or 1l. 1s. with the Cuts coloured; or 1l. 8s. with the Cuts coloured, and a 4th Volume, consisting of the Cuts plain to serve as a Drawing Book for young People. Johnson. 1792.

AN early acquaintance with nature is so important an object in education, that great pains ought to be taken to furnish young people with books of natural history, which, at the same time that they lead them to a knowledge of the most approved systematic arrangement, may entice them to the study of nature by affording them amusing information. This design we have not seen more successfully executed in any branch of natural knowledge, than in the volumes now before us. The work is indeed professedly a compilation from Linné, Buffon, Pennant, Latham, and other writers of less note; but the compiler has discovered great judgment in the selection and arrangement of his materials, and has brought within a moderate compass a great part of the knowledge, which former observation had amassed, respecting the natural history of birds. They are in this compilation arranged according to the system of Linné, in six orders; and their generic characters are distinctly given at the head of each article, but printed in a different character, that it might be the more easily distinguished from the entertaining and instructive descriptions, facts, and anecdotes, which are given under each article. It is one principal recommendation of this work, that it is written in a clear, concise, and familiar style; without any affectation of ornament, but with that degree of accuracy, which renders it at once a good initiatory treatise for young persons, and a work of general amusement

amusement and utility. That our readers may in some degree judge for themselves how far this work is entitled to the praise we have bestowed upon it, we shall transcribe the account of the Wheat Ear.

VOL. III. P. 141.

• The back grey, tinged red; the forehead white; a black band from the bill to the hind part of the head; the extreme of the body, and upper part of the tail white, the tail feathers black at the tips.

• The female has not the black band near the eye.

• It inhabits warm, and stony places in Europe; making its appearance when the cold winter nights are past.

• This species is found from the sultry climate of Bengal, to the dreary regions of Greenland; it is migratory in the temperate and frigid zones. In Greenland it frequents rivulets, and feeds on worms among the graves; for this reason it is abhorred by the natives. In Sweden the farmers consider it as the harbinger of spring, and that it points out to them the time they may with safety sow their corn.

• Wheat Ears are very common in England; they come in the spring from march to may; the females arrive a fortnight before the males: they frequent commons, and warm downs, and the sides of hills, those especially that are fenced with stone walls, perching upon the little tufts of earth.

• In ploughed grounds they follow the furrows to pick up worms, on which they feed; when disturbed they do not rise high, but skim with a short, but rapid flight, near the surface of the ground; and soon alight. In flying, the wheat ear discovers the white part of his tail, and the white feathers at the end of his body. He is often seen in barren, and in fallow ground, flying from stone to stone, seeming to avoid hedges and bushes, upon which he alights much less seldom than on stones.

• The beak is fine at the point, but wider at the base, consequently well constructed for seizing, and devouring insects, on which they dart continually. They almost always keep on the ground, and if disturbed, perch only on low bushes. When they alight, they twitter, and flirt their tails. In ground lately ploughed, or near little tufts, or under stones in fallow land, or between the stones of which they make fences in some countries, they build their nest. It is curiously constructed of moss, or fine grass on the outside; of feathers and wool, rabbits down or fur, and horse-hair in the inside. It is remarkable for a kind of shelter placed above the nest, and fastened to the stone or hillock, under which the nest is made. The female lays five or six eggs; and sits so close as sometimes to lose the feathers from her breast. The male attends her with great affection, bringing her flies, and ants, and always keeps near the nest. If he observes any persons approaching, he flies before them, alighting every now and then, as though to divert them from the nest; and when he judges them at a sufficient distance, he takes a compass, and returns to his situation. Wheat Ears seem impatient of cold; and if any severe frosts happen after their arrival, it is fatal to many. They prefer high, and dry situations. When they are fat, they are delicate food. They are taken in great numbers in hair nooses, by the shepherds about Eastbourn in Sussex. The shepherds cut out a turf, and lay it along by the side, and over the trench, made by the removal of the turf; leaving only a little hollow, in which the noose is placed; the wheat

ear with a view to find worms, and perhaps to hide itself, goes into the noose. The appearance of a bird of prey, or the shadow of a cloud, are sufficient to frighten him into this supposed shelter; the number taken in that neighbourhood every year, amounts to 1840 dozen: the reason why they are so numerous there is because that situation abounds with a certain fly, which for the sake of the wild thyme frequents the adjacent hills. They migrate in august or september, and go in little flocks; they are naturally solitary, for they disperse as soon as they arrive, the male and female only associating together. They feed on insects, and earth worms.'

ART. XLV. *Instructive Tales, selected from the Adventurer. For the Use of young Persons.* 12mo. 114 p. Gurney. 1793.

To render such valuable pieces, as those which are here selected from the *Adventurer*, easily procurable, is an useful design. The idea might be extended further with advantage to the public. D. M.

MISCELLANEOUS.

ART. XLVI. *A Dissertation on Anecdotes.* By the Author of *Curiosities of Literature.* 8vo. 83 p. Kearsleys. 1793.

MR. D'ISRAELI, who has lately amused the world with a large collection of anecdotes, in a work entitled *Curiosities of Literature*, in this pamphlet makes a very sensible and entertaining apology for having devoted so large a portion of his attention to this object. Personal anecdotes, he remarks, are the most agreeable part of history; serve as materials for the history of manners; tend to develope characters, and thus to improve our knowledge of human nature; and in fine suggest matter for important reflections. Literary anecdotes, it is said, are of value, as they lead us into an intimate acquaintance with the characters of men of genius, as they furnish happy illustrations of their works, as they provide an excellent substitute for their society, and as they afford various materials for conversation and writing.

These, and other similar topics, are in this pamphlet agreeably discussed; and the whole is illustrated and enlivened, as the reader will of course expect, by many pertinent anecdotes. Speaking of the use of anecdotes in illustrating the history of manners, the author says,

P. 7. 'To inform the world, that in the 16th century, bishops only were permitted the use of silk; that princes and princesses only had the prerogative of wearing scarlet clothes either of silk or of wool; and that only princes and bishops had a right to wear shoes made of silk;—such anecdotes would appear trivial in the hands of a mere antiquary; but they become important when touched by a philosophical historian. These little particulars awaken, in the mind of Voltaire, an admirable reflection: he says, "All these sumptuary laws only shew, that the government of these times had not always great objects in their view; and that it appeared easier for ministers to proscribe, than to encourage industry."

'Had I to sketch the situation of the jews in the ninth century, and to exhibit at the same time the character of that age of bigotry, could I do it more effectually than by the following anecdote, which a learned

a learned friend (who will one day be celebrated for his historical researches) discovered in some manuscript records?

'A Jew, of Rouen in Normandy, sells a house to a christian inhabitant of that city. After some time of residence, a storm happens, lightning falls on the house, and does considerable damage. The christian, unenlightened, villainous, and pious, cites the trembling descendant of Israel into court for *damages*. His eloquent counsellor hurls an admirable philippic against this detestable nation of heretics, and concludes by proving, that it was owing to this house having been the interdicted property of an israelite, that a thunderbolt fell upon the roof. The judges (as it may be supposed) were not long in terminating this suit. They decreed that God had damaged this house as a mark of his vengeance against the property of a Jew, and that therefore it was just the repairs should be at his cost.'

Remarking that anecdotes of historical writers are very necessary for the readers of their works, the author relates the following circumstances respecting a late celebrated female historian.

P. 70. 'Mrs. Macaulay, when she consulted the mss. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts, to *destroy the page* of the ms.! These dilapidations were at length perceived, and she was watched. The Harleian ms. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This ms. has three pages entirely torn out; and it has a note, signed by the principal librarian, that on such a day the ms. was delivered to her, and the same day the pages were found to be *destroyed*.'

The simple fact of the destruction of three pages of the Harleian ms. we shall not dispute; but before the anecdote is made use of to consign the memory of this historian to infamy, it ought to be well ascertained, that the leaves were destroyed by *her*, and not by some other person, for the malicious purpose of bringing her and her cause into discredit.

D. M.

ART. XLVII. *A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic.* 8vo. 34 p. Pr. 1s. Jordan. 1794.

THE vices and follies of the nominal great are here exhibited in contrast with the humble virtue of an honest mechanic. The reader will not find in the piece the humour of Lucian, or the elegance of Lyttelton; but he will read a just animadversion on manners, which require bold and prompt correction, as the only means of preserving the dignity, or perhaps the existence, of the privileged orders. We are perfectly convinced, with this writer, that 'if ever the nobility of the kingdom be in danger of forfeiting their privileges, it will be in consequence of their own indiscretion; and that true greatness can only be raised on the solid basis of moral worth.' This obvious, but important sentiment, the author has supported by a long string of classical quotations.

O. S.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Stockholm. *Handlingar rörande Svenska Akademien Högtidsdag, &c.* Transactions of the Swedish Academy on the Anniversary of it's Foundation, Dec. 20, 1792. 4to. 84 p. 1793.

This year the prize of eloquence could not be adjudged, as there was but one competitor. For that of poetry, which was double, there were eighteen. Mr. J. Reinhold Blom obtained the first, and Mr. Axel Gab. Silfverstolpe the second. The subject, an epistle to those who seek to immortalize their names, was proposed by the late king. Mr. B., after a lively picture of the vanity of seeking immortal fame, allows it only to the virtuous who endeavour to promote knowledge and the arts of peace; and who know how to enforce the rights of nations and the duties of kings, by the power of reason, not by the arm of violence. Mr. S. also allows the name of great only to him who is just and virtuous.

The medal struck was in honour of fieldmarshal baron Helmsfeldt, who was killed at Landcroon in 1677. Mr. C. G. Nordin has here given a short history of his life. *Jen. Allg. Lit. Zeit.*

ART. II. Upsal. *Nova Acta Regiæ Societatis Scientiarum Upsaliensis.* New Transactions of the Royal Society of Sciences at Upsal. Vol. V. 4to. 360 p. 6 plates. 1792.

This volume begins with a history of the society, which was indebted for it's origin to a time of calamity. In the year 1710, whilst all Sweden suffered from the effects of Charles XII's confinement at Bender, Upsal was attacked by the plague, which drove away all the students, and thus left the professors destitute of occupation. To employ their leisure, Eric Benzelius, then librarian, afterwards archbishop, proposed to some of his learned friends to assemble weekly in the library, and converse on scientific subjects. They took the name of *Collegium curiosorum*. Polhammar, afterwards Polhem, and Swedberg, afterwards Swedenborg, who had not at that time become a visionary, corresponded with them. The latter published many of their labours in his *Dædalus hyperboreus*, which appeared in six volumes, in 1716-18. In 1719 the society was revived under the appellation of the Literary society, *Bokvetts Gille*, and published it's transactions quarterly, with the title of *Acta Literaria Sueciæ*. In 1728 the society obtained the title of royal. It's transactions were then continued with some alterations till 1751, when they were stopped for some time with the fifth volume. In 1766 it again revived, and has since published it's transactions under the title of *Nova acta, &c.*

After this history of the society come the following essays. 1. An examination of the theory of the specific heat of bodies: by J. Gadolin, prof. at Abo. Prof. G. has made various new experiments on this subject, particularly with snow and water, and the thawing of the former; by which he is persuaded, that the generally received theory of latent heat is not conformable to many phenomena that

occur. 2. A specimen of the ornithology of Wermdo: by S. Oedmann. 3. Descriptions of swedish insects: by C. P. Thunberg. 4. *Battia*, a new genus of plants, lately found in America, in the vicinity of the equator: by Jos. Cel. Mutis. According to the Linnean system it ranks in the order *diœcia monadelphica*, and is thus characterised. *Calyx triphyllus: corolla tripetala: stamina tria castrata: drupa coriacea. Plantæ sunt scandentes. Folia alterna, petiolata, ovata, acuta, integra, subundulata, trinervia, glabra.* 5. Observations on some abortive ova: by Adolphus Murray. Six are here accurately delineated and described. In the observations Mr. M. remarks the inconstancy of certain signs of pregnancy, and the uncertainty of the principles on which the generally received laws of the growth of the fœtus are founded. The ovum may grow, after the fœtus is dead. A mole is 'ejusmodi ovum ab extuberante placenta, fœtu mortuo, in carneam massam conversum.' 6. On negative geometrical quantities: by Fred. Mallet. 7. The most expeditious method of finding the heliocentric place of a planet or comet, from the geocentric given, the place of the node and inclination of the orbit being known; and vice versa: by Zach. Nordmark. 8. The shortest method of finding directly the true anomaly of a comet in the parabolic hypothesis, in which is included a new and very expeditious solution of the cubic equation by circular arcs: by the same. 9. Method of speedily determining places on the earth's surface by the effects of parallax, in the transit of planets over the sun: by A. Planman. 10. Attempts to determine the node of Mercury: by Er. Prosperin. 11. Distance between Mercury and the sun observed may 4, 1786: by the same. 12. Remarks on the japanese language: by C. P. Thunberg. 13. Three essays on the sueogothic runography: by Fahlé Burman. Mr. B. endeavours to prove the runic an original alphabet, and describes and explains sixty runic inscriptions on stones, and another on a silver coin. 14. On the first arabic coins: by Ol. Ger. Tychsen. 15. Life of And. Berch, prof. of jurisprudence, economics, and commerce at Upsal. 16. Life of C. a Linné, M. D. &c.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. III. Augsburg. *Die göttliche heilige Schrift des Alten und Neuen Testaments, &c.* The Holy Scripture of the Old and New Testament, in Latin and German, with Explanations conformable to the Sense of the holy Roman Catholic Church, the holy Fathers, and the most celebrated catholic Expositors, and original Remarks: by Dr. H. Braun. Vol. I—VI. 8vo. 4295 p. 1789—93.

This is not a translation from the hebrew, but from the latin vulgate, which is printed with the german in alternate columns. In point of style it is frequently superiour to Michaelis's version; and the notes do credit to the liberality of Dr. B.

We have to regret, that the Dr. lived not to see the completion of his labours. He had indeed finished his translation, though he had not given it the last polish; and the remainder will be published under the inspection of a learned divine, his intimate friend. In these six volumes are contained the Pentateuch, the historical books, Esdras, Nehemiah, Tobit, Judith, Esther, Job, and the psalms.

Jen. Allg. Lit. Zeit.

ART.

ART. IV. *Leipfic. Theod. Fried. Stange, Prof. Halens. Anti-Critica in Locos quosdam Psalmorum, &c.* Anticriticisms on some Passages in the Psalms, which have been rendered obscure by the Critics: by T. F. Stange. 8vo. 215 p. 1791.

Prof. S. undertakes to defend several passages in the Psalms, which critics have pretended to correct; and to most of his anticriticisms we are disposed to yield our assent. *Jen. Allg. Lit. Zeit.*

ART. V. *Göttingen.* The second and last collection of Koppe's Posthumous Sermons [see our Rev. Vol. XVI, p. 105] is lately published, in one volume, of 496 pages.

ART. VI. *Copenhagen. Tanker om Liturgiens Forbedring i Danmark, &c.* Thoughts on improving the Danish Liturgy: by H. I. Birch. 8vo. 32 p. 1792.

ART. VII. *Afsandling om Forandring i Kirkeskikkene, &c.* Essay on altering the Rites of the Church: by Mr. Dyssel: in the *Minerva* for August 1792.

ART. VIII. *Tanker om muelig Forbedring i Liturgie, &c.* Thoughts on practicable Improvements of the Liturgy, and of the Revenues of the Clergy in Seeland. 8vo. 30 p. 1792.

ART. IX. *Epistel til den Danske og Norske Geistlighed, &c.* A Letter to the Danish and Norwegian Clergy on the Detriment of [Infant] Baptism to the State. 8vo. 12 p. 1793.

ART. X. *Odensee. Nogle Forslag angaaende wille Poster i den offentlige Gudstjeneste, &c.* Some Proposals concerning certain Points of Public Worship: by Prof. Chr. Gotl. Seidlitz. 8vo. 98 p. 1792.

ART. XI. *Tanker om den offentlige Gudstjenestes, &c.* Thoughts on necessary Alterations in public Worship, and the Ceremonies of the Church connected with it: by L. Ancher. 8vo. 28 p. 1792.

In the year 1785 Mr. Baltholm proposed a few unimportant alterations in the service of the danish church, but his suggestions were immediately overwhelmed by a torrent of pamphlets from the clergy, who were all up in arms on the occasion. At present, however, a more favourable sun appears to shine on sound reason and true religion. The danish chancellery has proposed to all the bishops certain questions, to be answered by the ablest of the clergy in every diocese, respecting the duration of divine service, chanting, the mass before the altar, the composition of sermons, baptism, the lord's supper, confession, betrothing and matrimony, and the churshing of women. To these inquiries we are indebted for the above tracts, the writers of which, however, seem by no means free from the shackles of prejudice, if we except the fourth, and in some respects the second and the last, *Jen. Allg. Lit. Zeit.*

JURISPRUDENCE.

ART. XII. *Kiel. Von den alten Cimbrischen und Sächsischen Eidesgerichten, &c.* On the old Cimbrian and Saxon judicial Oath, and on the Ditmarsh *Nemede* in particular: by J. C. F. Heinzelmann. 8vo. 36 p. 1793.

This little tract, which first appeared in a periodical work (*der Schleswig-Holsteinischen Provinzialberichte*, jahrg. VII, hefte 2), is of sufficient importance to deserve a separate publication. The german

man laws were contented in very few cases with the bare oath of the accuser, or of the accused, and therefore required or permitted several of the relations or friends of the party to swear with him. These were called in lower Saxony the *nemede*, or named, and commonly consisted of seven or twelve persons. From these Mr. H. takes occasion to make some inquiry concerning the *zwölfmännergericht* (the court of twelve) of the goths and cimbrians, which was either permanent, or particular for each cause, and from which the british jury seems to have sprung.

Jen. Allg. Lit. Zeit.

PHYSIOLOGY.

ART. XIII. *Lettre de M. des Genettes, &c.* Letter from Mr. des Genettes to Mr. Delamétherie, on Animal Electricity.

Journal de Physique.

This letter contains the following extract of a letter from Mr. Fontana, published in Italy.

With respect to the movement of the heart, I can affirm, that it is easy to accelerate it's palpitations, if it be in motion, or to renew it's motion if it be at rest. It suffices to place it between two metals, zinc and antimony for instance, so that one part of it be in contact with one of the metals, the other with the other; and make a communication between these metals by means of a conductor. The phenomena I have mentioned will then take place, even if the heart be separated from the body, and cut in pieces. More than this, I can assert, that I can at pleasure produce contractions in earth-worms, insects, and animals destitute of brain and nerves. I shall very soon publish a work on the new principle of muscular motion, discovered at Bologna by prof. Galvani; and I hope strictly to demonstrate, that this principle has nothing in common with electricity; and that, whatever it be, it never occasions the ordinary contraction, or reproduces the ordinary movement, of the muscles of animals. Thus this obscure principle is reduced to a very beautiful phenomenon, the nature and uses of which yet remain to be discovered.

ANATOMY AND PHYSIOLOGY.

ART. XIV. *Leipfic. Scriptores neurologici minores selecti, &c.* Select neurological Tracts: or short Essays respecting the Anatomy, Physiology, and Pathology of the Nerves: republished by Chr. Fred. Ludwig. Vol. III. 4to. 340 p. 5 plates. 1793.

This volume begins with the valuable dissertation of Behrends, *Cor Nervis carere* [see our Rev. Vol. xv, p. 234], which is particularly interesting, since Galvani's experiments have occupied the attention of physiologists, as they have been found ineffectual to excite the motion of the heart [see the preceding article]. Mr. L. has added some excellent notes. The other dissertations in this volume are 2. Wrisberg de Nervis arterias venasque comitantibus. 3. The same de Nervis pharyngis. 4. Palerla de Nervis crotaphitico & buccinatorio. 5. Girardi de Nervo intercostali. 6. Iwanoff de Origine nervorum intercostalium. 7. Ludwig (the editor's father) de Plexibus nervorum abdominalium atque nervo intercostali duplici. 8. Haase de Nervo phrenico dextri lateris duplici, parisque vagi per collum decursu. 9. The same de Plexibus isophageis nervosis, parisque vagi per pectus decursu. 10. Klint de Nervis brachii. 11. Ebell Observationes neurologicæ & anatom

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comparata. 12. Isenflamm & Doerfler de Vasis nervorum. 13. Krause de Sensilibus partibus corporis humani. 14. Michelitz Scrutinium hypothesos spirituum animalium. 15. Oshaer de Actione systematis nervosi in febribus. 16. Ploucquet & Bauer de Cephalalgia methodo naturæ accommodata in species digesta. 17. Sommering de Acervulo cerebri.
Jen. Allg. Lit. Zeit.

C H E M I S T R Y.

ART. XV. Bréslau and Hirschberg. *Ueber die neuern Gegenstände der Chymie, &c.* On modern Subjects of the Chemistry. Part III. Containing a Sketch of a Criticism of the Antiphlogistic System, with an Appendix: by J. B. Richier, Ph. D. 8vo. 233 pages. 1793.

We have already noticed the former two parts of Dr. R.'s work [see our Rev. Vol. xv, p. 234, 235], and in the present we find him engaged in the defence of the doctrine of phlogiston. The hypothesis of Dr. R. has such an affinity to that of Scheele, it may be almost termed nothing more than an able exposition of it: and as it is perfectly reconcileable with all the experiments on which the antiphlogistic system is built, and explains some phenomena for which this does not sufficiently account, we cannot avoid recommending an attentive perusal of this work, written with equal candour and ability.

NATURAL KNOWLEDGE.

ART. XVI. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. Delamétherie, on Cohesion and elective Attraction.

Journal de Physique.

In his last letter Mr. de L. treated of gravitation, according to the theory of Mr. le Sage [see our Rev. Vol. xv, p. 467], and in the letter before us he proceeds to examine another important property of matter, that by which bodies cohere together. From the well known physical experiment, which proves, that the pressure of the external air will cause the adhesion of two bodies together, if the admission of air between the surfaces in contact be prevented, Mr. de L. inters, that the particles of bodies are made to cohere in like manner, by the external pressure of an elastic fluid. In this way two plates of glass may be made to adhere; and if we take gratings of that substance instead of plates the adhesion will be the same. Conceiving several of these gratings to be united together in this way, we shall have a body porous and pervious to light. Mr. le Sage has supposed, that atoms, or the indivisible particles composing bodies, are not solids, but a sort of cages, the bars of which are excessively small in proportion to their vacuities. Through these vacuities, and those that will exist between the cages when assembled to form a body, vacuities which the mind can magnify at will, all those subtle fluids, that manifest their existence by their effects, may move. If we admit this general idea, it is easy to conceive these cages, or atoms, to differ in figure, and in the proportion of their solid parts to their vacuities; and supposing too, that the fluid, which occasions the cohesion of bodies, is composed, like light, of different particles; we shall have causes sufficient to produce all the different degrees of cohesion observable in different substances, and it will be obvious why atoms of one kind have

have a tendency to unite with atoms of another particular kind, in preference to atoms differently formed, which is the case in elective attractions.

T A C T I C S.

ART. XVII. *Hanover*. Mr. Scharnhorst has published a third volume of his Officer's Manual [see our Rev. Vol. VI, p. 242], in which he treats of the arms, disposition, and movements of cavalry and infantry, &c. It contains 349 pages, and 5 plates, beside many figures intermingled with the text. *Jen. Allg. Lit. Zeit.*

P O L I T I C A L O E C O N O M Y.

ART. XVIII. *Berlin*. *Aktenstücke die Reform der Jüdischen Kolonien in den Preussischen Staaten betreffend, &c.* Authentic Pieces respecting the Reform of the Jewish Colonies in the Prussian Dominions: with an Introduction: by David Friedländer. 8vo. 188 p. 1793.

Soon after the accession of the present king of Prussia, the heads of the Jewish community at Berlin sought to be in some measure relieved from their oppressions, and admitted to participate in the rights of his other subjects. For this purpose they requested permission to consult with provincial corresponding societies, which was granted; and at the same time a royal board was appointed to consider what steps it might be proper to take in their favour. The proceedings are here related; and a general reform of the situation of the Jews in Prussia would have taken place before this time, but for the war. This pamphlet is calculated to give us no very unfavourable idea of the Jewish character in general, or of its author in particular.

Jen. Allg. Lit. Zeit.

ART. XIX. *Amsterdam*. *Gedenkschriften, betrekkeelyk het Zeevleeschboot voor de Seevart.* Memoirs of the Naval School. 8vo. 248 p. 1792.

In 1780 Mr. W. Tittingh published a tract on the scarcity of seamen in the United Provinces, and first showed the practicability and advantage of establishing a seminary for sailors in Holland. After the *victorious* engagement off the Doggerbank, considerable sums were subscribed for the purpose, and the government of Amsterdam gave the old workhouse for the use of the institution. It has a fund of a million of guilders [87,500l.] and receives annually considerable benefactions from India.

Jen. Allg. Lit. Zeit.

HISTORY OF LITERATURE.

ART. XX. *Florence*. *Catalogus Codicum Sæculo XV impressorum, &c.* A Catalogue of Books printed in the 15th Century, preserved in the Magliabechian public Library at Florence: by Ferd. Fossi, Keeper of the Library. Vol. I. Fol. 406 p. beside the preface and dedication. 1793.

With regard to the ancient history of printing this is a valuable work. The books are alphabetically arranged; their descriptions are full and exact; of some the whole of the prefaces and the dedications are reprinted, and short lives of the authors are given. This volume goes as far as the letter H: the second will soon follow.

Jen. Allg. Lit. Zeit.

ART. XXI. Prague. *Geschichte der Böhmischnen Sprache und Literatur, &c.* History of the Bohemian Language and Literature: by Jos. Dobrowsky, Fellow of the Royal Bohemian Society of Sciences. 8vo. 224 p. 1792.

Mr. D. has already published several essays, separately, and in the memoirs of the society of which he is a member, on the history of his own nation and language, which sufficiently prove, that he has studied them with attention; and the present will by no means diminish his reputation. We find a professorship of the bohemian language has lately been established at Prague, and also a society for the improvement of the vernacular tongue: but there is great reason to presume, that it's use will soon be confined to the lower class, and that only in particular districts, so that it will not be long perhaps before it becomes a dead language. To promote the use of the german, indeed, a law has been made, prohibiting children from being taught latin, till they have learnt german. *Jen. Allg. Lit. Zeit.*

ART. XXII. Parma. The 5th volume of ab. Andres's History of Literature [see our Rev. Vol. 1, p. 243] was nearly ready for publication the latter end of february last. He informs us, too, that he has published an Essay on the Philosophy of Galileo, *Saggio della Filosofia del Galileo*, and a defence of his countrymen, under the title of *Difesa degli Spagnuoli, falsamente accusati di coruttori del Gusto Italiano del Secolo XVI*, 'A Defence of the Spaniards, falsely accused of having corrupted the Taste of the Italians in the 16th Century.'

ART. XXIII. Linköping. Dr. Lindblom, the present bishop of this place, has just published the first volume of an account of the library here, under the title of *Linköpings Biblioteks Handlingar*, 8vo. 416 p. The library is particularly distinguishable for it's icelandic books, and fragments of ancient swedish history.

ORIENTAL LITERATURE.

ART. XXIV. Hall. W. F. Hezel's, &c., *Allgemeine Nominal-Formenlehre der Hebräischnen Sprache, &c.* A general System of the Formation of Hebrew Nouns, for the studying that Language with more Certainty and Facility: by W. Fred. Hezel. 8vo. 320 p. pr. 1 r. 1793.

They who wish to cultivate the hebrew language will be pleased, to find Mr. H. has here performed, what in his excellent hebrew grammar he gave us some reason to expect.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXV. Valentia. *Numorum Hebræo-Samaritanorum Vindiciæ, &c.* A Defence of the Hebræo-Samaritan Coins: by Don Francis Perez Bayer. 4to. 1790.

This attempt of Mr. B. to defend the authenticity of the samaritan coins against prof. Tychsen was to have been followed by a work of more importance on the ancient coins of Spain, in three volumes, which was nearly completed at the death of the author, on the 21st of january last. He had attained the age of eighty-three.

Jen. Allg. Lit. Zeit.

PROGRAMMA

OF

TEYLER'S SECOND SOCIETY,

For the YEAR 1794.

The Members of TEYLER'S *Second Society* have thought proper to propose the following Question :

“ Do the Experiments, made by SPALLANZANI, with
 “ Frogs and other Animals, added to the Observations
 “ of HALLER, furnish sufficient Grounds for admitting
 “ the pre-existence of animal Seeds or Germs, (*pré-*
 “ *existence des germes*) and thus for considering the Pro-
 “ pagation of Animals as issuing forth from certain
 “ Seeds or Germs, which have been formed ever since
 “ the Existence of the animate Creation ? Or are there
 “ any Observations, which effectually controvert the
 “ abovementioned Doctrine of the pre-existence of
 “ animal Seeds, and at the same Time establish the
 “ contrary Position, viz. that there exists in Nature a
 “ Power of Generation or Formation, described by
 “ BLUMENBACH (*Nifus formativus*) and to which
 “ Power the Propagation of Animals may be attri-
 “ buted ?”

The Prize allotted to the best written Answer is a Gold Medal, of the intrinsic Value of *Four Hundred Guilders*.

The Answers must be written in a legible Hand, either in *Dutch, Latin, French, or English*, and sent, in the usual Manner, without Signature, but with a sealed Billet, containing the Author's Name, to TEYLER'S FOUNDATION HOUSE AT HAARLEM, on or before the first of April, 1795, in order to be adjudged before the first of November of the same Year.

THE ANALYTICAL REVIEW,

For JUNE, 1794.

HISTORY. TOPOGRAPHY.

ART. I. *An History of the principal Rivers of Great Britain.*
Vol. I. Folio. 312 pages, with 46 coloured Plates. Price 5l. 5s.
in boards. Boydells. 1794.

TIME, that obliterates language, equally affects by it's revolution the surface of the globe and the local establishments of it's race: hence the importance of geography in all it's branches. Without recurring to that innate affection, which attaches the mountaineer to his Alps, and the Kamtschadale to the flats of his desert, the energy of human curiosity renders every spot on the globe interesting to man. Topography must be courted by all whom study connects with the past, or expectation, circumstances, and possession, with the present state of country and place. When the topographer directs his labours to describe spots important to all ages from their celebrity of situation, or the achievements of their inhabitants, no minuteness of detail, no delineation of mouldering objects and fugitive appearances, can be deemed trifling. Thus we follow Pausanias with unceasing curiosity from Athens to Delphy, over mountain and dale, from temple to temple, from statue to picture, listen to his anecdote, retrace his object, nor even reject his romance; and thus we join the delineator of the banks and shores of the Thames, though he neither astonish with cataracts, nor enchant with elysiums, whilst to present and future contemplation he traces the most important part of a country dear to fame, whose race nearly peopled one hemisphere, balances the power of both, distributes the wealth of the globe, irradiates science, soars on the wing of fancy, the first in discovery and every useful art.

The plan of this undertaking deservedly merits our unlimited approbation, as having been formed on a comprehensive and well considered view of the subject. In topographical works it is seldom, except in the maps which accompany them, that we can trace the variations that mark the course of a river; and the characteristics of the country through which it passes are usually left to verbal description, whilst the artist's illustrations are confined to materials selected in a desultory manner, and contribute little towards general explanation. In the present systematic

the pencil has been properly employed in specifically exhibiting what words cannot describe, but in a manner too indefinite to establish any distinct idea. Having thus expressed our approbation of the design, we shall proceed to offer such remarks as have occurred to us on the execution of it; trusting that, at the commencement of such an undertaking they may be applied to advantage.

The first requisite in each department of such a work, is fidelity; the second, to select and arrange with impartiality the various materials that demand attention. The artist and the historian are equally bound to lay aside local partialities, and to allow preference to objects only in proportion to their importance: when this rule is departed from, the scale by which we are to judge of the whole, is in a degree affected. Such are the requisites, we proceed to the consideration of the parts.

On the first inspection of the volume, the attention will naturally be engaged by the prints, which not only embellish, but constitute a fundamental part of the work. They are executed in aqua tinta, on an etched outline, and stained in imitation of drawings. Their effect, though for touch and taste they cannot be supposed equal to the original designs, is light and pleasing; and the variations of colour add, in our opinion, to the facility of discriminating objects where the parts of the views are many and small: they are forty-six in number, and we acknowledge ourselves surprised to have met with a greater variety of scenery than we had reason to expect; yet Mr. Farington appears in his selection to have uniformly confined himself within the limits prescribed, and neither to have sacrificed to complaisance, nor to have been seduced by the charms of objects less essential to his plan. Of fidelity we can judge only from what we have been able to compare; and as those we have compared may be pronounced authentic representations of the scenes, we do not hesitate to suppose an uniform attention to exactness in all. This volume then contains a series of views, which in succession form a chain of representations of the country through which the Thames passes, from its source to the tide, by which those to whom the opportunity of visiting the respective situations is denied, may form a gradual idea of the whole.

Before we proceed to the history itself, we are to notice the preface, the first paragraph of which, as it contains the general character of the subject and the author's plan, we lay before the reader. Pref. p. ix.

'The history of a river must, generally, involve an account of the principal circumstances, and most beautiful parts, of the country through which it flows. For the convenience of situation, we find every town of the least consequence, placed in the vicinity of a river; and the charm of scenery has occasioned many a stately mansion, or elegant seat, to enrich a similar situation. While modern taste rejoices in such a position for its beauty, our forefathers sought the stream for the accommodation of its water. The castle, in former times, rose to guard the ford; and on the river's bank, solitary sanctity founded the monastic abode.

abode. Hence it appears, that the beauties of nature, whether in their wild or decorated state; the history of cities, towns, and villages; the remains of antiquity, whether military or religious; the display of modern art, whether in buildings, gardens, or larger domains, are so many distinct parts of the various and important subject. In short, the history of a river is the history of whatever appears on its banks; from metropolitan magnificence to village simplicity; from the habitations of kings to the hut of the fisherman; from the woody brow, which is the pride of the landscape, to the secret plant that is visible only to the eye of the botanist. Nor must the river historian content himself with existing circumstances: it is his office to relate the past, as well as to describe the present; and while he gives the history, or represents the antiquities connected with the scenes before him, he must delineate the scenes themselves. Indeed, he must sometimes throw upon the same page, historical relation and antiquarian research; the criticism of modern taste, and the sketch of landscape beauty. Such are the difficulties that arise to him who undertakes the history of a river; and these difficulties are more peculiarly connected with the history of the Thames.

‘The effect of the sublime is astonishment, and the effect of beauty is pleasure. The Thames, therefore, which has nothing of the former, and a profusion of the latter, is formed only to please. This river possesses no great outline of composition, no formidable features of nature; it knows not the incumbent mountain, or the bold promontory:

—————No rifted cliffs

Dart their white heads, and glitter through the gloom.
Its hills rise not to the clouds, but sink into the pastures, or pursue each other in pleasing perspective. Instead of the black forest, we see only an alluring shade; and for the savage wild and lengthening waste, we have the cheerful beauty of the sylvan scene, and the attractive charm of embellished nature. Instead of the rushing torrent, the foamy cataract, and discoloured wave, the Thames offers a silver stream,

Though deep, yet clear, though gentle, yet not dull
Strong without rage, without o’erflowing full.’

The history itself opens with the description of the river’s source; this we select, not only as the principal object of the reader’s curiosity, but as the most unequivocal specimen of the author’s manner and style. P. 1.

‘The Thames, a river which contributes so much to the beauty, the wealth, and magnificence of our country, like many men of great name, and nations of high renown, is traced to an humble source.

‘This river, which refreshes, with its gentle wave, the seats of learning, the palaces of kings, and the habitations of the rich and great,—connects the commerce of the provinces which it adorns, with the metropolis which it dignifies,—and, rolling on, with the returning tide, through those superb arches which unite its opposite shores, connects the commerce of the metropolis with that of the world; and continuing its course through the vast

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apparatus

apparatus of trade on its banks, and by the royal arsenals, the manufactories of that strength which forms the national defence and protection, it expands at length, till, itself a sea, it mingles with the ocean:—

“ This river rises in a confined scene of pastoral nature.—In a small valley, adorned with a few scattered hawthorns, and where, in the dry months, the sheep find pasture, is the fountain which, augmented by many a secret spring, and many a tributary stream, forms, in the language of Camden, the chief of british rivers, whose history it is the office of these pages to record.

“ The opinion that its original name is *Isis*, and that it has no pretensions to the name of *Thames*, till its confluence with the little river *Tame*, in the vicinity of Dorchester, in the county of Oxford, has no authority but in the fictions of the poet, who, most probably availed himself of the latin appellation *Thamesis*, by which the river is described, throughout its course, in the most ancient maps of England, to form the subject of the old latin poem, named the *Marriage of the Tame and the Isis*; which Camden’s biographer attributes, among other poetical effusions, to the great antiquary himself.

“ Doctor Campbell, in his Political Survey of Britain, is of opinion, that the sources of the *Thames* are four rivulets, which rise in different parts of the Cotswold hills, in Gloucestershire;—the *Lech*, the *Coln*, the *Churn*, and the *Isis*; “ these,” he adds, “ having touched Wiltshire, and joined their waters in one channel a little below Lechlade, form a deep and copious stream, which there becomes navigable for large barges, and is constantly, after it leaves this place, whatever poetical writers may pretend, called the *Thames*.”

“ But however current the plausible etymology of the conjoined names of the *Tame* and the *Isis* may have been, and however respectable the writers who have delivered their varying opinions upon the subject, the learned author of the Additions to Camden’s *Britannia* has fairly and fully decided, that this river was anciently called the *Thames* long before it receives the waters of the *Tame*; and produces the following authorities in support of that opinion. “ In an ancient charter granted to abbot Aldhelm of Malmesbury, there is particular mention made of certain lands on the east side of the river, *cujus vocabulum Temis, juxta ad vadam qui appellatur Somersford*; and this ford is in Wiltshire. The same appears from several charters to the abbies of Malmesbury and Evesham, and from the old deeds relating to Cricklade: and, perhaps, it may be with safety affirmed, that it never occurs in any charter or authentic history, under the name of *Isis*, which, indeed, is not so much as heard of but among scholars; the common people, from its head to Oxford, calling it by no other name than that of *Thames*.—So also the saxon *Temere* (from whence our *Tems* immediately comes) is a plain evidence, that that people never dreamed of any such conjunction. But further,—all our historians who mention the incursions of Ethelwold into Wiltshire, A. D. 905,—or of Canute, A. D. 1016, tell us that they passed over the *Thames* at Cricklade.”

laid. It may indeed be added, as no mean authority, that the spot from whence the first spring of this river issues, is now, and according to the tradition of the country, ever has been called, the Thames Head.

“The origin of the word Thames,” in the opinion of the same writer, “is apparently british, there being several rivers in various parts of England of almost the same name; as Tame in Staffordshire, Teme in Herefordshire, Tamar in Cornwall, and several others: and Mr. Lhwyd, a learned person of that nation, affirms it to be the same with their Taf, which is the name of several rivers in Wales, the romans changing the pronunciation of the *f* into *m*, as the latin word *demetia* is in welch *dyfed*.”

“The spring, therefore, which has the sole claim to be considered as the primary source of the Thames, rises in the parish of Cotes, in the county of Gloucester, in a field that bears the name of Trewsbury Mead, at the foot of an eminence, on which are very considerable remains of an ancient encampment, consisting of a double ditch, now covered with coppice wood, called Trewsbury castle. It was, probably, an advanced post of the romans, being situated, at the distance of three miles from Cirencester, and within a quarter of a mile of the great roman road, leading from that town to the city of Bath.

“This spring rises in a well of about thirty feet in depth, inclosed within a circular wall of stone, raised about eight feet from the surface of the meadow, with a trough of the same materials immediately before it, into which the water is thrown by a pump, to supply the cattle of the adjacent villages. In the driest season, this spring never fails; and in the winter, it sometimes not only flows over the wall, but issues from the earth around the well, and, forming an ample stream, winds through the meadow; when, passing beneath the Cirencester road, it enters the parish of Kemble, in the county of Wilts, and reaches, at a small distance, those sister springs, which, in the summer months, form the first visible current source of the river.

“This well, though of rude form, and associated with no other features of landscape, but cultivated uplands, the distant tower of Cotes church, with a small shaggy coppice, and the formal bank of the Thames and Severn canal that stretches on behind it, is an object which cannot be considered, either in the view or the description, but with some sentiment of veneration.”

The author introduces us to Blenheim in the following manner.

p. 87. “The entrance to Blenheim park from Woodstock is through an inclosed area, one side of which is occupied by a magnificent corinthian portal, in the form of a triumphal arch, raised by Sarah, duchess of Marlborough, to the memory of the duke her husband. On entering the park from this outer court, or vestibule, whose walls exclude every external object, there is the finest burst of magnificent prospect that art has ever produced. It is not a transition from nothing to something, but from nothing, to every thing. The castle in the opposite distance, the intervening lawn skirted by stately groves, the beautiful extent of water, with the superb bridge that stretches across, and the wood

that rises beyond it; the lofty column, and vast expanse of verdure, finely varied with plantations, and enlivened with flocks of sheep and herds of deer, are the principal features of a scene, where art, under the influence of munificent taste, has clothed rural nature in a sumptuous but appropriate apparel, which no other place can boast. In short, it may be said, without the least tendency to fulsome exaggeration, that Blenheim, which was granted by the nation as an honour to its first noble possessor, is become, by the splendid improvements of his living descendant, an honour to the nation.

‘ Sir John Vanbrugh has long been the subject of censure, both serious and epigrammatic, for the form and decorations of the immense structure which he designed and completed. That the architect considered it as a monument of national gratitude to the hero who had raised his country to the summit of glory, and, therefore, gave it a monumental strength and durability, has been an apology made by those, who did not possess the requisite judgment to form a right estimation of the stupendous work. This princely pile is constructed on a plan of the most perfect regularity; and though its various parts may not have been governed by the rules, or its proportions regulated by the scale, of palladian science, they produce notwithstanding, in their combined state, a magnificent whole, which finds no rival, under that idea, in any of our largest edifices, whose form and decorations are strictly conformable to the symmetry and designs of the greek and roman architecture. Nor do we fear to hazard an opinion, that the eye, which descends from the general effect of this superb effort of Vanbrugh’s genius, to rest upon minute and distinct defects, does not belong to a frame that is animated by a comprehensive mind.’

The effect of the water is thus described. P. 89.

‘ But, after all, the water is the capital feature and principal object of Blenheim: it adorns, enriches, enlivens, and connects the whole. When this vast edifice stood on the steep of a chasm; when the enormous bridge stretched across it to form a communication between its opposite sides; when the wood sunk down into a rushy hollow; when the rivulet took its diminutive and almost invisible course where it now wears the form of a mighty river, what was Blenheim? It was always grand, but its magnificence was cumbrous, and excited no pleasure, but as a monument of national glory; while it never failed to call forth the disapprobation of the critic, and the sarcasm of the witty. It is indeed a very singular circumstance, but no less true, that when elegant taste was yet attached to large and unweildy forms, Blenheim was so universally condemned for its massive heaviness, and irregular proportions, as to become proverbial for the extravagant waste of stone employed in its erection; while, at the present period, when taste has run into the contrary extreme of frippery and filigrane, Blenheim has not only apologists, but admirers, among men of science and elegance; and its imposing magnificence awakens no other sentiments but those of admiration and delight. This general change of opinion has been solely produced by the water. The steep of the chasm are converted into

into the bold shores of a noble river; the bridge has acquired a proper character from the flood which fills its stupendous arch; the scanty stream, assuming the united forms of a river and a lake, covers the naked hollow through which it once took its puny course, and, by reflecting, gives a more distinguished character to the wood, which falls down in easy slopes to the margin of it. Thus Blenheim is cleared of all its former rude, huge, and disjointed parts, and is lightened, by the combining power of the water, into an unrivalled display of magnificent beauty.

From these specimens it appears, that the author possesses a considerable power of describing in masses and in detail with clearness and precision; that he has acuteness to discover what is most important in his object, and not only to exhibit it to advantage, but to set the reader's curiosity afloat for further investigation, and to excite his fancy. With regard to his means of information, there can be but one opinion—they were ample; of authors he has made a full use; to us his accounts in general are satisfactory, though we have not traced the banks of the river after him with documents in our hand: to wage war against straggling errors; which the extent of the work implies, and time will correct, we should think ungenerous.

But though we are disposed to make allowance for the difficulties of the author as stated in his preface, we cannot pass unnoticed; that in balancing the claims which particular places connected with the river had to attention, their comparative importance has not been sufficiently considered. The account of Cirencester is too diffuse, and the antiquities of that city are more minutely described than the nature of the undertaking required; we loiter at Osney abbey, and in disentangling the labyrinth of Rosamond Clifford's legend, waste that time which was due to more important objects: the charms of Nuneham have betrayed him not only into a minuteness of detail which more than borders on partiality, for the account of the flower-garden alone occupies six pages, but his language, in general elegant and animated, becomes in that wilderness of delight so confused and obscure from the aggregation of ornaments, that we cannot forbear to offer him the following remarks on what appears to us the proper province of language.—One of the great impediments to perspicuity of style, is the imperfect knowledge of the limits of words and lines. The moment we attempt to describe in words a variety of surfaces at once, confusion must ensue: it is as impossible to describe a rose in words which shall represent it discriminated from all other flowers, as it is impossible to represent distinctly a transition from one action to another by lines; and if confusion be unavoidable in describing by words the different parts of one object, an attempt to describe a number of them altogether must increase the obscurity. He, who is enchanted with the prospects of a garden, perfumed by the fragrances of its surrounding shrubberies and flowers, dazzled by its light, and retreating under its shades, feels a delicious and powerful impression; but the instant he attempts to transport the reader by words to the same spot, he presents nothing more to his mind than a confused assemblage

semblage of incoherent images; not from the poverty of language, but from a mistaken notion of its powers. Complication of forms and scenery must be described by figure and by colour. A want of attention to this has produced the greatest defect which we find in the author's style, rich indeed and exuberant, but too often aiming at expressing by words ideas which words cannot convey.

From this general survey of the work before us, the reader cannot be at a loss how to form his opinion. The magnificence of the book, the number, taste, and fidelity of the prints, and the materials of the text are such, that, to compare this with any other publication on the subject, would be offering equal injustice to the editors and author.

In the copy we have perused, we find no list of the plates.

E. E.

TRANSACTIONS OF SOCIETIES.

ART. III. *Asiatic Researches. Vol. III. Continued from page 271.*
Vol. XVIII.

THE principal article in this volume, as we have already observed, is on *Egypt and other countries adjacent to the Galt River or Nile of Ethiopia, from the ancient books of the Hindus.* By *lieut. Francis Wilford.*

Every new source of information respecting Egypt necessarily attracts our attention. The inhabitants of this land were the first enlightened and refined people of the ancient world; and the specimens which they exhibited in arts and in literature became models of imitation to other nations. Here philosophy found it's earliest seat; and the light of science was kindled, the radiance of which diffusing itself over Greece has successively illuminated the rest of the world. Here the works of ancient ingenuity appear in so stupendous a form, that the mechanical talents of the moderns have been exhausted in attempting to explain the means of their construction, and natural causes have been resorted to, little short of miracles, to palliate our inferiority of genius*. But above all, the transcendent scenes related by the Jewish historian, rise in succession before us at the name of Egypt; here the mighty works of Omnipotence himself were displayed; here, to the astonished world, he laid bare his almighty arm, arrested the powers of nature, and bade discordant elements unite to humble presumptuous man. This country, therefore, demands the attention of all nations and of all ages, and whatever tends to illustrate or explain any passage in the sublime work of Moses has been sought after with avidity. The indefatigable exertions of Europeans have collected all that was scattered in the ancient Greek writings relative to this celebrated country, and modern travellers have communicated whatever a minute examination of the spot could furnish: but there still remains much information dispersed in the works of oriental literature. We have lately given an account of a translation from the Arabic of a partial history of Egypt

* An ingenious gentleman has lately attempted to prove that the Egyptian pyramids are rocks, or natural excrescences of the earth. See our Review; Vol. xv, p. 240.

under

under the mohammedan government; and some years ago a learned professor † promised the world a similar translation of a work, written at an early period, before the hand of barbarism had defaced many of the splendid monuments of antiquity, and containing a variety of interesting matter. Although this work has been long delayed, we trust it is not forgotten: but hope soon to see the information it contains, either separately, or as forming a part of a general history of Egypt, collected from every source at present known.

Mr. Wilford informs us, that his original design was to compose a dissertation, entirely geographical, on Egypt and other countries bordering on the Nile; but as the hindus have no regular work on the subject of geography, he was obliged to extract his materials from their historical poems, or legendary tales, and to follow the track, real or imaginary, of their deities and heroes, comparing their legends with such accounts of holy places in the west as have been preserved by the greek mythologists, and endeavouring to prove the identity of places by the similarity of names, and of remarkable circumstances.

The sanscrit books, from which this is compiled, are in fire and number very considerable, and as the legends relating to Egypt lie dispersed in them without order or connexion, the author has spared neither labour nor expence to collect them; but though in that way he has done much, yet much remains to be done. In his apprehension, the similarity between several hindu legends and numerous passages in greek authors, concerning the Nile and the countries on it's borders, is so striking, that in order to evince their identity, or at least their affinity, little more is requisite than barely to exhibit a comparative view of them. In the first volume of these researches §, sir William Jones expresses nearly the same opinion with respect to the gods of Greece, Italy, and India; and although Mr. Wilford intended to compare more particularly the geographical and historical accounts of Egypt, yet these are so interwoven with their religious traditions, that mythology constitutes the principal part. Indeed it is chiefly in the legendary stories of gods and goddesses, and of their several attributes, actions or formations, that the ancient hindu writings agree with the greek relative to Egypt. From that unbounded warehouse of gods, almost every nation in the world appears to have derived the objects of it's worship. The true religion, indeed, was obtained from a higher, from the highest source: but the oldest writer that we know of on that subject, the lawgiver of the jews, was a native of Egypt. And the Messiah himself resided a part of his infancy in that country; an event which was the subject of a particular prophecy, 'out of Egypt have I called forth my son.' St. Matth. c. ii. ver. 15. ||

The

† Vide Vol. xvii, of our Review, p. 368, and Vol. xviii, p. 291.

‡ Dr. White, professor of arabic, at Oxford. The work was written in arabic by Abdolatif, a physician at Egypt.

§ Anal. Rev. Vol. vi, p. 313.

|| In a history of Jesus Christ, composed in persian for the information of the emperor Acbar, by Francis Xavier, about the beginning of last century, it is related, that Joseph and Mary remained with the child seven years in Egypt. "That although they sojourned there as strangers;

* The mythology of the *hindus*, Mr. W. observes, 'is often inconsistent and contradictory; and the same tale is related in many different ways: their physiology, astronomy, and history are involved in allegories and enigmas, which cannot but seem extravagant and ridiculous; nor could any thing render them supportable, but a belief that most of them have a recondite meaning, though many of them had perhaps no firmer basis than the heated imagination of deluded fanatics, or of hypocrites interested in the worship of some particular deity.'

These remarks might appear somewhat severe on the *hindus*, if they were not applicable to the vulgar conceptions of worship in most of the various religions in the universe. But we are informed by another author, that the learned indians, as they are instructed by their own books, in truth acknowledge 'only ONE supreme being, whom they call BRAHME, or THE GREAT ONE, in the neuter gender: they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operation of his divine spirit, whom they name VISHNU, the *perceiver*, and NA'RAYA'N, or *moving on the waters*, both in the masculine gender, whence he is often denominated the *first male*; and by this power they believe, that the whole order of nature is preserved and supported; but the *vedantis*, unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of supreme goodness was left a moment to itself, imagine that the deity is ever present to his work, and constantly supports a series of perceptions, which, in one sense, they call *illusory*, though they cannot but admit the *reality* of all created forms, as far as the happiness of creatures can be affected by them*.' From this system of theosophy, which

strangers, yet several people followed them with great affection. They lived near the city of Memphis, which is now called Great Misr. In that place is a stream of water, in which the blessed virgin washed the clothes of her infant, and from the earth watered by this stream is produced that balsam which all the world admires. It is written, that the inhabitants wishing to increase the culture of this balsam, planted many trees of it in a garden, but it produced no fruit. At length they thought that if the stream, in which the majesty of Jesus and his clothes had been washed, should be made to water those trees, they would bear fruit. Accordingly they made a rivulet, which ran through the garden, to join with the stream from the fountain of Christ, thus forming both streams into one: and it so happened that all the ground watered by this means produced the fruit of the balsam.—Francis Xavier's Persian History of Christ, p. 103. Elzevir edit. 1639.

* The following is an extract from the *Bhagavat*, in which the supreme is supposed to address *Brahma*:

'Even I was even at first, not any other thing, that which exists, unperceived Supreme: afterwards, *I am that which is*; and he who must remain am I,

'Except the FIRST CAUSE, whatever may appear, and may not appear in the mind, know that to be the mind's *maya* (or *delusion*); as light, as darkness.

“ Aa

which must be allowed to be simple at least, the priests have derived a variety of deities under different names, some of whom they call *avatares*, or manifestations of the *supreme* in various forms, and on particular occasions; beside whom they have inferior deities, or men on whom a ray of the divinity was poured forth for the instruction of their fellow mortals. In the former of these we set portrayed, as clearly as may be supposed in a traditional relation, that *PROMISE*, in the completion of which the godhead was manifested, and the redemption of mankind accomplished. The Bhagavat even contains a prolix account of the life of *CHRISNA*, which, though strangely variegated and intermixed with poetical decorations, corresponds in some instances with particulars related in the gospels. This Being, his worshippers maintain, was distinct from all the other *avatares*, who had only an *ansa* or portion of his divinity, while *CHRISNA* was the person of *VISHNU* himself in a human form. This incarnate deity of the Sanscrit was cradled among *herdsmen*, but it is farther related that he was educated among them, and passed his youth in playing with a party of milkmaids.—A tyrant, at the time of his birth, ordered all new-born males to be slain; yet he was preserved by biting the breast instead of sucking the poisoned nipple of a nurse commissioned to kill him. *Chrisna* performed amazing, but ridiculous, miracles in his infancy, and at the age of seven years, held up a mountain on the tip of his little finger: he saved multitudes, partly by his arms, and partly by his miraculous powers: he raised the dead, by descending for that purpose to the lowest regions: he was the meekest and best-tempered of beings, washed the feet of the brahmans, and preached very nobly indeed and sublimely, but always in their favour: he was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives or mistresses too numerous to be counted: lastly, he was benevolent and tender, yet fomented and conducted a terrible war†. Some of the latter qualities—the keeping a number of mistresses, and being a great warrior, are absolutely necessary for a god in Hindustan: the mild virtues of a superiour being, however accompanied by miracles for the preservation of mankind, would be insufficient to establish his religion among them: their god must show his power by

‘As the great elements are in various beings, entering yet not entering (that is pervading not destroying) thus am I in them, yet not in them.

‘Even thus far may enquiry be made by him, who seeks to know the principle of mind in union and separation, which must be *EVERY WHERE ALWAYS*.’ Anal. Review, Vol. VI, p. 316.

Dr. Berkeley's system agrees with this, so far as the notion that all objects are a delusion of the mind. He supposed, that those things which are called sensible material objects, are not external to the mind, but exist in it, and are nothing more than impressions made upon our minds by the immediate act of God, according to certain laws, termed laws of nature, from which in the ordinary course of his government he never deviates; that the steady adherence of the supreme Spirit to these rules is what constitutes the reality of things to his creatures.

† Sir William Jones on the gods of Greece, Italy, and India.
destruction

destruction as well as by acts of mercy. However, it is but justice to observe, that by destruction their philosophers mean only a change of form; for, as according to their system every thing emanates from the deity, the destroying of one mode of existence is only changing it for another. In this light of *changer of forms* Brahma is worshipped under a thousand names, of which *Siva*, *Isha* or *Ishwara*; *Rudra*, *Hara*, *Sambha*, and *Mahadeva* or *Mahesa*, are the most common.

The above motley story of Christna, it is observed, must induce an opinion, that the spurious gospels which abounded in the first age of christianity had been brought to India, and the wildest parts of them repeated to the hindus, who engrafted them on the old fable of Cefava: the name of Christna, however, it is said, and the general outline of his story, were long antierior to the birth of our Saviour, and probably to the time of Homer.

It has been observed, that, as Moses was instructed in all the learning of the egyptians, probably the account of the creation and universal deluge might have been taken from their traditions. If the hindus drew their legends from the same source, they have preserved, as far as we hitherto are acquainted with their writings, very little that has any resemblance to the mosaic account of the former of these events: but with regard to the latter, their accounts are manifestly derived from the same origin. Mr. W. states, that 'it is related in the *Padma-puran*, that Satyavrata, whose miraculous preservation from a general deluge is told at length in the *Matfya**, had three sons, the

* This relation begins as follows: 'Desiring the preservation of herds, and of brahmins, of genii and virtuous men, of the *vedas*, of law and of precious things, the lord of the universe assumes many bodily shapes; but though he pervades like the air, a variety of beings, yet he is himself unvaried, since he has no quality subject to change. At the close of the last *calpa* there was a general destruction occasioned by the sleep of BRAHMA; whence his creatures in different worlds were drowned in a vast ocean.' The story states that the demon, *Mayagera*, while Brahma slept, stole the *vedas* which had flowed from his lips, which when *Heri* discovered, he took the shape of a minute fish, and appeared to Satyavrata, who was the child of the sun, and took only water for sustenance. Satyavrata took up the fish with some water in the palm of his hand, but throw it again into the river, from which it requested to be removed; he accordingly placed it in a vase, where its bulk soon increased, and it asked for a larger space. He next put it in a cistern, where it grew three cubits in fifty minutes, and was again removed to a pool, next to a lake, and lastly to the sea, where it filled a hundred leagues. The monarch then perceiving the deity, addressed the lord of the creation with prayer and praise, who informed him that in seven days the three worlds would be plunged in an ocean of death; but that a vessel should be sent on the waves to him, in which he was to take seven saints, and pairs of animals, seeds, herbs, &c. After they were in the vessel BRAHMAVAT again appeared in the form of a fish blazing like gold, extending a million of leagues, with one stupendous horn, to which the holy man fastened the ship with a cable made of an immense serpent. The vessel, and those in it, were thus preserved until the demon was destroyed, the *vedas* recovered, and the earth raised above the waters.

eldest of whom was named JYAPETI †, 'or lord of the earth, the others were C'HARMA and SHARMA, which last words are, in the vulgar dialects, usually pronounced *C'ham* and *Sham*; as we frequently hear *Kishu* for *Cbrishua*. The royal patriarch, for such is his character in the *purans*, was particularly fond of JYAPETI, to whom he gave all the regions to the north of *Himalaya*, or the Snowy mountains, which extend from sea to sea, and of which *Caucasus* is a part: to Sharma he allotted the countries to the south of those mountains: but he cursed C'harma; because when the old monarch was accidentally intoxicated ‡ with a strong liquor made of fermented rice, C'harma laughed; and it was in consequence of his father's imprecation that he became a slave to the slaves of his brother.

Such is the account, according to Mr. W., of this event given in the *Padma puran*, one of the sacred books of the brahmins. It is manifestly the same as related in the 9th chapter of Genesis; except in a few particulars, such as that the old man gets drunk in that relation with wine instead of mead. As the slave trade was carried on to a considerable extent in Bengal before the english government interposed it's authority, the humane brahmins no doubt thought it perfectly justifiable, as of course those slaves must be the descendants of poor C'harma, whose father with such paternal piety cursed him and all his posterity for ever, because he laughed to see the effect of strong liquor. And this sanscrit account may probably be brought forward by some good christian in addition to the mosaic relation, to strengthen arguments in favour of our obtaining the natives of Africa to be slaves in the West Indies: especially as we have now the authority of the hindus, who by the descendants of C'harma understand the african negroes, whom they suppose to have been the first inhabitants of Abyssinia.

The children of Sharma, according to the *Parans*, travelled into Egypt, which they found peopled by evil beings and a few impure tribes of men; their leader therefore, to propitiate the deity of that region, sat on the bank of the Nile praising *PADMA-devi*, or the goddess residing on the Lotos. *Padma* appeared to him, and commanded him to erect a pyramid in honour of her, on the very spot where he then stood: his associates began the work, and raised a pyramid of earth two *cros* long, one broad, and one high, in which the goddess of the Lotos resided, and from her it was called *Padma-mandira* and *Padma mar'ba*. By *mandira* is meant a temple or palace, and by *mar'ba* a college or habitation for students; for the goddess herself instructed Sharma and his family in the most useful arts, and taught them the yacsha-lipi, or writing of the yacshas, a race of superior beings. What the yacsha letters were, Mr. W. is unable to ascertain: the brahmins consider them as variations of the original elements of their ancient characters.

Having thus mentioned the origin of the pyramids, and of the learning of the egyptians, according to the sanscrit, we shall return to the geographical part of this dissertation.

† This seems to be a mistake, for in the president's translation Sharma is the eldest.

‡ Sir W. Jones translates it *mead*.

'The hindus,' Mr. W. observes, 'have no ancient civil history, nor had the egyptians any work purely historical; but there is abundant reason to believe that the hindus have preserved the religious fables of Egypt, though we cannot yet positively say by what means the brahmens acquired a knowledge of them.' From some passages in Ptolemy, &c. however, he infers, that a free communication formerly subsisted between Egypt and India. 'The hindus,' he believes, 'have no work professedly written on popular geography, that is on the face of this globe, according to the system of their astronomers: they have large charts of the universe according to the *puránicas*, with explanatory notes, and perhaps with treatises to elucidate their fables, and some of the *puránas* contain lists of countries, rivers, and mountains, with a general division of the known world, which are also to be found in a few of their astronomical books. The *barddbas*, or followers of *Jina*, have a small tract on geography, entitled *Trilóca Derpan*, or *The Mirror of Three Worlds*, which Mr. Burrow was so kind as to lend him; it is a highly extravagant composition; and such is the antipathy of the *brahmins* to the *jainas*, that no explanation of it can be expected from them.

'According to the orthodox hindus, the globe is divided into two hemispheres, both called *mérú*; but the superior hemisphere is distinguished by the name of *sumérú*, which implies beauty and excellence, in opposition to the lower hemisphere, or *cumeru*, which signifies the reverse: by *meru*, without any adjunct, they generally mean the higher or northern hemisphere, which they describe with a profusion of poetical imagery, as the seat of delights; while they represent *cumeru* as the dreary habitation of demons, in some parts intensely cold, and in others so hot, that the waters are continually boiling. In strict propriety, *meru* denotes the pole, and the polar regions; but it is the celestial north pole round which they place the gardens and metropolis of *INDRA*, while *YAMA* holds his court in the opposite polar circle, or the station of *Ajuras*, who warred with the *suras*, or gods of the firmament. There is great reason to believe that the old inhabitants of the southern hemisphere, among whom were the *ethiops* and *egyptians*, entertained a very different opinion of their own climate, and of course represented the summit of the northern hemisphere as a region of horrors and misery: we find accordingly, that the greeks, who had imported most of their notions from Egypt, placed their hell under the north pole, and confined Cronos to a cave in the frozen circle. In the *puránas* we meet with strong indications of a terrestrial paradise, different from that of the general hindu system, in the southern parts of Africa; and this may be connected with the opinion adopted by the egyptians, who maintained it against the scythians with great warmth (for the ancient inhabitants of the two hemispheres were perpetually wrangling on their comparative antiquity) that the ethiopians were the oldest nation on earth.'

Several divisions of the old continent were made by different persons at different times; and the modern brahmins have jumbled them altogether: the most ancient of them is mentioned in the *puranas*, entitled *váyu* and *brahmánda*; where that continent is divided into seven *dvipas*, or countries with water on two sides, so that like *jazirah* in arabic, they may signify either *islands* or *peninsulas*. They are said to be wholly surrounded by a vast ocean, beyond which lie the region

and

and mountains of *Atala*, whence most probably the greeks derived their notion of the celebrated *Atlantis*, which, as it could not be found after having been once discovered, they conceived to have been destroyed by some shock of nature, an opinion formed in the true *hindu* spirit; for the brahmins would rather suppose the whole economy of the universe disturbed than question a single fact related in their books of authority. The names of those islands or peninsulas are *Jambu*, *Anga*, *Yama*, *Yamata* or *Malaya*; *San'cha*, *Chisba*, and *Varaba*.

This dissertation is divided into three sections, and the author has filled a considerable part in endeavouring to ascertain the situation of these and some other *dwipas*, and the countries contained in them, from the sacred books of the brahmins, which Mr. W. compares with the descriptions in greek authors, deducing from the coincidence of proper names and circumstances the identity of the cities and towns mentioned in the ancient writings of the greeks and hindus. The countries more particularly referred to in these observations lie in *Sanc'ha-dwip*, according to the ancient division; and they are sometimes named *calitata*, or banks of the *Cali*, because they are situated on both sides of that river, or the Nile of *Ethiopia*. By *Calitata* we are to understand *Ethiopia*, *Nubia*, and *Egypt*; it is even to this day called by the brahmins the country of *devatas*, or demigods; and the greek mythologists asserted, that the gods were born on the banks of the Nile. That celebrated and holy river takes it's rise from the lake of the gods thence named *Amara*, or *Drva Sarovera*, in the region of *Sharma* or *Sharma-st'han*, between the mountains of *Ajagara* and *Sitanta*, which seem part of *Soma-giri*, or the mountains of the moon; the country round the lake being called *Chandri'shan*, or *Moonland*: thence the *Cali* flows into the marshes of the *Padma-van*, and through the *Nishadha* mountains into the land of *Barbara*, whence it passes through the mountains of *Hemacuta*, in *Sanc'ha-dwip* proper; there entering the forests of *Tabas* or *Thebais*, it runs into *Cantaca-desa*, or *Misra-st'han*, and through the woods, emphatically named *Aranya* and *Atavi*, into *Sanc'habadhi*, or our *Mediterranean*. From the country of *Pustpaver'sha* it receives the *Nandha* or Nile of *Abyssinia*; the *Ar'himati*, or smaller *Christna*, which is the *Tacazzè* or little *Abay*; and the *Sanc'ha-naga* or *Mareb*.

According to this account of the course of the Nile, Mr. W. has given a chart of the countries on it's borders, with their *sanscrit* names: in making this he has been greatly indebted to the work of Mr. Bruce, from whose travels he acknowledges to have derived infinite advantage. We cannot, however, hence determine what knowledge the ancient hindus possessed of those countries, for the very situation of them appears in many instances to be settled only by conjecture, founded upon some circumstances respecting a place mentioned in the *Puranas* agreeing with the description given by Mr. Bruce, or some other author.

A considerable part of these sections is taken up in the investigation of words, to show either from the similarity of pronunciation, or the identity of original signification, that the *sanscrit*, greek, roman, and hebrew names of places adjacent to the Nile, were all the same, or derived from one source. The word Nile, it is said, is clearly *sanscrit*, and *Egyptos* is derived from *'Agypia*, or *on all sides guarded*. From this etymological part of the work, it seems evident, that the ancient

ancient brahmins were possessed of considerable information respecting the situation of various places contiguous to the Nile. But we look in vain for any satisfactory account of the inhabitants. The tales however agree in many instances with the fabulous stories related by the greek writers, and probably contain a portion of true history, if it could by any means be separated from the allegories in which it is enveloped.

During the reigns of *Sani* and *Rahu*, or *Saturn* and *Typhon*, the descendants of *Sharma* were obliged to emigrate from Egypt; they retired to the mountains of *Ajagar*, and settled near the lake of the gods. They are said to have been a quiet and blameless people, and to have subsisted by hunting wild elephants, of which they sold or bartered the teeth, and even lived on the flesh. They built the town of *Rupavati*, or the beautiful, which the greeks call *napta*. The *Sharmicas* rank among the demigods, and seem to have a place among the *yachnas* of the purans, whom we find in the northern mountains of India as well as in Ethiopia. Several other tribes from India and Persia settled afterwards in the land of *Sharma*; the first and most powerful of them were the *pallis*, or shepherds. This tribe was governed by *Ishru*, surnamed *Pingachha*, who, being driven from his kingdom by his brother, came with his followers and settled on the banks of the *Cali* among the *sharmicas*. One of his descendants was *Lubdhaca*, and from him was descended the unfortunate *Linasu*, whose tragical adventures are told in the *rajaniti*, and whose death was lamented annually by the people of Egypt. His misfortunes arose from the incontinence of his wife *Yoga Bhrahta*, or *Yoga Casta*; and his son *Mahafura* having by mistake committed incest with her, put himself to death, when he discovered his crime, leaving issue by his lawful wife. Mr. W. conjectures that *Lubdhaca* was the *Labdacus*, *Linasu* the *Laius*, and *Yogacashta* the *Jocasta* of the greeks; the word *yadupa*, from which *Oedipus* may be derived, signifies king of the *Yadu* family, and might have been a title of the unhappy *Mahafura*.

The *pallis* remaining in India, have different names; they are now considered as outcasts, yet are acknowledged to have possessed a dominion in ancient times from the *Indus* to the eastern limits of *Bengal*, and even as far as *Siam*. They were supplanted by the *rajaputras*, and their country, before named *Pallist'han*, was afterwards called *Rajaputana*. The history of the *pallis*, Mr. W. observes, cannot fail to be interesting, especially as it will be found much connected with that of Europe, and he hopes soon to meet with materials for a fuller account of them. The word *Palestine* seems derived from *pallist'han*, the seat of the *pallis*, or shepherds*. The reader will find a curious account of the *pallis* or shepherds in or near *Abyssinia*, in the travels of Mr. Bruce, whose relation this dissertation tends to corroborate.

The object of the *puranas*, from which Mr. W. compiled these remarks, being to account for the foundation of temples and places of pilgrimage, they contain but little information that has not an immediate reference to their religious ceremonies. Every transaction, therefore, is related as brought about by the miraculous interposition of some of their deities, which renders the place sacred, and the

*Pliny, lib. 6, c. 70.

hindus are enjoined to make pilgrimages to it, and carry large presents to the brahmins. Among a people so immersed in ignorance, it is no matter of surprize that priestcraft has so large a sway, when we reflect how small a time it is since all Europe was duped by similar artifices.

In writing from such materials as these, a regular connected account of any place was not to be expected, but we can scarcely give Mr. W. credit for having attempted to make one. His observations are thrown together in a very desultory manner, without order, and it would be labour in vain to endeavour to join the scattered members in hope of forming a whole. There are, indeed, many curious particulars related, but they are tediously intermixed with detailed etymologies of words, deriving derivation from derivation, till conjecture is exhausted; which, however necessary it may be in some instances, to prove the identity of places, situations, or similarity of facts, cannot be said to afford much amusement in the perusal. We shall therefore dismiss this article, for the present, with observing, that sir William Jones bears testimony to the good faith of the author, and his general accuracy both in his extracts and in the translations of them.

ART. III. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge.* VOL. III. 4to. 408 pp. with 5 plates. Price 21s. in boards. Philadelphia, Aitken & Son; London, Debrett. 1793.

To the present volume is prefixed an introduction, by Dr. Nicholas Collin, rector of the swedish churches in Philadelphia. It abounds with remarks, observations, and hints for inquiry respecting the diseases of America, it's rural œconomy, the physico-mathematical inquiries best adapted to promote it's welfare, with proposed researches into natural history and meteorology. We have perused it with great satisfaction, and are sorry that our limits will only permit us to refer the reader to the original, which contains a large mass of interesting general, as well as local, information.

After the introduction follows a list of the officers and members of the society. The communications are as follow :

1. *Conjectures concerning the formation of the earth, &c. in a letter from Dr. B. Franklin to the abbé Soularvie.*—The excellent Dr. Franklin was disposed to indulge in conjectural theories, which he explains with so much perspicuity and candour, that we are disposed to overlook the slighness of their foundation, and apparent inutility. The leading supposition in this paper is, that the internal part of the earth consists of a dense fluid, upon which the superior parts float; that a change in the position of the axis of the earth may have altered the situation of the equatorial protuberance and polar depression, and effected those great convulsions of which the former existence is evinced by the state of the strata accessible to our observation; &c.

2. *A new and curious theory of light and heat; in a letter from Dr. B. Franklin, to D. Rittenhouse, esq.*—The doctor conjectures, that universal space is filled with a fluid, the motion or vibration of which is called light; that this fluid may be the matter of heat; that it passes freely through inanimate matter, but is attracted and retained by organized bodies; that it ascends by it's levity to the upper spaces of the atmosphere, and there forms a sphere of

fire; that the sun acts upon this sphere, and produces the vibrations of light transmitted to the earth, renewing it's heat, and exciting other effects, of which he gives a detail in the form of queries.

3. *Description of the process to be observed in making large sheets of paper in the chinese manner, with one smooth surface. Communicated by Dr B. Franklin.*—After a concise description of the european method of making paper in sheets, pasting it together, and glazing it's surface with a flint, the doctor describes the chinese method as follows:

r. 9.—‘ In China, if they would make sheets, suppose of four and an half ells long, and one and an half ell wide, they have two large vats, each five ells long, and two ells wide, made of brick, lined with a plaster that holds water. In these the stuff is mixed ready to work.

‘ Between these vats is built a kiln or stove, with two inclining sides; each side is something larger than the sheet of paper; they are covered with a fine stucco that takes a polish, and are so contrived as to be well heated by a small fire circulating in the walls.

‘ The mould is made with thin, but deep sides, that it may be both light and stiff: it is suspended at each end with cords that pass over pulleys fastened to the ceiling, their ends connected with a counterpoise nearly equal the weight of the mould.

Two men, one at each end of the mould, lifting it out of the water by the help of the counterpoise, turn it, and apply it with the stuff for the sheet to the smooth surface of the stove, against which they press it, to force out great part of the water through the wires. The heat of the wall soon evaporates the rest, and a boy takes off the dried sheet by rolling it up. The side next the stove receives the even polish of the stucco, and is thereby better fitted to receive the impression of fine prints. If a degree of sizing is required, a decoction of rice is mixed with the stuff in the vat.

‘ Thus the great sheet is obtained, smooth and sized, and a number of the european operations saved.

‘ As the stove has two polished sides, and there are two vats, the same operation is at the same time performed by two other men at the other vat, and one fire serves.’

4. *Queries and conjectures relative to magnetism, and the theory of the earth. In a letter from Dr. B. Franklin.*—Dr. F., reasoning from the known methods of producing and destroying magnetism, questions whether the earth may not have acquired it's magnetism gradually;—whether magnetism be not an universal property, pervading all space;—and whether the rotation of the earth on it's axis be not somehow connected with it; so that a change of that axis may have been produced by the magnetical influence of a comet, and the deluge have followed of course. He then reverts to the doctrine of an interior fluid, mentioned in the paper No. 1, and more particularly states it's supposed agency in the deluge, earthquakes, &c.

5. *Explanation of a singular phenomenon, first observed by Dr. Franklin, and not hitherto satisfactorily accounted for. In a letter from Mr. R. Patterson.*—The phenomenon here treated of is, that water covered with a stratum of oil is much more easily thrown into undulation by moving the vessel, than is possible when the water is not so covered. This effect is common to all fluids in similar circumstances, and is more striking the more nearly their specific gravities are to equality. Mr. Patterson very rationally accounts for the fact from the residual gravity of water

water immersed in oil being very little; so that its tendency to descend being diminished, and consequently its facility of ascending being increased, it more readily obeys the least impulse.

6. *An account of an earthy substance found near the falls of Niagara, and vulgarly called the spray of the falls; together with some remarks on the falls.* By Robert McCauslin, M. D.—The spray of the falls is a white earthy substance, found in great plenty everywhere about the bottom of the falls; sometimes soft, sometimes of the consistence of sugar, and in other specimens, hard, and of a shining foliated appearance. It was very sparingly soluble in water, did not burn to lime, and was not affected by the virriolic or acetic acids. The aqueous solution afforded a precipitate by mild alkali. Hence Mr. McCauslin concludes it to be selenite. It appears to be formed by deposition, from the water dashing against the rocks, and partly evaporating in that exposed situation. A manufactory of bar-reliefs is established on this very principle, on a selenitic stream in Tuscany; for a description of which Chaptal's *Elements of Chemistry* may be consulted, Eng. Trans. Vol. II, p. 27.

Mr. McC. measured the height of the falls by several methods, and found that it is 163 feet on the north-east side, and 143 feet on the south-west side; a difference, which, as he observes, may account for the disagreement between various writers on this subject.

7. *Observations on the probabilities of the duration of human life, and the progress of population, in the United States of America.* In a letter from William Barton, esq.—This paper abounds with facts, collected with industry and skill, on a subject wherein numerous impediments tend to prevent the accuracy of general results. We cannot make any abridgement, without leaving out some essential particulars. The deductions which are tabulated at the end speak highly in favour of the probabilities of life in the american states.

8. *Extract of a letter from Andrew Ellicott to David Rittenhouse, esq. containing observations made at lake Erie.*—The optical appearance described by Mr. Ellicott, is one among a considerable number that depend on the constitution of the atmosphere, and have not yet been accounted for by any writer.

1. 62.—'On the 13th of last month [Oct. 1788], while we lay on the banks of Lake Erie, we had an opportunity of viewing that singular phenomenon, by seamen termed looming. It was preceded by a fine aurora-borealis, on the evening of the 12th—the 13th was cloudy, but without rain: about ten o'clock in the morning, as I was walking on the beach, I discovered something that had the appearance of land, in the direction of Presque-île; about noon it became more conspicuous; and when viewed by a good achromatic telescope, the branches of the trees could be plainly discovered. From 3 o'clock in the afternoon till dark, the whole peninsula was considerably elevated above the horizon, and viewed by all our company with admiration. There was a singular appearance attending this phenomenon, which I do not remember to have seen taken notice of by any writer—the peninsula was frequently seen double, or rather two similar peninsulas, one above the other, with an appearance of water between: the separation, and coincidence was very frequent, and not unlike that observed in shifting the index of an adjusted Godfrey's quadrant. As singular as this may appear, it is not more so than the double refraction produced by the ice-land crystal. The next morning Presque-île was again invisible, and remained so

during our stay at that position. Presque isle was about twenty-five miles distant, its situation very low.' This appearance was followed by a violent hurricane.

An observation of the same kind on the french shore, seen from Dover, is inserted in the London Philosophical Transactions.

9. *An account of the sugar maple tree of the United States, and of the methods of obtaining sugar from it, together with observations upon the advantages, both public and private, of this sugar. In a letter to Thomas Jefferson, esq. secretary of the United States, and one of the vice presidents of the american philosophical society, by Benjamin Rush, professor of the institutes and of clinical medicine in the university of Philadelphia.*—The subject of this excellent paper seems at first sight more particularly to relate to the United States, but it may, and we hope will, very essentially affect the general state of the world; by increasing the supply of an article, of which the uses are yet, on account of it's high price, but imperfectly known. If the monopoly of the west-india islands, where alone the wasteful culture by slaves in the absence of the owner can be supported, should be gradually diminished, and at last abolished, by a plentiful produce of sugar from the maple, humanity would no longer suffer, the article would find it's true level, and every nation would be more or less benefited.

The acer saccharinum of Linnè, or sugar maple-tree, grows in great quantities in the western countries of all the middle states of the american union. It is as tall as the oak, and from two to three feet in diameter; puts forth a white blossom in the spring, before any appearance of leaves: it's small branches afford sustenance for cattle, and it's ashes afford a large quantity of excellent pot-ash. Twenty years are required for it to attain it's full growth. Tapping does not injure it; but on the contrary it affords more syrup, and of a better quality, the oftener it is tapped. A single tree has not only survived, but flourished, after tapping for forty years. Five or six pounds of sugar are usually afforded by the sap of one tree—though there are instances of the quantity exceeding twenty pounds. The sugar is separated from the sap either by freezing, by spontaneous evaporation, or by boiling. The latter method is the most used. Dr. Rush describes the process, which is simple, and practised without any difficulty by the farmers.

From frequent trials of this sugar, it does not appear to be in any respect inferiour to that of the West-indies. It is prepared at a time of the year when neither insect, nor the pollen of plants, exists to vitiate it, as is the case with common sugar. From calculations grounded on existing facts it is ascertained, that America is now capable of producing a surplus of one eighth more than it's own consumption; that is, on the whole, about 135,000,000 pounds, which in the country may be valued at 15 pounds weight for one dollar. Dr. Rush mentions many other benefits his country may derive from this invaluable tree, and concludes his paper with an account of some of the advantages of sugar to mankind, not merely as commonly considered to be a luxury, but as an excellent, wholesome, and nourishing article of food. Annexed also is an extract from the report of the committee of the british privy council on the subject of the african slave-trade, containing Mr. Botham's statement of the mode of cultivating a sugar plantation at Batavia.

10. *Memoir of Jonathan Williams on the use of the thermometer for discovering banks, soundings, &c.*—Mr. Williams's conclusions, deduced from

from thermometrical journals of four passages across the Atlantic, which are abstracted in the paper itself, are—

P. 84.—1. The water over banks is much colder than the water of the main ocean, and it is more cold in proportion as it is less deep.

2. The water over small banks is less cold than that over large ones.

3. The water over banks that are near the coast is warmer than that over banks far distant, but is colder than the adjacent sea.

4. The water over banks of the coast, *i. e.* those immediately connected with the land above water, is warmer than over those which admit deep water between them and the coast; but still it is colder than the adjacent sea.

5. The water within capes and rivers does not follow the above rules; it being less agitated, and more exposed to the heat of the sun, and to receive the heat from the circumjacent land, must be colder or warmer than that in soundings without, according to the seasons, and temperature of the atmosphere.

6. The passage, therefore, from deep to shoal water may be discovered by a regular use of the thermometer, before a navigator can see the land; but as the temperature is relative, no particular degree can be ascertained as a rule, and the judgement can only be guided by the difference. Thus in august I found the water off Cape Cod to be 58° by Fahrenheit, and at sea it was 69°; in october the water off Cape Cod was 48°, and at sea it was 59°. This difference was equally a guide in both cases, though the heat was different at different seasons.

11. *An account of the most effectual means of preventing the deleterious consequences of the bite of the crotalus horridus or rattle-snake.* By Benjamin Smith Barton, M. D.—Dr. B. made it an object during his passage over the western states of America to obtain every possible information concerning the effects of the poison of the rattle-snake, and the methods of prevention or cure. He has collected and attended to the facts with the caution of an enlightened philosopher. He reposes little confidence in those remedies which credulity or misapprehension have considered as specific, but approves of the general practice of the western settlers. The first thing they do in general is to apply a tight ligature, when practicable, above the part into which the poison has been introduced. The wound is in the next place scarified, and a mixture of salt and gunpowder, or either of these articles separately, is laid upon the part; and over the whole is applied a piece of the bark of the whitewalnut, which is a vesicatory. Together with this external process, they give internally the decoction or infusion of one or more of certain herbs, of which the author gives the catalogue, and also large quantities of milk. He does not consider the internal remedies as of any great use, except so far as they excite perspiration, and this some of them plentifully do. The whole disquisition is interesting and valuable, and must be more particularly so to the American reader.

12. *Magnetic observations made at the university of Cambridge (Massachusetts), in the year 1785.* By Dr. S. Williams.—These observations were made with an excellent variation instrument, with a twelve inch needle. The table exhibits twelve sets of the greatest and least variation observed during the respective months of the year. The greatest variation

variation in the whole year was on the 6th and 21st of August, viz. $7^{\circ} 13'$; and the least on February 23, viz. $5^{\circ} 49'$. The mean of all the means for the whole year was $6^{\circ} 43'$.

13. *Accurate determination of the right ascension and declination of β Bootes and the pole star.* In a letter from Mr. Andrew Ellicott to Mr. R. Patterson.—The declination of β Bootes was determined by comparing it's zenith distance with the zenith distances of α Lyra, Capella, α Cygni, γ Andromeda, β Medusa, and δ Cygni, with a sector; and it's right ascension was determined by comparing it's meridian transit with the most convenient of those contained in the 10th table annexed to the first volume of Maskelyne's observations. The right ascension at the beginning of 1789 was $7^{\circ} 13' 30'' 35''$ the annual var. being $+34.1''$. And it's declination $41^{\circ} 13' 47.94''$ annual variation $-14.53''$. The right ascension of the pole-star, deduced from Maskelyne's observations, was at the same period $12^{\circ} 32' 7.09''$ annual variation $+183.03''$ and it's declination $88^{\circ} 10' 40.8''$ annual variation $19.4''$.

14. *Account of several houses in Philadelphia struck with lightning on June 7, 1789.* By Mr. David Rittenhouse, and Dr. John Jones.—There was no uncommon fact attending these accidents, except that the lightning passed down two chimnies which had fire in them, and not at all down others of the same stack. This agrees with the observations of which the Rev. Mr. Bennet, of Wircksworth, has lately made so much use.

15. *An account of the effects of lightning on a house furnished with conductors.* In a letter from Mr. David Rittenhouse, and Francis Hopkinson.—It is a well-known principle, first ascertained by the accident at the poor-house at Heckingham, that conductors do not guard a building to any considerable extent, as was formerly thought: on which account it is considered as a rule by practical electricians, that the conductors ought to be connected with all the other metallic parts near the roof of the house. This not being the case in the present instance, the house received some slight damage.

16. *Experiments and observations on evaporation in cold air.* By C. Wistar, M. D.—Dr. W.'s experiments show, that water, or ice, placed in a vessel cooled by a freezing mixture, emits a smoke during evaporation. He has therefore generalized the rule on which the appearance of this phenomenon depends, by observing, that it is governed by the difference between the temperatures of the air and the smoking body, and not merely by the absolute elevation of temperature. And this difference occasioning the heat to be more rapidly carried off, renders it probable that the quantity evaporated is greater than if the surrounding medium were less cold.

17. *Postscript to Mr. Barton's letter on the probabilities of human life.* [See the article No. 7. above.]

18. *New notation of music, in a letter to Francis Hopkinson, esq.* By Mr. R. Patterson.—Mr. P. is desirous of rendering the art of printing more universally applicable to the diffusion of music. For this purpose he proposes to use the letters of the alphabet set in the same linear manner as in the notation of words. The notes are already designated by letters; consequently the capitals and smaller

smaller letters in the roman and italic will give four octaves. He annexes the hyphen, comma, semi-colon, colon, period, and dash to the note-letter to ascertain the time respectively from the semi-demi-quaver to the semi-breve. It is not pretended that this notation is more legible than the usual method; perhaps it may be less so, because position is less used. But of this we are not disposed to speak decisively.

19. *Observations on the theory of water mills, &c.* By W. Waring.—It is well known at present, that Parent's proposition (that the maximum of effect, in a wheel moved by the impact of a stream, is when the velocity of the wheel is one third of that of the stream) does not agree with experiment. It is therefore of importance to determine, whether this proposition, received by Maclaurin, Desaguliers, Atwood, and other eminent authors, be well founded. Mr. W. denies that it is, and demonstrates, as follows, that the maximum is when these velocities are to each other as 1 to 2. P. 146.

'Prop. 1. The force of an invariable stream, impinging against a mill-wheel in motion is in the *simple direct proportion of the relative velocity*.

'For, if the relative velocity of a fluid against a single plane be varied, either by the motion of the plane, or of the fluid from a given aperture, or both, then, the number of particles acting on the plane in a given time, and likewise the momentum of each particle, being respectively as the relative velocity, the force on both these accounts, must be in the *duplicate ratio of the relative velocity*, agreeably to the common theory, with respect to this *single plane*; but, the number of these planes, or parts of the wheel acted on in a given time, will be as the velocity of the wheel, or *inversely as the relative velocity*; therefore, the moving force of the wheel must be in the *simple direct ratio of the relative velocity*.' Q. E. D.

'Prop. 2. The velocity of a wheel, moved by the impact of a stream, must be half the velocity of the fluid, to produce the greatest possible effect.

For, let $\left\{ \begin{array}{l} V = \text{the velocity, } M = \text{the momentum of the fluid,} \\ v = \text{the velocity, } P = \text{the power of the wheel.} \end{array} \right.$

Then, $V - v = \text{their relative velocity, and,}$
as $V : V - v :: M : \frac{M}{V} \times \overline{V - v} = P$ (Prop. 1.) which $\times v =$

$Pv = \frac{M}{V} \times \overline{V - v}^2 = \text{a maximum; hence } Vv - v^2 = \text{a maximum, and its fluxion, (v being the variable quantity)} = V\dot{v} - 2v\dot{v} = 0$; therefore $v = \frac{1}{2}V$, that is, the velocity of the wheel = half that of the fluid, at the place of impact, when the effect is a maximum. Q. E. D.

'The usual theory, gives $v = \frac{1}{3}V$; where the error is not less than one third of the true velocity of the wheel!'

19. *Astronomical observations.* Communicated by D. Rittenbouse.—These observations are of the lunar eclipse, nov. 2, 1789; the transit of mercury, nov. 5, 1789; and an annular eclipse, april 3, 1791. The *sidality* of the time, the magnifying powers, and

other particulars, must be detailed in order to render them of use to astronomers; and as our limits will not allow of this degree of precision, the reader must recur to the paper itself.

20. *Dr. Rittenhouse to Mr. Patterson, relative to a method of finding the sum of the several powers of the sines, &c.*—Dr. R.'s theorems are that if radius be $=1$, the sum of all the sines will be $=1$, and the sum of all their squares $=\frac{1}{2}$ multiplied by the arc of 90° . The sum of all their cubes $=\frac{1}{3}$, and the sum of their fourth powers $=\frac{1}{4}$ multiplied by the arc of 90° . The sum of the fifth powers is $=\frac{1}{5}$, and the sum of the sixth powers $=\frac{1}{6} \times$ by the arc of 90° .

The first two cases are said to be strictly demonstrable, and the others were investigated by the method of infinite sines so far as to leave no doubt of the ultimate ratio.

21. *Index floræ Lancastriensis, auctore Henrico Muhlenberg, D.D.*—This very ample catalogue of american plants admits of no abridgement.

22. *Investigation of the power of Dr. Barker's mill, as improved by James Rumsey, with a description of the mill by W. Waring.*—Drawings of this mill are to be met with in Desaguliers's Lectures, and other books. It is impelled by the reaction of a stream of water passing out in a tangential direction through opposite apertures in two pipes radiating from the centre or axis of motion. Mr. W. has investigated the capacity of the pipe of conveyance from the reservoir to the rotatory, the initial powers of the machine, the centrifugal force, the inertia of the fluid, its acquired velocity, the proportion of the central force to the inertia, the adjustment of the parts and motion, the moving force and velocity of the machine when the effect is a maximum, and the area of the apertures. The paper well deserves to be consulted. He concludes with the following easy practical rules. P. 193.

1. Make the arm of the rotatory tube, from the centre of motion to the centre of the aperture, of an convenient length, not less than $\frac{1}{4}$ of the perpendicular height of the water's surface above these centres.

2. Multiply the length of the arm, in feet, by 0.614, and take the square root of the product for the proper time of a revolution in seconds, and adapt the other parts of the machinery to this velocity; or,

3. If the time of a revolution be given, then, multiply the square of this time by 1.63 for the proportional length of the arm.

4. Multiply together the breadth, depth and velocity per second of the race, and divide the last product by 8.924 times the square root of the height, for the area of either aperture.

5. Multiply the area of either aperture by the height of the head of water, and the product by $41\frac{2}{3}$ (or by 40 on common occasions) for the moving force, estimated at the centres of the apertures in pounds avoirdupois.

6. The power and velocity at the apertures may be easily reduced to any part of the machinery by the common rules of mechanics.

23. *A thermometrical Journal of the temperature of the atmosphere and sea, on a voyage to and from Oporto, with explanatory observations thereon.*—The journal was kept by capt. Wm. Billings, and communicated by Mr. Jonathan Williams. It gives much confirmation to the principles exhibited in Mr. Williams's Memoir, No. 10. of the present volume.

24. *First memoir of observations on the plants denominated Cryptogamic.* By Mr. de Beauvois.—This botanist has paid particular attention to the mosses, and has ascertained that these plants are endued by nature with the same organs of fructification as all others.

25. *A letter from major Jonathan Heart to Benjamin Smith Barton, M. D. &c. containing observations on the ancient works of art, the native inhabitants, &c. of the western country [of America]*—These works consist of square and circular redoubts, ditches, walls and mounts scattered at unequal distances over extensive flats. Some of them extend nearly for sixty miles. Their immensity, their marks of high antiquity, with various other obvious circumstances, show that they could not have been constructed by europeans since the discovery by Columbus: and still less by any of the present nations of hunters, who could never have found subsistence in such large numbers, and appear not to have at any period possessed the civilized and subordinate state requisite to accomplish such stupendous performances.

Various other interesting particulars respecting the natural history of western or inland America, its inhabitants, &c. are given in this paper.

26. *An account of some of the principal dyes employed by the north american indians.* By the late Hugh Martin.—The indians dye their red with a root which on examination proved to be madder in an uncultivated state. For orange, they use the root of the pocoon. Their bright yellow is afforded by a root here described under the name of *radix flava americana*. This and the blue of indigo make a green. For black, they use sumach. They likewise make a beautiful black with the bark of the white walnut and the juice of crab-apple.

27. *An account of the beneficial effects of the cassia *chamæcris* in recruiting worn out lands, and enriching such as are naturally poor; together with a botanical description of the plant.* By Dr. James Greenway of Dinwiddie county, Virginia.—The plant is described by Dr. Hill in his Eden, p. 54, by the name of golden cassia. In Maryland and Virginia they have long been in the practice of sowing a pint of the beans of this plant with every bushel of oats on poor lands. The oats ripen and are cut in july, when the beans are young and escape the injury of the scythe. They flower in august and september. In october the leaves fall off, the seeds ripen, and the pod opens with such elasticity as to scatter the beans to some distance around. The year following, the field is cultivated with corn; the beans which sprout early are all destroyed with the plough and hoe; but the more numerous part not making their appearance above ground until the corn is laid by,

by, spring up unhurt by the instruments of agriculture, and furnish seed for the ensuing year, when the field is again sowed with oats. By this alternate cultivation of corn and oats with the beans, the land is so far improved by the mouldered leaves and stalks of the beans, that the product will be fifteen bushels to the acre on such as prior to this management would not have produced more than five. Dr. Greenway is of opinion, grounded on experience and observation, that the common field-pea is preferable to every thing else in improving lands, if the vines be left to rot on the ground, instead of being given to cattle for fodder.

28. *An account of a hill on the borders of North-Carolina, supposed to have been a volcano. In a letter from a continental officer to Dr. J. Greenway.*

29. *An account of a poisonous plant growing spontaneously in the southern part of Virginia. By Dr. James Greenway.*—This plant is denominated by Dr. G. *cicuta venenosa*, and is botanically described. Its effects, as accidentally experienced by a negro boy, were privation of all sense and motion without convulsions or pain. The quantity taken was small, and the boy recovered, but it is not doubted that a larger dose would have been fatal.

30. *Description of a machine for measuring a ship's way. By Francis Hopkinson, esq.*—Mr. H.'s contrivance is to place a copper pipe close along the ship's bow with its orifice under water and directly opposed to the ship's way. The water will stand above the level in the upper part of the tube whenever the ship is in motion, and this elevation will be greater the greater the velocity.

31. *An inquiry into the question whether the apis mellifica, or true honey bee, be a native of America.*—Mr. Benjamin Smith Barton, the author of this memoir, has very amply discussed the question before him, and decides, that this useful insect is not a native of America but was carried thither by the Europeans.

32. *An account of a Comet. By Mr. D. Rittenbouse.*

33. *Prize dissertation; honoured with the magellanic gold medal. Cadmus; or, a treatise on the elements of written language, illustrating, by a philosophical division of speech, the power of each character, thereby mutually fixing the orthography and orthoepy. With an essay on the mode of teaching the deaf, or surd, and consequently dumb, to speak.* These treatises have the signature William Thornton. The first contains remarks on the various authors who have treated, or adverted to the subject of language, an investigation of the power of the letters, with appropriate characters, and the advantages of truly delineating the vocal language by such characters. The latter treatise, containing instructions for teaching the deaf to speak, is interesting on account of the importance of the subject. The directions are rational, and founded in nature.

34. *Observations on the theory of water mills, continued. By W. Waring.*—To prevent any erroneous deduction being made from his theory in the paper No. 18, Mr. W. remarks, that the effect of an undershot wheel will be as the square of the velocity of the water. For it is as the impetus of the water multiplied into the velocity

velocity of the wheel, and as both these are in the simple ratio of the velocity of the water, the product will be in the duplicate ratio.

Or, in other words, the effect produced in a given time will be as the height of the head ; because this height is as the square of the velocity.

35. *Prime dissertation. Improvement in metallic conductors for lightning.* By Dr. David Rittenbouse, president of the society. Dr. R. proposes to make the point of black lead, to avoid corrosion ; and to enlarge the conducting surface of the lower end, by burying it in a hole filled up with charcoal.

36. *An easy and expeditious method of dissipating the noxious vapour commonly found in wells and other subterraneous places.* By Ebenezer Robinson, of Philadelphia.—This simple and effectual process consists in affixing the hose or leather pipe of an engine to the nozzle of a smith's bellows, letting the hose down to the bottom of the well, and blowing fresh air through it for half an hour, or until a candle being let down burns freely.

37. *A method of draining ponds in level grounds.* By Jesse Higgins, of Delaware.—The water on level grounds is frequently supported by a bed of clay of no great thickness, reposing on a stratum of loose sand. Mr. H. having seen such lands successfully drained, by digging a pit through the clay into the sand, has justly concluded the fact deserving of public notice.

38. *Observations on the severity of the winter, 1779, 1780. Dated June 22, 1780.* By the Rev. Matthew Wilson, of Lewis.—Moles generally perished. Few bees survived. Two thirds of the frogs were cut off. All the shell fish of shallow waters, and the bugs, musketoes, &c. died, as did most of the snakes. In the vegetable kingdom rosemary was totally destroyed, the pink, grape-vines and ever-greens greatly suffered.

39. *A description of a standard for weights and measures.* In a letter from Mr. John Cooke, of Tipperary in Ireland.—Mr. C. proposes a cubic vessel, with an aperture in the bottom in a given ratio to the bore of the vessel. Out of this, when full, a quantity of water must be suffered to run for an observed time. Experiment will give the weight of the water which fills the cube, the weight of what was discharged, and the time. And these data will give the cube.

40. *Description of a spring block designed to assist a vessel in sailing.* By Francis Hopkinson, esq. Honoured with the magellanic gold medal.—By affixing a spiral spring to the tail of each sheet block of a vessel, the sheet will ease itself off by any sudden increase of wind, and hawl itself ast again as the vessel gathers way. It is judged, that this effect will prevent much of the force of the wind being employed in producing lee-way and heeling, and consequently increase the head way. Nothing is said of any experiments made with this invention.

41. *A botanical description of the Podophyllum Diphyllum of Lin.* By Benjamin Smith Barton, M. D. with an engraving.

42. *Observations on the construction of hospitals.* Extracted from an essay transmitted to the society, by Mr. Le Roy, member of the royal academy

academy of sciences.—Mr. Le Roy recommends constructing a distinct and separate building for each ward, erected upon arches or columns at a considerable height from the ground, and ranged at a distance from each other; the roofs consisting of a number of hemispheres; and air holes being made in a row through the floor along the middle of each ward. He proposes to accelerate the change of air, as well as to warm the rooms, by stoves duly placed; the rarified air from which will ascend into the concave roofs, and pass out by apertures in the highest part.

This volume concludes with a list of presents, and a prospectus of the terms of awarding the annual premium established by the late Mr. John Hyacinth de Magellan of London.

Though the work does much credit to the state and progress of the arts and sciences in America, we cannot avoid noticing, that it is incorrectly printed, a circumstance probably arising from official neglect, but of too much consequence to pass without reprehension.

V.

NOVELS.

ART. IV. *The Mysteries of Udolpho, a Romance; interspersed with some pieces of Poetry.* By Ann Radcliffe; Author of the *Romance of the Forest*, &c. 4 vols. 12mo. Price 20s. sewed. 1797 pages. Robinsons. 1794.

Mrs. RADCLIFFE has already afforded the town so much entertainment by her former works, particularly the *Romance of the Forest*, that our expectations were naturally raised, on the publication of the present. We are happy in confessing, that the pleasure derived from it has not barely answered our expectations, but far surpassed them. It is not enough to say, that the *Mysteries of Udolpho* is a pretty, or an agreeable romance. The design has ingenuity and contrivance; the style is correct and elegant; the descriptions are chaste and magnificent; and the whole work is calculated to give the author a distinguished place among fine writers.

The scene lies in a beautiful romantic country, in the province of Gascony, on the banks of the Garonne. From the windows of the chateau of monsieur St. Aubert, father of Emily, the heroine of this work, are seen the pastoral landscapes of Guienne and Gascony, stretching along the river, gay with luxuriant woods and vines, and plantations of olives. To the south, the view is bounded by the majestic Pyrenees, veiled in clouds, exhibiting awful forms, and tremendous precipices. The charming scenes here, as well as in other places, to which Emily St. Aubert goes in the course of her history, afford Mrs. R. an opportunity of describing the beautiful retreats and sublime heights of nature.

The following quotation, will acquaint the reader with the person and character of Emily.

Vol. I. P. 12. 'The first interruptions to the happiness he had known since his retirement, were occasioned by the death of his two sons. He lost them at that age when infantine simplicity is so fascinating; and though, in consideration of madame St. Aubert's distress, he restrained the expression

pression of his own, and endeavoured to bear it, as he meant, with philosophy, he had, in truth, no philosophy that could render him calm to such losses. One daughter was now his only surviving child; and, while he watched the unfolding of her infant character, with anxious fondness, he endeavoured, with unremitting effort, to counteract those traits in her disposition, which might hereafter lead her from happiness. She had discovered in her early years uncommon delicacy of mind, warm affections, and ready benevolence; but with these was observable a degree of susceptibility too exquisite to admit of lasting peace. As she advanced in youth, this sensibility gave a pensive tone to her spirits, and a softness to her manner, which added grace to beauty, and rendered her a very interesting object to persons of a congenial disposition. But St. Aubert had too much good sense to prefer a charm to a virtue; and had penetration enough to see, that this charm was too dangerous to its possessor to be allowed the character of a blessing. He endeavoured, therefore, to strengthen her mind; to enure her to habits of self-command; to teach her to reject the first impulse of her feelings, and to look, with cool examination, upon the disappointments he sometimes threw in her way. While he instructed her to resist first impressions, and to acquire that steady dignity of mind, that can alone counterbalance the passions, and bear us, as far as is compatible with our nature, above the reach of circumstances, he taught himself a lesson of fortitude; for he was often obliged to witness, with seeming indifference, the tears and struggles which his caution occasioned her.

“ In person, Emily resembled her mother; having the same elegant symmetry of form, the same delicacy of features, and the same blue eyes, full of tender sweetness. But, lovely as was her person, it was the varied expression of her countenance, as conversation awakened the nicer emotions of her mind, that threw such a captivating grace around her :

“ Those tend’rer tints, that shun the careless eye,
And, in the world’s contagious circle, die.”

“ St. Aubert cultivated her understanding with the most scrupulous care. He gave her a general view of the sciences, and an exact acquaintance with every part of elegant literature. He taught her latin and english, chiefly that she might understand the sublimity of their best poets. She discovered in her early years a taste for works of genius; and it was St. Aubert’s principle, as well as his inclination, to promote every innocent means of happiness. “ A well-informed mind,” he would say, “ is the best security against the contagion of folly and of vice. The vacant mind is ever on the watch for relief, and ready to plunge into error, to escape from the languor of idleness. Store it with ideas, teach it the pleasure of thinking; and the temptations of the world without, will be counteracted by the gratifications derived from the world within. Thought, and cultivation, are necessary equally to the happiness of a country and a city life; in the first they prevent the uneasy sensations of indolence, and afford a sublime pleasure in the taste they create for the beautiful, and the grand; in the latter, they make dissipation less an object of necessity, and consequently of interest.

“ It

' It was one of Emily's earliest pleasures to ramble among the scenes of nature; nor was it in the soft and glowing landscape that she most delighted; she loved more the wild wood-walks, that skirted the mountain; and still more the mountain's stupendous recesses, where the silence and grandeur of solitude impressed a sacred awe upon her heart, and lifted her thoughts to the GOD OF HEAVEN AND EARTH. In scenes like these she would often linger alone, wrapt in a melancholy charm, till the last gleam of day faded from the west; till the lonely sound of a sheep-bell, or the distant bark of a watch-dog, were all that broke on the stillness of the evening. Then, the gloom of the woods; the trembling of their leaves, at intervals, in the breeze; the bat, flitting in the twilight; the cottage-lights, now seen, and now lost—were circumstances that awakened her mind into effort, and led to enthusiasm and poetry.'

Monsieur St. Aubert, after the death of his wife, has occasion to go to Languedoc, on account of his health, and in order to change the scene. Emily attends him, and as the story opens, and the most beautiful descriptions are still continued, a young stranger, whose name is Valancourt, insensibly excites that passion, which accompanies Emily in all her future directions. The ingenuousness of his temper, his attention to her sick parent, as well as the similarity of his character, marked him for an amiable and benevolent man.

The following is a pleasing description of virtuous love. P. 131.

' St. Aubert, as he sometimes lingered to examine the wild plants in his path, often looked forward with pleasure to Emily and Valancourt, as they strolled on together; he, with a countenance of animated delight, pointing to her attention some grand feature of the scene; and she, listening and observing with a look of tender seriousness, that spoke the elevation of her mind. They appeared like two lovers who had never strayed beyond these their native mountains; whose situation had secluded them from the frivolities of common life, whose ideas were simple and grand, like the landscapes among which they moved, and who knew no other happiness, than in the union of pure and affectionate hearts. St. Aubert smiled, and sighed at the romantic picture of felicity his fancy drew; and sighed again to think, that nature and simplicity were so little known to the world, as that their pleasures were thought romantic.

"The world," said he, pursuing this train of thought, "ridicules a passion which it seldom feels; its scenes, and its interests, distract the mind, deprave the taste, corrupt the heart, and love cannot exist in a heart that has lost the meek dignity of innocence. Virtue and taste are nearly the same, for virtue is little more than active taste, and the most delicate affections of each combine in real love. How then are we to look for love in great cities, where selfishness, dissipation, and insincerity supply the place of tenderness, simplicity and truth?"

Sometime after the departure of Valancourt, monsieur St. Aubert dies in Languedoc, and Emily returns to her paternal chateau, la Vallée, in Gascony, from which she repairs to Tholouse; to be under the care of her aunt, a cruel and imperious woman. Valancourt remains at Tholouse, but is afterwards summoned to join his brother officers, and to accompany a battalion to Paris.

Before Emily goes to Tholouse the lovers meet more than once, but are at length separated, with no prospect of seeing each other again.

Emily visits Venice in company with her aunt, who marries one Montoni, afterwards proving to be a man of desperate fortunes, and of most abandoned principles, the leader of a well-disciplined horde of banditti, in the Apennines.

The following description of Venice is grand and beautiful.

‘ Vol. II. P. 35. ‘ Nothing could exceed Emily’s admiration, on her first view of Venice, with its islets, palaces, and towers rising out of the sea, whose clear surface reflected the tremulous picture in all its colours. The sun, sinking in the west, tinted the waves and the lofty mountains of Friuli, which skirt the northern shores of the Adriatic, with a saffron glow, while on the marble porticos and colonnades of St. Mark were thrown the rich lights and shades of evening. As they glided on, the grander features of this city appeared more distinctly: its terraces, crowned with airy yet majestic fabrics, touched, as they now were, with the splendour of the setting sun, appeared as if they had been called up from the ocean by the wand of an enchanter, rather than reared by mortal hands.

‘ The sun, soon after, sinking to the lower world, the shadow of the earth stole gradually over the waves; and then up the towering sides of the mountains of Friuli, till it extinguished even the last upward beams that had lingered on their summits, and the melancholy purple of evening drew over them, like a thin veil. How deep, how beautiful was the tranquillity that wrapped the scene! All nature seemed to repose; the finest emotions of the soul were alone awake. Emily’s eyes filled with tears of admiration and sublime devotion, as she raised them over the sleeping world to the vast heavens, and heard the notes of solemn music, that stole over the waters from a distance. She listened in still rapture, and no person of the party broke the charm by an enquiry. The sounds seemed to grow on the air; for so smoothly did the barge glide along, that its motion was not perceivable, and the fairy city appeared approaching to welcome the strangers. They now distinguished a female voice, accompanied by a few instruments, singing a soft and mournful air; and its fine expression, as sometimes it seemed pleading with the impassioned tenderness of love, and then languishing into the cadence of hopeless grief, declared, that it flowed from no feigned sensibility. Ah! thought Emily, as she sighed and remembered Valancourt, those strains come from the heart!’

From Venice, Montoni, accompanied by Emily and her aunt, goes to the gloomy castle of Udolpho, the abode of Montoni, in the Apennines; from which the romance takes its name. Montoni here lays a nefarious scheme to give Emily in marriage; having agreed with count Morano, the person to whom she was to be given, that la Vallee should be secured, on that condition, to himself. The count Morano, however, is disappointed in his views. At Udolpho Emily’s aunt dies, through the cruel treatment of her Russian husband, having refused to resign up to him her settlements.

Emily is for a short time conveyed to a cottage in Tuscany, by order of Montoni, but brought back shortly to Udolpho; whence, soon after, she escapes, being assisted by a Mr. Du Pont, a prisoner confined in the castle, and a native of Gascony, an unknown, and an unsuccessful admirer of Emily.

The fourth volume opens with a scene, in which the emotions of love, pity, grief, and anguish, are described with inimitable delicacy, when

when count de Villefort, at whose chateau Emily is, discovers to Emily the profligate conduct of Valancourt, which is confirmed by his own acknowledgment. Valancourt however, though he had disgraced himself by gross immoralities, was not abandoned. After a course of events, too intricate and perplexed to particularize here, the lovers are married: and the history closes so as to leave virtue crowned with happiness, and vice in deserved punishment.

The plot of this story is so artfully contrived, and the incidents so surprising, as to make it perfectly answer to the genius of a romance. But to go at large into the extraordinary circumstances, that characterize it as the mysteries of Udolpho, must lead us further into detail than is consistent with our limits.

Though we cannot sufficiently admire the descriptive powers of our fair author, justice obliges us to observe, that her descriptions sometimes partake too much of uniformity, and those of the evening particularly are much too frequent. In language, however, Mrs. R. is never defective, and what might have been expected in a work of this kind, never redundant, or falsely luxuriant.

The history closes in the affectionate and modest language of exclamation.

Vol. IV. P. 427, 'O! how joyful it is to tell of happiness, such as that of Valancourt and Emily; to relate, that, after suffering under the oppression of the vicious and the disdain of the weak, they were, at length, restored to each other—to the beloved landscapes of their native country,—to the securest felicity of this life, that of aspiring to moral and labouring for intellectual improvement—to the pleasures of enlightened society, and to the exercise of the benevolence, which had always animated their hearts; while the bowers of la Vallée became, once more, the retreat of goodness, wisdom and domestic blessedness!

'O! useful may it be to have shewn, that, though the vicious can sometimes pour affliction upon the good, their power is transient and their punishment certain; and that innocence, though oppressed by injustice, shall, supported by patience, finally triumph over misfortune!

'And, if the weak hand, that has recorded this tale, has, by its scenes, beguiled the mourner of one hour of sorrow, or, by its moral, taught him to sustain it—the effort, however humble, has not been vain, nor is the writer unrewarded.'

Thus far we have considered the merit of Mrs. R. as a writer of prose; but it would be injustice, to pass unnoticed the poetical productions interspersed in these volumes: many of the little pieces have very great merit; but some abound too much with monosyllables, which give feebleness to poetry. As Mrs. R. will, no doubt, appear again before the public as a writer, and perhaps of verse, as well as prose, her good taste will, we trust, correct this defect. She has given ample proof of her poetical talents: and with great pleasure we present our readers with the following beautiful specimen: Vol. I. P. 18.

SONNET.

'Go, pencil! faithful to thy master's sighs!
Go—tell the Goddess of this fairy scene,
When next her light steps wind these wood-walks green,
Whence all his tears, his tender sorrows rise:

Ah!

Ah! paint her form, her soul-illumin'd eyes,
 The sweet expression of her pensive face,
 The light'ning smile, the animated grace—
 The portrait well the lover's voice supplies;
 Speaks all his heart must feel, his tongue would say :
 Yet, ah! not all his heart must sadly feel!
 How oft the flow'et's filken leaves conceal
 The drug that steals the vital spark away!
 And who that gazes on that angel-smile,
 Would fear its charm, or think it could beguile!' A. Y.

NATURAL HISTORY.

ART. V. *Miscellaneous Tracts and Collections relating to Natural History, selected from the principal Writers of Antiquity on that Subject.* By William Falconer, M. D. 4to. 203 pa. Pr. 7s. 6d. sewed. Cambridge, Merrill; London, Cadell. 1793.

THE progress of knowledge, we are persuaded, might be materially expedited by means of *tables of facts*, judiciously planned and industriously executed. Books of this kind, it is true, are suited neither to indulge the indolence, nor to gratify the vanity of superficial writers; for they require patience and persevering diligence in collecting materials, and after all afford no opportunity for the display of brilliant talents. But they will always be acceptable to the lover of science, whose labours they are well calculated to facilitate, by bringing into a connected series, and within a narrow compass, particulars to which he can have occasional recurrence, as his researches may require.

Dr. F.'s well known learning and ingenuity have, in the present work, been well employed in furnishing the world with a set of tables, which are at the same time adapted to elucidate several parts of ancient literature, and to assist the modern philosopher in prosecuting several curious and important physical speculations. The pieces, though detached, have all a relation to the general subject of natural history. We shall give an account of them in the order in which they are arranged by the author.

The first table is, A Calendar of natural occurrences in ancient Greece, commencing with the summer solstice, extracted chiefly from Theophrastus's history of plants; with occasional references to Hesiod, Aristotle, Pliny, Geminus and others. It is calculated principally for the latitude of Athens, and adjusted to the ancient solar year, and to the modern computations of time. A similar calendar was drawn up, some years ago, by Mr. Stillingfleet, and published in his miscellaneous tracts; but this is more full, containing, in addition to what he has given, an account of the weather, and of the cosmical, achronical, and heliacal, rising and setting of many of the stars and constellations.

The next piece is a calendar of the same kind, adjusted to the climate of Italy, and, probably, nearly to that of Rome. This is compiled from the ancient roman writers, chiefly those that treat on the subject of agriculture: it comprehends a calendar of

weather, taken principally, but not altogether, from Columella. In this calendar are inserted passages from the ancient roman poets, descriptive of the appearances of nature in different seasons, or of other natural events. We should have been glad to have seen similar quotations from the greek poets, in the former calendar.

Next follows a division of the year into months marked out by natural occurrences, and two sketches of the seasons, at Aleppo in Syria, and at Nice in Italy, the former extracted from Russel's history of Aleppo, the latter from Smollet's Travels. From Young's Annals of Agriculture Dr. F. has copied Dr. Symond's table of the time of wheat harvest in different parts of modern Italy; and his remarks upon leasing, flowering, &c. of some trees and plants: also, a table of the order of the complete expansion of the flowers and leaves of several trees and shrubs in Great Britain, from the Gentleman's Magazine for april, 1785.

To these are added, some remains of antiquity, viz. two rustic calendars taken from Gruter's Inscriptions, and still remaining engraven on stone in Rome; and a table of hours for every month in the year, taken from Palladius, thought to have been designed to enable the labourer to guess at the time of the day, by measuring with his foot the proportion which the length of that bears to the length of the shadow of his own person. A table is next given of the days on which the sun enters into the different signs of the zodiac, according to the computation of different ages. To this succeed tables of the weather in different countries, according to both ancient and modern accounts, intended for the purpose of comparing them together.

The last and largest of these pieces is an alphabetical table of the greek plants, exhibiting the greek name of the plant and the author who mentions it; the name assigned to it by Caspar Bauhin; the corresponding name given by Linné; and the modern english name, where this could be found. Concerning this part of the work the author modestly says; 'An attempt of this kind, though sufficiently laborious to the compiler, must be liable to much error and uncertainty; but some indulgence may be hoped to be given to the first attempt of this kind, at least in our own country.'

An index to each of the calendars is added at the end of the work.

It reflects honour upon the university of Cambridge, that a work so likely to prove useful both to literature and science appears under it's patronage, and is printed by the authority, and at the expence of the syndics of the university press.

LANGUAGE.

ART. VI. *British Synonymy; or, an Attempt at regulating the Choice of Words in familiar Conversation. Inscribed, with Sentiments of Gratitude and Respect, to such of her foreign Friends as have made English Literature their peculiar Study, by Hester Lynch Piozzi. Two Volumes. 8vo, 850 p. Price 12s. in boards. Robinsons. 1794.*

IN

IN every copious language, there are many words and phrases, which, though to one who either is imperfectly acquainted with their various meanings, or has not accustomed himself to an accurate manner of thinking, they may appear synonymous, have in reality a different signification. To be able to use such words with precision, is essential to good writing. Yet, on account of the endless variety of shades of meaning, which words nearly allied to each other assume, this is a difficult attainment even in a vernacular, and still more in a foreign tongue. Attempts have been made in several languages to collect such words, as, though not perfectly synonymous, are nearly so, and to point out their exact difference. In french, a very judicious and useful work was published on this subject by the abbé Girard, entitled *Synonymes Françoises*. And a sketch of a similar plan respecting the english language is given by Dr. Blair in one of his lectures on rhetoric and belles lettres; who, at the same time, expresses a wish, that some such work were undertaken for our own tongue, and executed with equal taste and judgment.

We were not without hopes, from the title of the present work, and the known ingenuity of the writer, that it might have supplied this *desideratum* in english literature. But upon perusing the preface we learned, that Mrs. P.'s design is of a more limited nature. Her immediate object appears to have been, to clear up difficulties to foreigners in the use of similar words, and assist them in the choice of proper expressions in conversation. This design has led her to bring together many clusters of words which no englishman would think synonymous, though a foreigner might mistake them for such; and to omit many words which ought to find a place in a general table of english synonyms, because not frequently called for in conversation, or in familiar writing. The method which the author has adopted to express her ideas of the difference between words nearly alike in their signification is, to combine them in the same sentence or paragraph, introducing each in that connection in which it most frequently occurs in conversation. Much ingenuity and ready invention are shown in these examples; and they are very well adapted to answer the particular purpose of the work. But had the writer's object been to enrich the english language with a treatise on synonyms, adapted to direct the judgment and improve the taste of the british youth, it might have been necessary to have explained with more logical and philosophical precision the different meanings of similar terms; in short, to have imitated more closely the correct definitions, and delicate discriminations, of the abbé Girard.

As a philological performance, though the work might have been less amusing, it would have been of more general use, had the writer indulged herself less freely in humorous or serious excursions beyond the limits of her design. But perhaps many of Mrs. P.'s readers may be of opinion, that ease and sprightliness is of more value in a work of this kind, than learned research or profound speculation; and it might be too rigorous to demand a combination of excellencies, which are seldom found

united in the same writer. Our readers may form an idea of the ingenious and entertaining manner in which this work is drawn up, from the two following extracts. Vol. I. P. 56.

‘ **BOLD, SAUCY, AUDACIOUS, IMPUDENT.**

“ You are a **SAUCY** fellow,” says dying Catherine in Shakespeare’s Henry the Eighth, when a messenger running in hastily forgets his due obeisance to the expiring queen, who adds with equal dignity and pathos, “ Deserve we no more reverence ? ” A **BOLD** man is one who speaks blunt truths, out of season perhaps, and is likely enough to be called **SAUCY**, though naturally unwilling to be so. Clytus was **BOLD** when he thwarted Alexander’s pride at the feast ; and sir Thomas More lost one of the wisest heads ever worn by man, through his honest boldness, or **BOLD** honesty. **IMPUDENT** is chiefly appropriated to coarse vices in conversation ; that adjective and its synonymous substitute **AUDACIOUS**, are used by us chiefly on rough occasions, where virtue has no place. It had a higher rank in latin : unus et hic *audax*, says Ovid, mentioning a stout-hearted mariner willing to face that storm which threatening kept the rest at home ; but we have degraded it from its original rank, and say familiarly, an **IMPUDENT** young man last week in Ireland forced a fine girl away from her parents’ house, and married her wholly without *their* consent, and half without her own, because he fancied her possessed of a considerable fortune. When the mistake was at length discovered, he **BOLDLY** brought her back ruined, replied to the remonstrances of her old father with a **SAUCY** air, and **AUDACIOUSLY** denying his marriage—turned her back upon their hands, quitted the island, resolving to scorn all thoughts of reparation, and to return no more.’

P. 385. ‘ **LOUD, NOISY, CLAMOUROUS, TURBULENT, STORMY, VEHEMENT, BLUSTERING.**

‘ Natives of England know instinctively, but foreigners must be informed, that these attributives have most effect being appropriated some to things and some to persons : we cannot, for example, call the weather **CLAMOUROUS**, let tempests rage never so high ; and though Shakespeare says—“ Have done, have done, you’re louder than the weather ! ” it is said but to express the outcry of the people—*that* word being apparently adapted to strife of tongues, while the rest do most properly belong to elementary contentions, although sometimes brought forward to express verbal disputes and violence of argument by a figure common enough.

‘ Let us try for an example likely to include them all. A sailor who escaped the wreck of the———indiaman, was saying how unhappy a case it was for those ships to be so laden as they sometimes are with female passengers ; for that nothing surely ever equalled the distress of its unfortunate commander, who bringing home his daughters and niece for education, almost in sight of land a hard gale arose, and roughened old ocean in a tremendous manner ; while thunderbolts falling frequently about them, and the winds, **LOUDER** and more **BLUSTERING** than
he

he had ever heard, struck terror into all on board; nor could the stoutest heart resist the tender impulse, when three beautiful girls, who at night lay down upon their beds void of care and full of hope, started from them at morning twilight, roused by the dreadful call of CLAMOURBUS tongues trying to be heard among the shock of waves breaking over the vessel with NOISY violence and TURBULENT excess—and coming upon deck clung round the captain, begging from his encumbered arm, with speechless though VEHEMENT agony, that protection which heaven alone in such emergency can bestow;—till the weather now more STORMY, at sun rising shewed them their native shore—then, splitting the ship asunder, precluded all possibility of escape for *them*; and took from the too wretched parent all desire of surviving such destruction. The sailor who told the tale saw them no more.'

The episodical matter which fills up so large a part of these volumes, consists of anecdotes and remarks, in which the author is often amusing, sometimes serious, and in several instances, we think, extravagant. From the anecdotes we select the following for the entertainment of our readers. The following example of incorruptible honesty, we hope, for the honour of human nature, is founded on fact, Vol. I. P. 282.

'Mr. ——— meant to acquire a fortune by his profession in India: he was a lawyer, and should have appeared at the courts one morning, but was indisposed with a cold: his excuse for non-attendance was already written, and the servant going to carry it away, when a black merchant was announced, who told him *his* cause came on that day—that he would not ask Mr. ———'s assistance, because there were *flaws* in it—but took the liberty of offering him a bag of gold, equal in value to 1700l. sterling, if he would only be so kind as to stay away that morning. Our HONEST briton sent him back directly; and dressing himself hastily, though far from well, went to the place, saw the merchant cast, and related the adventure—desiring immediate passports for England at the same time; because, as he wisely and virtuously confessed, it was possible enough to resist such an offer once, but dangerous to reside where temptations of so enormous a bulk might occur too often for humanity to combat them with success.'

Under the synonymes *lavish*, *profuse*, *prodigal*, Mrs. P. relates the following striking story of prodigality reduced to want, yet keeping up its character in the very hour of despair.

Vol. I. P. 356. 'Two gentlemen of that country [Italy] were walking leisurely up the Hay-market some time in the year 1749, lamenting the fate of the famous Cuzzona, an actress who some time before had been in high vogue, but was then, as they heard, in a very pitiable situation. Let us go and visit her, said one of them, she lives but over the way. The other consented; and calling at the door, they were shewn up stairs, but found the faded beauty dull and spiritless, unable or unwilling to converse on any subject. How's this, cried one of her consolers, are you ill? or is it but low spirits chains your tongue so!—Neither, replied she; 'tis hunger I suppose. I ate nothing yesterday, and

now 'tis past fix o'clock, and not one penny have I in the world to buy me any food.—Come with us instantly to a tavern, we will treat you with the best roast fowls and port wine that London can produce.—But I will have neither my dinner, nor my place of eating it, prescribed to *me*, answered Cuzzona in a sharper tone—else I need never have wanted. Forgive me, cries the friend, do your own way; but eat in the name of God, and restore fainting nature. She thanked him then, and calling to her a friendly wretch who inhabited the same theatre of misery, gave *him* the guinea the visitor accompanied his last words with, and run with this money, said she, to such a wine-merchant, naming him; he is the only one keeps good tokay by him—'tis a guinea a bottle, mind you—to the boy—and bid the gentleman you buy it of give you a loaf into the bargain—he won't refuse. In half an hour or less the lad returned with the tokay. But where, cries Cuzzona, is the loaf I spoke for? The merchant would give me no loaf, replies her messenger; he drove me from the door, and asked if I took him for a baker. Blockhead! exclaims she, why I must have bread to my wine you know, and I have not a penny to purchase any—Go beg me a loaf directly. The fellow returns once more with one in his hand and a half-penny, telling 'em the gentleman threw him three, and laughed at his impudence. She gave her mercury the money, broke the bread into a wash hand basin which stood near, poured the tokay over it, and devoured the whole with eagerness. This was indeed a heroine in PROFUSION. Some active well-wishers procured her a benefit after this; she gained about 350*l.*, 'tis said, and laid out two hundred of the money instantly in a *shell cap*: they wore such things then. But Dr. Johnson had always some story at hand to check extravagant and wanton wastefulness. His improvise verses made on a young heir's coming of age, are highly capable of restraining such folly, if it is to be restrained: they never yet were printed, I believe.

' Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleasure, pomp and plenty,
Great ———, are now your own.

' Loosen'd from the minor's tether,
Free to mortgage, or to sell,
Wild as wind, and light as feather,
Bid the sons of thrift farewell.

' Call the Betfies, Kates, and Jennies,
All the names that banish care;
Lavish of your grandfire's guineas,
Shew the spirit of an heir.

' All that prey on vice or folly
Joy to see their quarry fly;
'There the gamester, light and jolly,
'There the lender grave and fly.

' Wealth

' Wealth, my lad, was made to wander,
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

' When the bonny blade carouses,
Pockets full, and spirits high—
What are acres? what are houses?
Only dirt or wet or dry.

' Should the guardian friend or mother
Tell the woes of wilful waste;
Scorn their counsel, scorn their pother,
You can hang or drown at last.'

Beside amusing anecdotes, Mrs. P. often accompanies her illustration of synonyms with ingenious remarks on subjects of taste, and lively pictures of manners. Her sketch of a *luxurious* life particularly, is drawn with great spirit, but is too long for our insertion. In fine, we readily acknowledge, that in perusing these volumes we have found much amusement: at the same time, however, we are obliged to add, that we have, on several occasions, been obliged to call in question the writer's judgment; and that we have met with many proofs of a strange propensity to superstition, a bigoted antipathy to liberal inquiry, and a vehemence of political zeal, which can scarcely deserve a better name than frenzy.

Such smaller oversights as the introduction of words not supported by any authority, as *amical*, *divestiture*, *unrestraint*, &c., or the use of phrases not reconcileable to any rule of grammar, as, *it wont do*, ought not to be wholly overlooked, in examining a work, which undertakes to instruct foreigners in the correct use of english terms. These errors are more especially deserving of animadversion in a writer, who appears to consider the knowledge of language as the highest attainment in science. She presumes, for we cannot make use of a softer term, to ridicule Locke, for advising men to fill their minds with useful reflections, rather than load it with a weight of erudition. 'His constitution,' she says, 'would not permit him to toil through the stiff clay of grammar, logic, or school learning of any sort.' His genius, however, enabled him to detect, more fully than any writer had done before him, the fallacy of false logic. Had Mrs. P. studied his essay on the Human Understanding, she could not have fallen into the absurdity of sending philosophy to philology as her preceptor, under the notion that 'in order our heads should be stored with useful reflections, somewhat should be provided for us to reflect upon.' To have recourse to grammar for the materials of knowledge, is an idea which probably never occurred to Mr. Locke.

Of the superstitious turn of this writer's mind, the reader may judge from her character of the house of Bourbon, as models of christian perfection, and particularly of the good duke of Orleans, who died in 1712, a prodigy of excellence, who, while he was in attendance upon the court, practised perpetual war against his

senses, by pouring cold water in [into] his soup at dinner, wearing a hair shirt under his linen, and sleeping on a straw mattress only. Under the head of *firmness*, she extols archbishop Scroope for having carried this quality further than any heathen; as much further as christian piety exceeds mere moral sense of self created virtue; and this praise is bestowed upon him forsooth, (or to borrow one of Mrs. P.'s favourite phrases, *in good time!*) because at the block he intreated the executioner not to cut off his head at one blow but at five, "because," said he, "I bear on my arm the five wounds of Christ, and I will, if possible, shew myself worthy of so great an honour." If the reader wishes to see further examples of the same kind, he may consult the article prophecy.

Philosophy will not easily forget the affront offered to one of her favourite sons, in some *pretty unowned verses*, introduced under the head of *invention*, in which Franklin is lampooned as

" ————— a noted inventor,
Whose flame up to heaven should burn,
But inverted, descends to the centre:"

Alluding, adds Mrs. P. to his invention of a stove, where the flame was contrived so as to descend instead of rising up. The name of this *noted inventor* will probably live long after that of his lampooner is forgotten. Other instances of bigotry, and gross violation of candour, it would be easy to produce from various articles contained in this work. We shall particularly mention one in which the terms *infidelity*, *atheism*, *deism*, and *focinianism* are brought under one head; deism is pronounced to be synonymous to focinianism well understood; and this calumny is suffered to remain, though at the end of the article the author is obliged to own, '*since the above was written*, I've been told, that focinians only deny the divinity of Christ, while deists doubt even of his mission.'

Of Mrs. P.'s political zeal, it were endless to quote instances. Wherever the subject could by any ingenious contrivance be forced in, panegyric is heaped upon the royal family of France, indignation is poured upon the heads of democrats, and reform is treated as a monster, which all good men should unite to destroy.

Notwithstanding all the defects we have remarked in this work, we must, after all, allow it the merit of ingenuity of invention, and vivacity in execution; and, though we cannot suppose that it will ever be received as a classical guide to precision amongst englishmen, it may be very useful for the purpose for which the author professes to have written it, namely, 'to teach talk only, not language, and to teach that only to foreigners.' o. s.

CLASSICAL LITERATURE.

ART. VII. *Q. Horatii Flacci, quæ supersunt, recensuit et Notulis instruxit Gilbertus Wakefield, A. B. Coll. Jes. Cant. nuper Socius.* Vol. duo. Foolscap 8vo. 228 pag. 10s. 6d. Large paper 18s. Kearsley. 1794.

GESNER

GESNER in his preface to Horace observes, 'that librarians, interpreters, and critics, have so busily employed themselves about Horace's Odes, that an industrious man, who had access to libraries, might easily fill a moderate book in barely narrating the literary history of this poet: and yet that for many years back there had been wanted an edition, the first object of which is to represent the words of the author with all possible purity and correctness, without the vices of the former barbarism, and the corruptions and interpolations of critics.'

What the reader is to expect from this edition we shall leave Mr. W. to relate in his own words, p. iii. 'Cum bibliopola noster, studio laudabili impulsus, editionem Horatii nitidissimam formæ minoris emittere cogitaret, ad exemplar Gesneri Baxterianum impressam, à me per amicum impetrare volebat operarum inspiciendarum curam; ut chartæ in manus hominum quàm emendatissimæ venirent. Ad hoc muneri qualecunque respondi me non invitè accessurum, si poetæ, quod aiunt, textum, in quibusdam saltem locis manifestè depravatis, ad meum quodammodò gustum atque arbitrium constituere liceret; quùm à me nullo modo possem impetrare corruptelas indubitatas meis auspiciis recusas iri: et propositum non displicuit.

Cæterùm, bibliopolæ rationes in hoc opere edendo brevitatem postulabant: undè paucis tantummodò erroribus adhibita est curatio; et nullæ nisi verisimillimæ, vel aliorum vel ipsius, emendationes huc sunt tralatæ. Si venustioribus ingeniis conatus nostros arridere, quod enixè cupimus, intellexerimus; poetæ alios, tum Græcos, tum Latinos, eadè formâ, et pari typorum chartarumque pulchritudine commendatos, eruditis cum Deo statim præstabimus: Virgilius autèm, non minori diligentia concinnatus, secundus exercebit prelum. Interea, his frue, et vale!'

The text is corrected partly from Dr. Bentley's and Mr. Markland's emendations, and partly from Mr. Wakefield's own conjectures. Dr. Bentley has been charged with being too free a corrector of Horace, and perhaps with justice: for though an ingenious man may find out much better readings than those in the received text, it will not always follow, that they were the words of the author. Dr. Bentley, however, was the first of critics, and many of his emendations are highly valuable. The same may be said of Mr. W., both with respect to the freedom of his criticisms and the superiority of his talents.

Some of Dr. Bentley's emendations introduced into the text of this edition will, we think, highly approve themselves to the admirers of Horace, particularly lib. 1. od. 1. *Te doctarum*, for *me*; sat. 1. 4. *Armis* for *annis*, from conjecture. Epod. 11. 27. *Fronde*sq; for *fontes*que, from Mr. Markland; *De arte poetica, faber unus* for *imus*, a reading judiciously supported by Bentley, though much disputed by Gesner and others. Mr. W. will perhaps be thought by some to have introduced sometimes into the text, as corrected readings, what would have appeared better as conjectures in the notes, particularly od. 1. xxxv. 17. *severa necessitas* Mr. W. introduces into the text, after the ancient scholiast and others, for *seva*. The latter reading is, in our opinion, more natural, though perhaps less poetical.

These volumes are most elegantly, and in the main correctly printed. Prefixed to each volume is a vignette formed from some parts of Horace, well designed and executed; designed by Burney, and engraven by

by Skelton. Heads of Horace and Mæcenas also accompany them, and the life of Horace by Suetonius. They are two beautiful little pocket volumes, and will be very acceptable to the admirers of Horace.

Y. A.

T H E O L O G Y.

ART. VIII. *An historical View of the English Biblical Translations: the Expediency of revising by Authority our present Translation: and the Means of executing such a Revision.* By Wm. Newcome, D. D. Bishop of Waterford, &c. 8vo. 450 p. Pr. 6s. in boards. Dublin, Exshaw; London, Johnson. 1792.

THIS very respectable, learned, and indefatigable prelate has done more towards elucidating the holy scriptures, and promoting biblical studies, than all his fellow bishops of the present day together.—This is, surely, a more bishop-becoming employment, than dabbling in politics, or plunging into controversy; both which, like *fables and endless genealogies, beget questions* (i. e. quibbles), *rather than godly edification* *.

Since the commencement of our Review, we have had occasion to take notice of two prior works † of Dr. Newcome's, and to give them what we thought due applause; namely, his *Improved Versions of the Minor Prophets*, and of *Ezekiel*: we have now to give an account of a new publication, 'which,' to use the author's own words, 'is designed to exhibit a comprehensive view of this question—whether the state of our english Bible demands a revival?—that attention to it may be raised in some and revived in others, and that every competent reader may enable himself to decide on it, with a well-informed judgement.'

This important question is here discussed in a very able manner, and at the same time with so much modesty, that the writer's own merit seems hardly to appear, amid the liberal applause which he bestows on his fellow-labourers in the same vineyard.

The work is divided into *five* chapters, the first of which, subdivided into *seven* sections, is wholly historical, and little more than an abridgment of Lewis: but it may here be fairly said, what has been said of Justin's history, that the abridgment is preferable to the original: it has every thing in Lewis which a biblical student may wish to know, and some supplementary useful information, not found in Lewis.

After tracing the progress of our english versions of the Bible; the manner of conducting them; and their effects on the minds of men; from the first saxon translations, to that which was made in the reign of James I, and which is now the national bible; bish.N. proceeds, in chap. II, 'to state, in their order of time, such authorities as have occurred to him on the subject of our authorized version; whether they concern it's merit or demerit; the propriety or impropriety of recommitting it to the anvil.'—The authorities he quotes are numerous; and this, to us, is not the least entertaining part of the work:

* 1 Tim. i. 4.

† His *Concordance of the Gospels* was published before that period.

for we are always glad to see an aggregation of the sentiments of learned men on any particular subject. The writers here brought in review by bishop N. are Selden, Walton, Johnson (not Dr. Samuel), Pole, Wells, Blackwall, Waterland, Doddridge, J. Welley, Lowth, Pilkington, Secker, the younger Lowth, Wynne, Purver, Worsley, Durell, White, Kennicott, Green, Blayney, Geddes, Symonds, Bagot, Wakefield, Ormerod; beside some anonymous tracts on the same question.—Our author concludes the chapter thus: ‘The authors to whom I have referred are, in some places, inconsistent with each other; and, in some places, they advance positions contrary to my own sentiments: but I have quoted writers of different characters and denominations largely and impartially. They will greatly assist the reader in settling his judgment on that interesting subject, the expediency of an improved biblical version. They furnish many solid arguments in support of such a measure; and they place the chief objections to it in various and strong points of view. These objections they examine as diligently, as they represent them faithfully; and as far as I can discern, they divest them of their false glare, and destroy their force.—But I go on to state and solve the objections particularly and methodically.’

This our author does in chap. III, we think, in the most satisfactory manner; partly in the words of other writers, and partly in his own. The principal works he refers to, are Dr. Geddes's *Prospectus* and *Letter to the Bishop of London*; *Reasons for revising by Authority our present Version*, printed at Cambridge in 1788; *Considerations on the Expediency of revising the Liturgy, &c.* by a consistent protestant, London, 1790.

Having answered the common objections to a new, or revised version of the Bible, the bishop adduces, in chap. IV, the arguments that show an improved version to be expedient—‘One argument,’ says our author, p. 233, ‘for such a translation is the flux nature of living languages. The style of Wickliff's version, and of Tindall's, differs very widely in the course of 148 years: and the english tongue underwent also a great change, between the publication of Tindall's Bible and that of king James's translation, in the course of 81 years. Since the year 1611, when the present version first appeared, the cultivation of classical learning, a series of eminent writers, and the researches of acute grammarians, have communicated to our language a great degree of copiousness, of elegance, of accuracy, and perhaps of stability. Many words and phrases which occur in the received version are become unintelligible to the generality of readers; and many, which are intelligible, are so antiquated and debased, as to excite disgust among the serious, and contempt and derision among libertines. The strength of the argument from this topic rises in proportion to the frequency of such expressions, and to the importance of the book, throughout which they abound.’—It is not sufficient to suggest, or to prove, ‘that many or all of the exceptionable terms or phrases, enumerated by the writers referred to, had the sanction of general use in the age of our translators. At present, some of them convey no meaning to most readers, and some of them convey a wrong one. Few know that *barneſs*, Exod. xiii. 18. 1 Kings xx. 11. denotes *armour*; that to *ear* the ground means to *till* it; that *dayſman* is an *umpire*, &c.—I believe that, early in the 17th century, the word *carriage* expressed what travellers now call

call their baggage; and that *to take thought* signified *to be solicitous*: but still when it is said, 1 Sam. xvii. 22. David left his *carriage* in the hand of the keeper of the *carriage*; and when, Acts xxi. 15. St. Luke says: "We took up our *carriages*:" the minds of many must be warped to a modern sense of the words: and, which is of serious consequence, the precept, *Take no thought for the morrow*, is at present misunderstood by many readers; and, from the sound of the words, has been censured by the deists as unreasonable.'

'But we must not rest,' continues the good bishop, p. 238, 'in removing imperfections from an authorized version of the scriptures. Every positive excellence of style and manner, every chaste ornament which the dignity of such a work admits, should distinguish a book which as much exceeds all other books as the heavens are higher than the earth. That the english translation is recommended by general excellencies of this kind, is what all must admit: but that its recommendations are as uniform as the rules of good writing and the refined taste of the present age require, is what prejudice itself will not assert. It may be advanced to a much higher degree of perfection by following a right punctuation of the original, by a regular orthography, by a natural and pleasing collocation of the words, by strict grammatical purity, and by additional perspicuity, simplicity, elegance, dignity, and energy. These properties have charms for the wise and for the unwise; since, according to Tully's observation, how widely soever men differ in executing any kind of composition, it is wonderful how similar an effect perfection produces on all, and how it attracts their attention and commands their applause.

'But we should be certain that we have discovered religious truth, before we exert our utmost efforts to represent it under every possible advantage: and therefore it is by far the highest consideration, whether our public version exhibits the true reading and sense of the divine original. It is granted that it's interpretations, as well as it's style, may be allowed great merit, considering the time when it was executed. But since that period the biblical apparatus has been much enriched by the publication of polyglots; of the Samaritan pentateuch; of ancient and modern versions; of lexicons, concordances, critical dissertations and sermons; books of eastern travels; disquisitions on the geography, customs, and natural history of the east; accurate tables of chronology, coins, weights, and measures. Many Hebrew and Samaritan mss. many early printed editions of the Hebrew scriptures, have been collated by Kennicott and De Rossi; the eastern languages, which have so close an affinity with the Hebrew, have been industriously cultivated at home and abroad; the Masoretic punctuation is now ranked among useful assistances, but is no longer implicitly followed; and the Hebrew text itself is generally allowed to be corrupt in many places, and therefore capable of emendation by the same methods which are used in restoring the integrity of all other ancient books. With such an accession of helps, with light poured in from every part of the literary world, with such important principles, and with the advancement of critical skill to apply them, it is natural to conclude that many mistakes and obscurities may be removed from the present version, and that the precision, beauty, and emphasis of the original may be communicated to it in various places.'

The

The last chapter of this work contains the bishop's *rules* for conducting an improved version of the Bible. These are the same that were before published in his preface to his version of the minor prophets; but here corrected, and enlarged with many remarks, both of the author, and of other writers on the same subject; especially those of latter times.

To the greater number of these *rules* almost all bible critics, we think, will assent; but some few of them will probably be disputed, especially by those who, with Castalio, Houbigant, Michaelis, Dathé, the latter Swedish and Prussian translators, and Dr. Geddes, think a strictly *sentential* version preferable to a strictly *literal* one.—We will not enter into this question; but recommend the perusal of bishop N.'s book to all those who wish to form a proper idea of it: so much the more, as he has fairly and candidly set before his reader the state of the case, with his usual uncommon modesty.

'These rules,' says he, 'are submitted to the learned with much deference, that the wisdom of the many may correct the imperfect ideas of an individual.'

The volume concludes with a list of various editions of the bible, and parts thereof, in English, from the year 1526 to 1776.—This list is not so ample as that prefixed to bishop Wilson's bible: but both are incomplete; and a more accurate one, we learn, is now preparing for the press.—We also give notice to those who read bishop N.'s list, that all the editions which he marks as being in the possession of Dr. Gifford, are now in the baptist museum-library of Bristol. A.

ART. IX. *The Translator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Esq. to his Remarks respecting Trajan's Persecution of the Christians in Bithynia.* By William Melmoth, Esq. 8vo. 39 pages. Price 1s 6d. Doddsley. 1794.

WITH all the respect due to an eminent veteran in literature, we hail the occasion which calls Mr. Melmoth, after an interval of many years, to revisit the school, of which he has long been, by the unanimous suffrage of the public, an *emeritus* professor. The subject on which he writes is important, and he treats it in a manner worthy of his elegant pen. Mr. Bryant, in his late treatise on the truth of the Christian religion, had objected to the opinion advanced by Mr. M. in a note annexed to his translation of one of Pliny's letters concerning the christians, that their persecution under Trajan was not owing to any arbitrary and cruel temper in the emperor, but was grounded on the ancient constitution of the state, and had called in question the sufficiency of the authority which he had quoted from Livy to establish his point.

The principal grounds of Mr. Bryant's objections are, that the police of Rome could not affect the people of Bithynia or of Pontus: and the ancient christians, instead of nobly daring at all hazards, to render themselves obnoxious by a wilful opposition to the law, rose before day-light, met in secret to avoid giving offence, and were guilty of no *breach of law* in assembling together; that neither Pliny nor Trajan accuse them of any crime against the state; that, using no forms, ceremonies, or sacrifices, they did not violate the ancient laws mentioned by Livy; that they had no ceremonies of which they could be justly accused, and introduced no new gods; and lastly, that they could
not

not render themselves obnoxious by refusing to join in communion with the established worship, as neither the romans nor greeks had any uniform mode of worship or ritual, like those of the christian churches, to which people were obliged to subscribe, the people being at liberty to serve all, or none of the received deities, without hazard of penalty or disgrace.

The substance of Mr. M.'s reply, is as follows: Mr. Bryant has offered no proof, that the famous *Senatus Consultum Marcianum*, to which the quotation from Livy alludes, was repealed, or was confined to Italy: or that no other law of the ancient republic was in force in Bithynia. It is evident, from various instances in the tenth book of Pliny's Epistles, that Trajan ruled the provinces of Bithynia and Pontus by ancient laws, and the constitutions of his predecessors, and not by capricious despotism. See Ep. x. 83, 84, 115, 116, 74, 78. Though it must be admitted, that there were many *officia antelucana*, which might bring people abroad at different hours before day-light, without the least hazard of rendering themselves amenable to the magistrate; it is not proved that the christians assembled *secretly* in the night. It was an invariable principle of the roman legislature to prevent unlicensed assemblies, especially in the night. Ancient laws were instituted against such meetings. Dio. Hal. iv. 43. Taylor's Elements of Civil Law, p. 569. They were prohibited by Trajan, Ep. x. 44, 118, 94. There were then laws against meeting together, at the time and under the circumstances mentioned. Cic. de Leg. ii. 3. Though every mode of sacrificial worship was abolished by christianity, and therefore the christians could not be accused of performing any actual rites of that kind, yet the roman government, which had always been upon it's guard against religious innovations, could not but look with a jealous eye upon the clandestine assemblies of the christians, especially as they were considered merely as a novel sect of jews, and as the sacred functions performed in their nocturnal assemblies were expressed in terms appropriated to the roman ritual, and were commemorative of an actual sacrifice. The ceremonies of their Eucharist visibly distinguished it from a common repast, as appears from their own declaration, related by Pliny. Ep. x. 97.

Though the roman ritual did not resemble that of the christian church, a religious test was required of those who were accused of being christians, namely, that they should join with the magistrates in worshipping the gods, and offering incense to Trajan's statue. Ep. 16. The ancient romans had an established religion, guarded by the twelve tables, and subsequent statutes. The consuls, even to the time of Trajan, never opened the business of a general assembly of the people, without previously invoking the national gods, by a solemn and appointed form of supplication, in which the whole assembly joined. Nor could any person, unless by a special licence, deviate in his public or private worship, from the authorized ritual, with impunity. In some cases, an *actual conformity*, in the nature of a test, was required, as in that of the christians, mentioned by Pliny: and in the law appointed by Augustus, which required all senators, before they took their places, to qualify themselves, by offering frankincense and wine upon the altars of those gods in whose temple they met; a ceremony which could not be evaded; the roman senate always assembling in some consecrated place. Liv. xxxviii. 49. xxxix. 15. Cic. pro Murena in prin. Plin.

Paneg. c. 1. Sueton. in Vit. August. 35. The administration of public and private worship was regulated by public authority. The functions of the pontifex maximus and his colleagues, which were continued through all the changes of the roman government, were of this kind. Liv. i. 2. The prosperity of the nation was supposed to depend upon the precise discharge of it's instituted rites. Cic. Orat. de Harusp. Respon. On the whole, the just and evident conclusion is, that the ecclesiastical laws of Rome guarded the religion of the state by the severest prohibition against every kind of deviation from it's ancient ordinances. It was not the emperor and the proconsul, but the ancient and established laws of the land, that were oppressive and cruel to the devoted and innocuous converts in that province. In fact, Trajan ordained no new edict concerning them; and agreeably to that lenity which distinguished his government in every part of his extensive empire, he forbade Pliny to receive anonymous informations, or to molest them by official prosecutions. Benignity indeed was so eminently conspicuous among the more splendid qualities of his princely virtues, that it became an invariable custom during many subsequent centuries after his death, to add to the usual votive acclamations on the accession of a new emperor, *sis melior Trajano!* Eutrop. viii. 5.

Mr. M., on account of his age, declines entering into any further controversy on this subject: and concludes with a happy application of an ancient anecdote.

P. 34. Postscript.—Polemical writers are apt to carry on the debate with so much petulant intemperance, that the question seems ultimately to be, which of the disputants shall have the honour of the *last* word. The author of the present defence disclaims all ambition of that kind; and no *reply*, from whatever *hand* it may come, shall induce him to advance a step farther in the controversy. It was, indeed, with the utmost regret that he was *constrained*, by a very unprovoked attack, to enter into it; and he could not but consider himself, upon that occasion, as in circumstances in several respects similar to those of a certain veteran actor of ancient Rome *, who having in his declining years retired from the theatre, and being compelled by Cæsar, in the last period of his days, to re-appear upon the stage, addressed the audience in a suitable prologue, which concludes with these elegant and very *apposite* lines:

*Ut hedera serpens vires arboreas necat,
Ita me vetustas amplexu annorum enecat:
Sépulchri similis nihil nisi nomen retineo.**

ART. X. *The Age of Reason, being an Investigation of True and Fabulous Theology.* By Thomas Paine, Secretary for Foreign Affairs to Congress in the American War, and Author of the Works entitled Common Sense and Rights of Man, &c. 8vo. 117 pages. Price 2s. 6d. Paris, Barrois. 1794.

MR. PAINE's power of commanding public attention on important subjects has been more than once proved beyond all contradiction. When he gives the world his thoughts on religion, it is in vain to expect, that either contemptuous silence, or coercive prohibition, will

* *Laberius*. Vid. *Macrob. Saturn.* 11. 7.

prevent the work from being read. The 'age of reason' is certainly so far advanced, that men will no longer ask leave of their rulers to think and inquire. Nor is it possible, that freedom of thought, and diligence of inquiry, whatever temporary inconvenience they may produce, should be in the issue injurious to mankind. Truth and good are one; and it must ever be the interest of the world at large to destroy the empire of error and prejudice. Nothing is therefore to be apprehended from giving Mr. Paine's objections to revelation a candid hearing. If his work contain any thing new it ought to be considered; and no judicious or consistent friend to christianity will shrink back from the discussion. If it contain nothing new, the refutation of his errors will be found in any of those able defences of revelation, which the learning and talents of former times have so abundantly supplied. We judge it to be a part of our duty to the public, and to the cause of truth, to give a report of the contents of Mr. P.'s work, with the same fidelity, with which we shall report the replies of his respondents.

The piece is written without much regard to method; but its materials may all be reduced to two heads, the defence of natural religion, and objections to revelation.

With respect to natural religion, Mr. P. makes this formal declaration of his faith: 'I believe in one God, and no more: and I hope for happiness beyond this life. I believe the equality of man: and I believe that religious duty consists in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.' And afterwards

P. 116. 'I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should have had existence, as I now have, before that existence began.'

The only word of God which he acknowledges is the creation which we behold.

P. 47. 'The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this *word of God* reveals to man all that is necessary for man to know of God.

'Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the scripture, which any human hand might make, but the scripture called the creation.'

Mr. P. goes on to maintain the necessity of admitting a first intelligent cause of all things, and, in his energetic manner, to represent the several ways in which God has revealed himself to man, by giving him a power of discovering the immaterial and eternal principles of science, by exhibiting before him the magnificent structure of the universe; and by teaching them from the example of his munificence to all, to be kind to each other. The support which natural theology has derived from astronomical science is well represented; and the sublime notions of deity which arise from contemplating the immensity of space as filled with systems of worlds, are expressed in a familiar style, very well adapted to correct and enlarge the conceptions of the vulgar concerning the perfections and providence of the supreme Being. A considerable part of the tract is filled with illustrations of this subject, of which no friend to religion will disapprove.

On the subject of revelation Mr. P.'s arguments may be reduced to the following heads. 1. Every national religion pretends to a divine origin; every church professes to have a revelation or word of God: the only reasonable way of treating them, is to reject them all. 2. Revelation is something communicated *immediately* from God to man. Such supernatural communication may be made to one individual, but when he tells it to a second or third, it is to them not a revelation, but a hearsay, which they are not obliged to believe. 3. The account of the birth of Jesus is similar to many stories in the heathen mythology.

P. 10. 'Jesus Christ wrote no account of himself, of his birth, parentage, or any thing else. Not a line of what is called the New Testament is of his writing. The history of him is altogether the work of other people; and as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians, having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground.

'The wretched contrivance with which this latter part is told, exceeds every thing that went before it. The first part, that of the miraculous conception, was not a thing that admitted of publicity; and therefore the tellers of this part of the story, had this advantage, that though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself.

'But the resurrection of a dead person from the grave, and his ascension through the air, is a thing very different as to the evidence it admits of, to the invisible conception of a child in the womb. The resurrection and ascension, supposing them to have taken place, admitted of public and ocular demonstration, like that of the ascension of a balloon, or the sun at noon day, to all Jerusalem at least. A thing which every body is required to believe, requires that the proof and evidence of it should be equal to all, and universal; and as the public visibility of this last related act was the only evidence that could give sanction to the former part, the whole of it falls to the ground, because that evidence never was given. Instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say, they *saw it*, and all the rest of the world are called upon to believe it. But it appears that Thomas did not be-

lieve the resurrection; and, as they say, would not believe, without having ocular and manual demonstration himself. *So neither will I; and the reason is equally as good for me and for every other person, as for Thomas.*

‘It is in vain to attempt to palliate or disguise this matter. The story, so far as relates to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. Who were the authors of it is as impossible for us now to know, as it is for us to be assured, that the books in which the account is related, were written by the persons whose names they bear. The best surviving evidence we now have respecting this affair is the jews. They are regularly descended from the people who lived in the times this resurrection and ascension is said to have happened, and they say, *it is not true*. It has long appeared to me a strange inconsistency to cite the jews as a proof of the truth of the story. It is just the same as if a man were to say, I will prove the truth of what I have told you, by producing the people who say it is false.

‘That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruptions and avarice of the jewish priests; and this brought upon him the hatred and vengeance of the whole order of priest-hood. The accusation which those priests brought against him, was that of sedition and conspiracy against the roman government, to which the jews were then subject and tributary; and it is not improbable that the roman government might have some secret apprehension of the effects of his doctrine as well as the jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the jewish nation from the bondage of the romans. Between the two, however, this virtuous reformer and revolutionist lost his life.’

4. The external evidence for believing the books of the scriptures to be the word of God is as follows:

P. 20. ‘When the church mythologists established their system, they collected all the writings they could find, and managed them as they pleased. It is a matter altogether of uncertainty to us whether such of the writings as now appear, under the name of the Old and the New Testament, are in the same state in which those collectors say they found them; or whether they added, altered, abridged, or dressed them up.

‘Be this as it may, they decided by *vote* which of the books out of the collection they had made, should be the WORD OF GOD, and which should not. They rejected several; they voted others to be doubtful, such as the books called the Apocrypha; and these books which had a majority of votes, were voted to be the word of God. Had they voted otherwise, all the people, since calling themselves christians, had believed otherwise; for the belief of the one comes from the vote of the other. Who the people were that did all this, we know nothing of; they called themselves by the general name of the church; and this is all we know of the matter.’

5. P. 22. ‘Revelation cannot be applied to any thing done upon earth of which man is himself the actor or the witness; and consequently all the historical and anecdotal part of the Bible, which is almost the whole of it, is not within the meaning and compass of the word revelation, and therefore is not the word of God.’

6. The

6. The account of the creation has all the appearance of being a tradition which the Israelites had among them before they came into Egypt. There is no proof that it was written by Moses. The historical part of the Old Testament is a history of wickedness. The Psalms and Book of Job contain a great deal of elevated sentiment, reverentially expressed, of the power and benignity of the Almighty; but not superiour to many other compositions on similar subjects before. The Proverbs are an instructive table of ethics, but inferiour in keenness to the proverbs of the spaniards, and not more wise and æconomical than those of the american Franklin. All the remaining parts of the Bible, generally known by the name of the Prophets, are the works of the jewish poets and itinerant preachers; who mixed poetry, anecdote, and devotion together. The word prophet was the Bible word for poet, and prophesying meant the art of making poetry.

7. The word of God cannot exist in any written language.

P. 32. 'The continually progressive change to which the meaning of words is subject, the want of an universal language which renders translations necessary, the errors to which translations are again subject, the mistakes of copyists and printers, together with the possibility of wilful alteration, are of themselves evidences, that human language, whether in speech or in print, cannot be the vehicle of the word of God.'

8. P. 33. 'The first four books, called Matthew, Mark, Luke, and John, do not give a history of the life of Jesus Christ, but only detached anecdotes of him. It appears from these books, that the whole time of his being a preacher was not more than eighteen months; and it was only during this short time, that those men became acquainted with him. They make mention of him, at the age of twelve years, sitting, they say, among the jewish doctors, asking and answering them questions. As this was several years before their acquaintance with him began, it is most probable they had this anecdote from his parents. From this time there is no account of him for about sixteen years. Where he lived, or how he employed himself during this interval, is not known. Most probably he was working at his father's trade, which was that of a carpenter. It does not appear that he had any school education, and the probability is that he could not write, for his parents were extremely poor, as appears from their not being able to pay for a bed when he was born.'

9. How much or what parts of the books called the New Testament were written by the persons whose names they bear, we can know nothing of, neither are we certain in what language they were originally written. 10. The christian system has been an enemy to learning. It's advocates, foreseeing that the progress of knowledge would lead men to call in question the truth of their system of faith, have cut down learning to a size less dangerous, and have restricted the business of learning to the study of the dead languages.

12. A miracle being something contrary to the operation and effect of the fixed laws of nature, unless we know the whole extent of these laws, and of what are commonly called the powers of nature, we are not able to judge whether any thing that may appear to us wonderful, or miraculous, be within, or beyond, or contrary to our natural power of acting. As we know not the extent to which either nature or art can go, there is no positive criterion to determine what a miracle is, and mankind in giving credit to appearances are subject to be continually imposed upon.

P. 108. ' If we are to suppose a miracle to be something so entirely out of the course of what is called nature, that she must go out of that course to accomplish it; and we see an account given of such miracle by the person who said he saw it, it raises a question in the mind very easily decided, which is, Is it more probable that nature should go out of her course, or that a man should tell a lie? We have never seen, in our time, nature go out of her course, but we have good reason to believe that millions of lies have been told in the same time; it is therefore at least millions to one, that the reporter of a miracle tells a lie.'

13. P. 113. ' If by a prophet we are to suppose a man, to whom the Almighty communicated some event that would take place in future, either there were such men, or there were not. If there were, it is consistent to believe that the event, so communicated, would be told in terms that could be understood; and not related in such a loose and obscure manner as to be out of the comprehension of those that heard it, and so equivocal as to fit almost any circumstance that might happen afterwards. It is conceiving very irreverently of the Almighty to suppose he would deal in this jesting manner with mankind: yet all the things called prophecies, in the book called the Bible, come under this description.

' But it is with prophecy, as it is with miracle. It could not answer the purpose even if it were real. Those to whom a prophecy should be told, could not tell whether the man prophesied or lied, or whether it had been revealed to him, or whether he conceited it: and if the thing that he prophesied, or pretended to prophecy, should happen, or something like it among the multitude of things that are daily happening, nobody could again know whether he foreknew it, or guessed at it, or whether it was accidental. A prophet, therefore, is a character useless and unnecessary; and the safe side of the case is, to guard against being imposed upon by not giving credit to such relations.'

Beside these general strictures upon the evidence for revelation, Mr. P. strenuously opposes many of those tenets which almost all religious establishments have agreed to receive as doctrines of christianity, particularly the doctrine of the fall of man, of redemption by the vicarious sacrifice of Christ, and of the trinity. But these objections are only to be considered in the light of *argumenta ad homines*; for Mr. P. can scarcely be so ignorant of the state of religious opinions, as not to know, that a large body of christians regard these, and many other doctrines commonly called christian, as excrescences, which those who are desirous of preserving the main trunk must hasten to lop off.

With respect to other more general objections respecting the authenticity of the books of scripture, the credibility of the historians, prophecies, and miracles, Mr. P.'s assertions are so ill supported by particular instances and authorities, that till he chooses to engage more immediately in historical and critical discussion, without which it is impossible that any historical question concerning ancient books can be determined, a general reference to the long catalogue of able writers in defence of the christian faith which this country has produced, may be deemed abundantly sufficient. Or if a more distinct reply should be thought necessary, able champions, from different churches and sects, will, we doubt not, be ready to appear in defence of the common cause. One of these we shall have the pleasure to announce to our readers in the next article.

We

We cannot dismiss the present work without remarking, that whatever natural strength of intellect Mr. P. may discover, he appears ill qualified to do justice to the subject of revelation from his want of erudition. Among other striking proofs of literary deficiency, which this tract affords, we find the following: p. 25. The book of Job and the Psalms are brought into comparison with other compositions on similar subjects written *before* that time, as well as since. P. 30. The idea of *greater* and *lesser* prophets is ridiculed as if the distinction referred to the degree of their power of prophesying, and not to the size of their books. P. 33. The term *New Testament* is derided for want of knowing, that the universally received interpretation of the title of the Christian Scriptures, Ἡ Καινὴ Διαθήκη, is the *New Covenant*.

ART. XI.—*An Examination of the Age of Reason, or an Investigation of True and Fabulous Theology, by Thomas Paine:* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 58 pages. Price 1s. 6d. Kearsley. 1794.

THIS reply to Mr. Paine commences with very handsome expressions of respect for his talents, and with very liberal concessions in regard to the subject of the controversy. Mr. P. is allowed to possess originality of conception, and profundity of thought, with comprehension, and sagacity, far beyond the vigour of vulgar minds. The positive articles of his faith are admitted; and issue is joined with him on the subjects of national institutions of religion.

‘National churches,’ says Mr. W. p. 7., ‘are that hay and stubble which might be removed without difficulty or confusion, from the fabric of religion, by the gentle hand of reformation, but which the insatiation of *ecclesiastics* will leave to be destroyed by fire. *National churches* are that incrustation, which has enveloped, by gradual concretion, the diamond of *christianity*; nor can, I fear, the genuine lustre be restored, but by such violent efforts as the separation of substances so long and closely connected must inevitably require.’

In subsequent parts of this examination Mr. W. concedes, in all their force, the difficulties concerning the history of the miraculous conception of Jesus, and the objections raised by Mr. Paine against the peculiar system of doctrines deduced in the creed of the established church from the scriptures; which he calls ‘wretched materials, heaped up for the security of usurped dominion, and secular interest, by the hands of priests and devotees.’ The commonly received doctrine of the devil and his angels, upon which Mr. Paine bestows much declamation, Mr. W. allows to have been a fable gratuitously fabricated by the sons of superstition, from passages of scripture, in which these allegorical personages are emblematically introduced.

Dismissing the phantoms of superstition, and the fictions of scholastic subtlety, Mr. W. first meets his antagonist on the question of the superiority of the jewish and christian systems to all others. This argument is very forcibly stated in the following paragraph:—

P. 10.—‘What the jews and christians maintain in behalf of their respective systems, is: that their founders delivered to mankind rational sentiments of the divine nature, of his existence, and his providential government of the world, at a time when ignorance and depravation with respect to these fundamental canons of religious rectitude were almost universally predominant. With relation to the writings of the jews, it is altogether undeniable, and is a truth of the

utmost weight and magnitude, that our accumulated discoveries in science and philosophy, and all our progress in other parts of knowledge, has not enabled the wisest of the moderns to excel the noble sentiments conveyed in the didactics and devotional compositions of the Old Testament; compositions, many of which existed, without dispute, before the earliest writings of heathen antiquity, and at a period, when even those illustrious instructors of mankind, the greeks and romans, were barbarous and unknown. It would gratify me much, I confess, to be informed in what manner the contemners of the jews and of the mosaic system account for this singular *phænomenon*; which indeed might be stated with abundantly more fullness and cogency, if it were necessary on this occasion. Will Thomas Paine the *deist*, or any of our modern *atheists*, undertake the solution of this difficulty? Besides, let any man compare the simple morality and the noble precepts of the gospel, as they relate to the attributes of God, and the duties of humanity, with the monstrous theology, with the subtleties, and the contradictory schemes of contemporary moralists, among the greeks and romans, (who nevertheless had, in all probability, profited mediately or immediately by the jewish system, which could not exist without diffusing some influence through the neighbourhood) and reflect at the same time, that a perfect manual of morality may be collected from a few pages in the gospel, but must be picked in pagan writers from a multitude of discordant volumes, and a mass of incoherency and absurdity; and then condescend to furnish us with an explanation of what must be allowed on all hands a surprising fact; namely, the existence of such superior intelligence in a jewish carpenter at Nazareth.

To the assertion that revelation must be immediate, and cannot be transmitted either verbally or in writing, it is replied, that when the person to whom a revelation has in the first instance been made communicates it to a second party, he does not expect him to believe this message on a mere assertion, but delivers his credentials with the message, and sanctions his pretensions by some display of supernatural agency.

The declaration, that God visits the sins of the father upon the children, which is said by Mr. Paine to be contrary to every principle of moral justice, is vindicated by remarking, that it is consonant to the regular plan of divine providence, and matter of experience, that communities are chastized for crimes not merely their own, but the aggregate wickedness of themselves and their progenitors.

Mr. Paine's objection, that Jesus Christ wrote no account of himself, and that the account of his resurrection and ascension was a necessary counterpart to the story of his birth, Mr. W. considers as the most important part of the work, and adds, 'If I should prove unable to vindicate my faith in christianity upon principles truly rational, and unambiguously explicit, I will relinquish it altogether, and look for an asylum in the deism of Thomas Paine, and the calm philosophy of Hume.' From the various answers which might be instituted to this objection, he selects one, which appears to his mind incapable of confutation upon any principles of philosophy or experience, and will indeed admit of no dispute, but upon positions subversive of all historical testimony whatsoever, and introductory of universal scepticism. It is as follows:—

P. 21.—'The numerous circumstances interspersed through the *gospel narratives* and in the *Acts of the Apostles*, appertaining to the geography of countries, the positions of rivers, towns, and cities, public transactions of much notoriety in those days; the dress, customs, man-

ners,

ners, and languages of nations and individuals; political characters of eminence, and their conduct, with a vast multiplicity of detached occurrences and facts not necessary to be specified at large, challenge (to speak with moderation) as large a portion of credibility to these books, considered in the light of *historical* testimonials, as can be claimed for any writings whatever, received as genuine, and equally ancient and multifarious. Now no mean presumption arises in favour of the most *extraordinary* transactions also, blended in the same texture of narrative by historians of so credible a character with respect to the rest of their relations; but, when these *extraordinary facts* are found to have so intimate an incorporation with the *common* and unsuspicious occurrences of these histories so as to admit of no detachment, but to stand or fall with the main body of the compositions; I cannot see how any historical probability of the authenticity of these *extraordinary* events can rise higher than in such an instance. But it will be proper to unfold the purport of this reasoning (which admits abundant illustration) more explicitly by a particular example.

'The apostles Peter and John, after the death of their master, being summoned before the priests and elders of the jews, boldly assert in their presence, that "God had raised Jesus Christ, of Nazareth, whom the jews had crucified, from the dead." After some examination and debate, the two apostles are commanded by those magistrates and rulers of the jewish nation to teach no more in the name of Jesus. But these intrepid followers of Jesus replied in precisely the words of Socrates to the athenians: "We ought to obey God rather than men; for we cannot but speak the things which we have *seen* and *heard*." And what was their prospect and expectation from this determination to perseverance? Nothing less than ridicule, contempt, persecution, poverty, bodily chastisements, imprisonment, and death:—

"Starving their gains, and martyrdom their price."

'Now, if we recollect in union with all this, what indeed should never be forgotten, that these apostles, the first teachers of *christianity*, the *companions* and *friends* of Jesus, did not endure these accumulated inconveniences from a mere obstinate attachment to *speculative* opinions, in which, in my opinion, they were fallible as other men; but for asserting the palpable, unquestionable evidence of their *external senses*, what "they had *heard*, and *seen*, and *handled*;" no alternative of delusion or fallacy can be supposed, but their case stands clearly distinguished from that of every *future* victim to religious persuasions; liable, as they were, to no misconstruction, no precipitate and prejudiced judgments, no conceivable imposture. The falsehoods therefore of Christ's resurrection in connection with this single fact, and all the train of collateral circumstances dependant from it, would, I am persuaded, upon any mathematical calculation of the sum of moral and historical presumption, amount to an improbability of the greatest magnitude, indefinitely approximating to a miraculous event.'

To this direct and forcible reasoning the author adds, that the demonstration of the resurrection may have been sufficiently public to demand assent, in conjunction with such a variety of corroborating coincidences, though it were not attended by the ocular observation of all Jerusalem; that 'ocular and manual demonstration' is not necessary to full belief; that instead of certainty for our guide, we are compelled to trust, on most occasions, to degrees of probability infinitely

diversified, and that disputable evidence is best calculated to produce diffidence and decility, and to afford that exercise for the mental powers, which contributes essentially to their vigour and perfection. To the hardy assertion, that fraud and imposition are stamped upon the face of the story of the resurrection, it is judged unnecessary to reply, till a deduction of particulars is presented in its support. Our belief of the truth of the facts related in the gospels does not depend upon our knowledge of the authors of the books, but upon collateral and independent evidence. The incredulity of the jews may be satisfactorily accounted for, from their expectation of a conquering Messiah; from the depravity of manners which prevailed among their rulers, considered in contrast with our Saviour's doctrine and life; and from the circumstance that the jews believed the possibility of working miracles by a confederacy with evil spirits. The very denial of such a people as the jews is no mean presumption in favour of the character of Jesus.

Upon the important question concerning the authenticity and genuineness of the books of scripture, in reply to Mr. Paine's objection, Mr. W. makes the following observations:—

r. 37. 'It is most certain, and ought not to be dissembled, that *all* the books of the *Old* and *New Testaments* have not come confirmed to us by the same degree of evidence. They may be properly distributed into two classes, books of *fact*, and books of *opinion*. Under the former class I would comprise from *Genesis* to the book of *Job*, with the *Gospels* and *Acts* of the *Apostles*; and under the latter, to make the largest concession to this argument, the *Hagiographa* and *Prophets*, i. e. all the remainder of the *Old Testament*, with the *Epistles* and *Apocalypse* of the *New*. Now, that we may waive all discussion of the evidences and importance of the latter collection, the *christian* and *jewish* systems need no support beyond the authenticity of the *historic* class: and I assert in the fullest confidence, and appeal to a multitude of publications in behalf of this assertion, that no history whatever, taking it's antiquity into consideration, has more claims to be received as genuine, than the histories in question. And what need of circumstantial detail in repelling the objections of men, who really know just nothing of the subject, and satisfy their *reason* and *philosophy* by peremptory asseveration only, unilluminated by one single ray of information on the topic in dispute? To contravene positions, that have been discussed again and again by writers of the first genius and erudition, and to disparage the genuineness of the *bible histories* wholly and indiscriminately, without some precision of investigation, some specific allegations, founded on the report of authentic documents, is intolerable arrogance, and the consummation of literary profligacy. With respect to the *internal* evidences of these *histories*, I am persuaded, and would engage to prove in detail, that they are exceedingly superior to those of any ancient records whatever, whose authenticity is admitted; evidences, of which no man will doubt, who does not insist on *mathematical demonstration* in cases only susceptible of varying *probabilities*. However this be, it is my settled persuasion, deduced from experience and the manners of mankind, that, if no *written memorials* of the *jewish* and *christian* dispensations were at this moment in existence, the present condition of the professors of these systems, as a tradition of believers in a certain system, composing vast aggregates of men through a succession of ages, in a variety of instances persecuted, distressed, and destroyed for their belief, cannot be

be accounted for, but on a supposition of the original reasonableness of these dispensations, in the apprehensions of the *first* professors; and consequently of their probable authenticity: unless indeed we are resolved to exempt the men of those æras from the common benefits of rationality. It were most easy to enlarge on this subject; but more has been said already, than such desultory and unsubstantiated allegations have any reason to expect: and I shall only add, from a multiplicity of cogent instances, with reference to *one* branch of evidence of the first moment, that a comparison of the xxviiiith chapter of *Deuteronomy* only, with the subsequent and present state of the *israelitish* nation, must flash conviction, I should think, upon any mind, not totally prejudiced and perverted, in favour of the *prophetical* pretensions of the *scriptures*: for that the book of *Deuteronomy* was composed *posterior* to these events, what effrontery even of learned *deism*, if it hazard the assertion, will undertake to prove?

Mr. W. goes on to ridicule the weakness and absurdity of Mr. Paine's definition of a revelation as 'the communication of things unknown before.' With respect to the historical parts of the Old Testament, he admits, that they are to be considered in the same light as all other history, namely, as aggravated and disguised in a thousand instances, by passing through the medium of national partiality.

P. 41.—'The history of Sampson,' he adds, 'is, on this account, to be credited in proportion only to that degree of probability, measured by the common experience of mankind, and the state of the world in those days, which the history itself shall claim in the estimation of reasonable judges, under such qualifications and deductions, as will by no means invalidate the main body and the leading facts of the narrative in the light of a national register of persons and events.'

The majestic simplicity of the mosaic account of the creation is next admired; and it is denied, that the Egyptians were a learned and scientific people. In reply to Mr. Paine's remark, that the word of God, being immutable, cannot exist in any written or human language, Mr. W. says—

P. 45.—'What can be more frivolous and more unworthy of a man of sense? A revelation, we suppose, is first conveyed to a particular person; he proposes it, with the proofs of his mission, to others; they transmit the same by tradition and written records to their posterity. It is acknowledged, that no succeeding evidence to future generations can strictly authorize that most indubitable conviction of the first immediate professor; but even their evidence may approximate to certainty beyond any assignable limits, so as to amount to a species of persuasion, from a concurrence of corroborating particulars, which is morally irresistible. Who, even at this day, can be assured, that Michael Angelo planned the fabric of St. Peter's at Rome, or sir Christopher Wren, St. Paul's in London, with a satisfaction equal to that of the contemporaries of these transactions? And yet, what man in his senses entertains the least doubt of these respective facts? And so it *may be* with respect to the Jewish and Christian revelations; and so it *is*, notwithstanding any arguments of Mr. Paine. A few mistakes of copyists and printers make no more alteration in the *general* effect of this argument, than a new stone, or a pinnacle repaired, will be deemed to abolish the pretensions of the primary architect to his structure.'

In the remainder of Mr. W.'s answer, he is for the most part occupied

occupied in correcting Mr. Paine's notions of redemption, and giving a more rational idea of the nature of the christian religion, and of the reason why Christ died upon the cross; in expressing his contempt for Thomas Paine's judgment concerning the value of ancient learning; and in appealing from his opinion concerning revelation, to the most distinguished mathematicians of our own country, Bacon, Boyle, Newton, Locke, Barrow, and Hartley, who were firm believers in the christian revelation. Of Newton he relates, from the life of Emlyn, the following pointed reply to Dr. Halley:—

P. 54.—‘ Dr. Halley,’ says he, ‘ I am always glad to hear you when you speak about *astronomy*, or other parts of *mathematics*, because that is a subject you have studied, and well understand; but you should not talk of *christianity*, for you have not studied it; I have, and know you know nothing of the matter.’

Mr. W. might have spared his concession to Mr. Paine of the story of Jonah and the whale, and his addition to Mr. Paine's merriment on the subject, of his little black-boy, who eat his bread and cheese in perfect security within the belly of a shark. There is a difference between a miracle and an impossibility; the whale (or shark) might swallow Jonah, but Jonah could not swallow the whale.

Mr. W. has written, as usual, with ability and spirit; and has certainly done much towards the refutation of Mr. P.: something, however, he has left to be done by his successors in this controversy. A more particular statement of the evidence for the genuineness of the books of scripture, and a more distinct notice of Mr. Paine's general observations on prophecy and miracles, would have rendered the reply more complete.

Fast Sermons.

ART. XII. *Equality: a Sermon. To which is added, a Sermon preached on Friday, February 28, 1794, the Day appointed for a General Fast.*

By the Rev. James Hurdis, B. D. Professor of Poetry in the University of Oxford. 8vo. 63 pages. Price 1s 6d. Johnson. 1794.

IN the first of these discourses, the bugbear *equality*, which has of late occasioned so much needless alarm, is attacked by the weapons of rhetoric. The professor of poetry preferring, as might be expected, the light skirmishing of oratory, to the close fighting of logic, fetches his arguments from analogical topics; he shows that, as the members of the body cannot subsist without the head; a ship of war without it's captain and subordinate officers; a fleet without it's admiral; an army without it's general and inferiour commanders; a family without it's lord and master; a hive of bees without their queen; the solar system without a ruling sun and planets of different magnitudes; or even the invisible heavens without various orders of angels and archangels, cherubim and seraphim; so neither can human society subsist without different ranks of men, and degrees of power, held together and directed by one supreme ruler. The present state of Great Britain is compared with those times in which the country was distracted by civil commotions; and it is on the whole concluded, that there has been no period in which the condition of these kingdoms has been preferable to that of the present; and consequently, that it is unreasonable to indulge chimerical notions of national reform,

reform, and to attend to baneful and seditious publications. The writer's zeal for monarchical government carries him so far, as to assert, what he will not easily reconcile with the history of the greek and roman republics, that regal government has been sanctioned by the approbation and concurrence of the wisest ages of the world. The general doctrine of this sermon is supported by a detail, in an annexed note, of the mischiefs produced by the equalizing attempts of Wat Tyler, and Jack Straw, and of the levellers in the period of the commonwealth, to which is added, an elaborate comparison of the character of Mr. Paine, with that of Thersites in Homer.

The fast sermon is a general discourse on the importance of righteousness to national happiness: in which this doctrine is illustrated by an appeal both to sacred and profane history, and applied to the present times in an earnest exhortation to repentance and amendment. Both these discourses are, in point of style, handsomely written; and if they be not remarkable for depth of argument, neither are they distinguished by vehemence of invective.

ART. XIII. *The Judgments of God in the Earth are calls for us to learn Righteousness. A Sermon preached at St. George's Church, Botolph-lane, London, on Friday, February 28, 1794; being the Day appointed by Proclamation, for a General Fast and Humiliation before Almighty God, for obtaining Pardon of our Sins, and for averting those heavy Judgments which our manifold Provocations have most justly deserved.* By William Reid, M.A. Vicar of Takely in Essex, Chaplain to the Right Hon. Jane Countess Dowager of Rothes, and Curate of the said Church of St. George, Botolph-lane. Published by Desire of the Congregation. 4to. 16 pages. Price 1s. Rivingtons.

THE confidence with which many, who profess to teach the mild and merciful religion of the gospel, denounce the judgments of heaven upon their brethren, is astonishing. The present calamities of France are in this sermon declared to be the judgments of heaven upon a nation, who are given over to a reprobate mind. A judicial *madness* is said to have come upon them; and they are spoken of as the outcasts of the kingdoms of the earth, abandoned by all men, and what is worse, abandoned by Almighty God, on account of the enormities of their unrighteousness, their crying sins, and all manner of wickedness. Much more, to the same purport, will be found in this sermon, which is a violent piece of declamation, tending more to excite indignation against our enemies, than to promote reformation among ourselves.

ART. XIV. *A Sermon preached in the Parish Church of Hackney, on Friday, February 28, 1794; the Day appointed for a General Fast.* By the Rev. J. Symons, B.D. Published at the Request of the Congregation. 8vo. 32 pages. Price 1s. Robinsons. 1794.

TOWARDS the close of this sermon, the preacher acknowledges it to be one part of the design of a fast day, to cultivate those dispositions which make for peace. He appears, however, to have paid little regard to this object in drawing up his discourse, which is written in a style rather adapted to fan, than to quench, the flames of political animosity. An extravagant picture is drawn of the depraved character and state of the french nation, They are said to exhibit to the world an

an awful spectacle of the havoc that may be made amongst the finest works of human policy (meaning doubtless, the late happy civil and ecclesiastical establishment in France), and destruction amongst mankind, by the puerile projects of men, professing themselves wise. They are asserted to be not only without religion, but without law, and, without adverting to the *external* causes of their calamity, their impiety and wickedness are confidently pronounced to have brought upon them the judgment of heaven. To show them the vanity of their projects and schemes, God, it is said, has been pleased to leave them to themselves, to become the instruments of their own ruin. If heaven hath seen fit thus judicially to leave them to themselves, why, it may be asked, have other nations presumed to intermeddle with this work of vengeance? With respect to our own country, the preacher echoes the alarm against principles that threaten to overturn all regular government, unhinge all order, break the ties of society, confound property and condition, and deluge the land with blood. What these principles are, or where they are to be found, we are not explicitly told, but some conjecture may be formed from the following pathetic interrogation. ‘Is there not something of this *same philosophy*, something like *natural religion* creeping in among us?’—Most lamentable! What mischiefs are we not to apprehend, from the intrusion of such dreadful enemies to our happiness, as philosophy, and natural religion!

ART. XV. *The Duty of Man, in perilous Times: A Sermon in Two Parts. For the Fast Day, February 28, 1794.* By Alexander Hewat, D. D. 8vo. 49 pages. Price 1s. 6d. Cadell. 1794.

THE burden of this preacher’s song is, ‘the days are evil;’ and the proofs, which he brings of the depravity and wretchedness of the times, are such as these; that God is excluded from men’s thoughts and public councils; that infidelity does not meet with so much derestation as in former ages; that free-thinkers are openly caressed and patronized by men of rank and fashion, and that their works are still sought after, by the vain and halfwitted part of mankind, with much ardour, and read and received with much triumph and admiration. ‘Fallen in such evil times,’ he exhorts his fellow-citizens to guard against the infection of licentious principles and strange doctrines, and warns them of the danger, especially at the present time, of attempting innovation. Nevertheless he admits, that our constitution in church and state is capable of improvement, and has, in fact, undergone many alterations and improvements, as occasions offered and circumstances required, and that the legal ways and means of making further amendments are well known. With respect to personal vices, immediate repentance and reformation are earnestly recommended; but for the sins of the state, the correction of these must—doubtless for good reasons of state—be postponed to a more convenient season.

ART. XVI. *A Sermon preached at Aughton, near Ormskirk, in the County of Lancaster, on Friday, February 28, 1794, being the Day appointed by His Majesty’s Proclamation for a General Fast.* By George Vanbrugh, LL. B. Rector of Aughton. 8vo. 23 pages. Pr. 1s. Robinsons. 1794.

THE

THE duty of religious affiance or trust in God, in seasons of public calamity, is the subject of this discourse. It is treated in a plain way, without any peculiar depth of thought, or brilliancy of language; but the writer discovers a liberal spirit, not only by cautiously avoiding those invectives, which are too frequently admitted into discourses of this kind, but by protesting against persecution, as hateful under every denomination, and by recommending a peaceable disposition towards all mankind, and candid sentiments towards all good persons, who may differ from us in opinion.

ART. XVII. *A Sermon, preached in the Chapel of the Royal Hospital for Seamen, at Greenwich, on Friday, February 28, 1794, being the Day appointed for a General Fast.* By the Rev. J. Maule, B. A. of Merton College, Oxford. 8vo. 19 pages. Price 6d. Rivingtons. 1794.

A BRIEF and general harangue, in praise of religion and the british constitution, in which the author introduces a pathetic lamentation over the fallen monarchy of France.

ART. XVIII. *Two Sermons preached on the Public Fasts of April 1793, and February 1794.* By the Rev. J. H. Williams, Vicar of Wellbourn, Warwickshire. 8vo. 64 pages. Pr. 1s. 6d. Robinsons. 1794.

THE former of these two sermons past under our notice in our Review for september 1793. See Vol. xvii, p. 55. It is with pleasure we announce the republication of a discourse so ably written, and which breathes so liberal a spirit. The second sermon is an excellent counterpart to the first. It is written with equal energy, and abounds with manly and philanthropic sentiments. The subject is, the blessedness of the peace-makers. The preacher, to expose the mischievous effects of war, insists upon it's incompatibility with a spirit of piety; it's tendency to foster a spirit of hatred; and it's unfavourable influence with respect even to the cause of loyalty.

In the conclusion, as the only effectual preservative of public peace, the nations are called upon to learn righteousness. p. 63.

' Let their *public declarations* correspond so fairly with their *private policy*, as may proclaim aloud that they are christians in *deed*, and not in *word* only; and that they *believe* that faith which they affect to *support* and to *defend*. Let them learn to distinguish between the *sober collected firmness* of christian self-defence and the *ferocious incurusive outrages* of heathenish depredation.

' Let them learn to consult their national *SAFETY*; but leave their national *DIGNITY* to be ascertained by that relative importance, which their *safety*, their *independency*, and their *industry* will effectually secure.

' And lastly, let *civil justice* in every nation be seated *FIRM* and *HIGH*; above the hearing of clamour and of calumny, and beyond the reach of terror or of corruption. Let *manacles* restrain the hands of *violence*, and *prisons* confine the *malicious disturbers* of order and of peace; but let men beware how they undertake so sinful or so vain a task, as to combat the stream of *opinion* with the *sword*, and, "with be-mocked-at stabs, kill the still closing waters."—*Labiatur & labetur*.

—The

—The stream will flow in spite of such endeavours; and though the fullen ear of prejudice may be offended at it's murmurs, and may employ it's iron instruments to rake away the pebbles which occasioned it, yet these very means will only serve to render it more turbid, more deep, more silent, and perhaps more dangerous.' M. D.

P O E T R Y.

ART. XIX. *The Landscape, a didactic Poem. Addressed to Uvedale Price, Esq.* By R. P. Knight. Royal 4to. 77 pages elegantly printed, and three plates. Pr. 7s. 6d. sewed. Nicol. 1794.

IF poetry imply invention, it will not be easy to maintain the right of the work before us to the title of a legitimate didactic poem: a series of precepts, interspersed with desultory observations, and detached *tableaux*, framed with metaphors, and forced into metre, may instruct and delight, but can only be considered as a rhapsody; it is a part of the materials that constitute didactic song. We rank ourselves amongst those who have been emulous to attest the wide range of the author's learning on a former occasion, and it would be injustice to refuse our homage to many parts of the present work; we have been sometimes instructed by it's precepts, and frequently delighted by it's imagery, reveries and numbers; but why should we dub the author with a title, which he, probably, despises, that of a poet or inventor? The fable indispensable in epic and dramatic poetry, constitutes not indeed the tissue of the didactic, more than the raptures of the ode: but precept not enforced, dignified, illuminated, and relieved by fiction, loses it's energy and obtunds in spite of harmony or truth:

‘Nudus ara, fere nudus: habebis frigora, febrem.’

It was not by delivering sounder doctrine to the husbandman, or in verse more dignified, figurative, and terse than Hesiod, that Virgil claimed the honours of his model: he obtained an equal rank by calling in, like him, the aid of fiction.

To assert the claims of nature against the usurpations of art, to assign it's place to ornament and it's office to dress, ‘Loco reddere convenientia cuique,’ is the preceptive part of the poem: a theme as instructive as susceptible of poetic embellishment. This our author has executed in a manner perhaps too negative, if that term be applicable to a plan in which positive precept bears not an equal proportion with censure; which oftener destroys than establishes, and rather lops than restrains the hand of art. This perhaps was inseparable from the present state of the subject: the meretricious taste of the age might deserve a censor not less rigid; and the author would be considered as having done much, had he done no more than persuaded us to recur to the simple appearances of nature, before we listened to the hireling suggestions of art. Many of his precepts are intuitively just, but, after all, time is the great specific for reobtaining in their former simplicity the thorn or sophisticated graces of nature: of this the two plates annexed of the same situation in it's natural and undressed, and what the author ludicrously calls in it's dressed and improved state, are a striking proof. Leave the improved

improved spot, return after ten or twenty years, and you will find nature nearly triumphant over the manœuvres of the artist: we say, nature—for the modern mansion in the centre, allowing for the dilapidations of time, will salute the eye with it's former undiminished baldness.

After these general remarks, we shall present the reader with an extract from the first book; a passage, which for variety of powers, simplicity, dignity, taste, and satire, is exceeded by none in the whole poem, perhaps by none that can be produced from any modern poet, and which leaves us to regret, that he who possesses so much of poetic language, should have been so careless about poetic substance. P. 13.

‘ As he who shines supreme in ev’ry art,
That guides the taste, or elevates the heart;
Whose genius, like the sun, serenely bright,
From unknown sources beams eternal light;
And though successive ages roll away,
Systems on systems triumph and decay,
Empires on empires in oblivion fall,
And ruin spread alternate over all;
Still lives unclouded in perpetual day,
And darts through realms unborn his intellectual ray:
As he, in plain undecorated lines,
Just hints the subject of his vast designs;
But leaves the mighty scenes that crowd behind
To rush at once upon the hearer’s mind:
So let th’ approach and entrance to your place
Display no glitter, and affect no grace;
But still in careless easy curves proceed,
Through the rough thicket or the flow’ry mead;
Till bursting from some deep-imbower’d shade,
Some narrow valley, or some op’ning glade,
Well mix’d and blended in the scene, you shew
The stately mansion rising to the view.
But mix’d and blended, ever let it be
A mere component part of what you see.
For if in solitary pride it stand,
’Tis but a lump, encumbering the land,
A load of inert matter, cold and dead,
Th’ excrescence of the lawns that round it spread.

‘ Component parts in all the eye requires:
One formal mass for ever palls and tires.
To make the landscape grateful to the sight,
Three points of distance always should unite;
And howsoe’er the view may be confin’d,
Three mark’d divisions we shall always find:
Not more, where Claude extends his prospect wide,
O’er Rome’s campania to the Tyrrhene tide,
(Where tow’rs and temples, mould’ring to decay,
In pearly air appear to die away,
And the soft distance, melting from the eye,
Dissolves its forms into the azure sky),
Than where, confin’d to some sequester’d rill,
Meek Hobbima presents the village mill:—

Not

Not more, where great Salvator's mountains rise,
And hide their craggy summits in the skies;
While tow'ring clouds in whirling eddies roll,
And bursting thunders seem to shake the pole;
Than in the ivy'd cottage of Ostade,
Waterloe's copse, or Ryfdael's low cascade.

“ Though oft o'erlook'd, the parts which are most near
Are ever found of most importance here;
For though in nature oft the wand'ring eye
Rooms to the distant fields, and skirts the sky,
Where curiosity its look invites,
And space, not beauty, spreads out its delights;
Yet in the picture all delusions fly,
And nature's genuine charms we there descry;
The composition rang'd in order true,
Brings every object fairly to the view;
And, as the field of vision is confin'd,
Shews all its parts collected to the mind.

“ Hence let us learn, in real scenes, to trace
The true ingredients of the painter's grace;
To lop redundant parts, the coarse refine,
Open the crowded, and the scanty join.
But, ah! in vain:—See yon fantastic band,
With charts, pedometers, and rules in hand,
Advance triumphant, and alike lay waste
The forms of nature, and the works of taste!
T' improve, adorn, and polish, they profess;
But shave the goddess, whom they come to dress;
Level each broken bank and shaggy mound,
And fashion all to one unvaried round;
One even round, that ever gently flows,
Nor forms abrupt, nor broken colours knows;
But, wrapt all o'er in everlasting green,
Makes one dull, vapid, smooth, and tranquil scene.”

We now proceed to consider Mr. K. as a critic of the fine arts, a topic every where introduced with great liberality of communication, and on which to have an opportunity of expatiating more amply in the annexed notes, one would fancy many lines of the text to have been purposely composed; among these what our author observes on Lyfippus of Sicyon seems to deserve preference. P. 5.

“ Such too the Sicyonian sculptor taught *
To model motion, and embody thought;
Pure abstract beauty's fleeting shades to trace,
And fix the image of ideal grace :

Combining

* * Lyfippus of Sicyon added the last refinements of elegance to the art of sculpture. He observed that *the old statuaries made men as they were, and be, as they seemed to be*, (ab illis factos, quales essent, homines: a se, quales viderentur esse. Plin. l. xxxiv. c. 19.) It is much to be regretted that we have not the original Greek of this curious and singular expression extant; as it is somewhat equivocally,
and,

Combining what he felt with what he saw ;
 And penetrating nature's inmost law :
 To no one single model stiffly bound,
 But boldly ranging all creation round,
 He made his breathing figures light and free,
Not as men were, but as they seem'd to be.'

It is not easy to determine whether more true observations have been thrown away to illustrate, or ingenuity exerted to twist a passage from what appears to us it's real meaning, than Mr. K. seems to have wasted in this note. What is said on the illusion of optics, all who have made the experiment know to be true, and the doctrine prescribing the only method of design in history, is as true, as, strange to tell, new, after all that has been prattled again and again on art. But how does it apply to Pliny ? If we mistake not, Pliny tells us that Lyfippus adopted a method of his own, and yet untried by his predecessors, to excel. They, said he, made men as they are ; that is, they gave the substance of the human frame. A figure had been produced by Polycletus, called the canon or standard rule, which proba-

and, probably, imperfectly recorded in the concise Latin of Pliny ; who scarcely knew enough of art to feel its force, or comprehend its meaning. The great artist appears to have been so thoroughly master of the human frame, that he could represent all its actions and positions in *the abstract* ; without referring to individual models ; and thus to allow for the errors of vision, and the difference between *real* and *visible* perspective ; or rather, the difference of perspective in objects as they appear to the eye only, and as they appear to the eye corrected by the understanding. This difference may at any time be discovered and ascertained, by tracing a figure, with projecting parts, through a plate of glass, or other transparent substance. In such a traced drawing, the *lineal* perspective must necessarily be correct ; but nevertheless the projections will become much larger in it, than they appear to the eye in the object from which it was taken ; because the mind, knowing their real size from the evidence of another sense, corrects the sight in a manner so habitually instantaneous, as to be quite imperceptible. Hence some degree of real incorrectness is always necessary to produce apparent precision ; and as the Greek artists worked much less mechanically than the moderns, they were the more likely to sacrifice the means to the end. All their finest efforts were employed in representing those momentary actions and expressions, for which no stationary model could be found ; wherefore they were obliged to work as much from their minds, as their eyes ; and to employ such means as were most certain of producing the intended effects, without considering whether or not they were precisely the same as those which nature employs to produce such effects. Hence in some of the finest specimens of art now extant (particularly the Apollo of the Belvidere) partial inaccuracies, even when apparent, contribute to the general correctness of the action and expression. This was probably the case with the works of Lyfippus ; and may account for the remark above cited, which an artist of his fire would naturally think a sufficient answer to the impatient observations of those critics, who measured his works, instead of looking at them.'

bly united the principles of design adopted by the schools that preceded Lyfippus. The exclusive imitation of these principles introduced a squareness of forms, a stern way of marking, which soon deviated into manner; all their figures were in fact one man; the discriminations of character and surface, those resources of variety, were lost in a kind of monumental style. Such seems, on the whole, to have been the state of art, when Lyfippus inquired of Eupompus, what method of his predecessors he advised him to imitate, and musing on the painter's answer, which pointed out nature herself instead of her representative, he soon discovered what way was left for him to become original, and in some respects superiour to former artists: in some respects, we say, because the method he pursued being less ideal could not excel the sublimity of Phidias or Polycletus. This method was to flatter the eye with illusion by imitating the graces of flesh and surface, to disguise the transition of muscle to muscle, the insertion of limb into limb, and to clothe the bones more genially; thus diffusing an air of reality over his figures, he pronounced himself, with truth, the first, who made man as he appears. His figures were probably to those of Phidias, Polycletus, and perhaps even Praxiteles, what the gladiator, as he is miscalled, of Agasias, and the Apollo, are to the Dioscuri on Monte Cavallo, or to the Lapithæ, and the groups on the friezes of the temples at Athens.

To some excellent verses on grace in the first book we find the following note subjoined. P. 3.

‘It has been frequently observed by travellers, that the attitudes of savages are in general graceful and spirited; and the great artist who now so worthily fills the president's chair in the royal academy, assured me, that when he first saw the Apollo of the Belvidere, he was extremely struck with its resemblance to some of the Mohawk warriors whom he had seen in America. The case is, that the Mohawks act immediately from the impulse of their minds, and know no acquired restraints or affected habits.’

How far the president of the academy may still be proud of the young american's remark, we shall not pretend to determine: but that it should have been thought worth repeating by Mr. K. would be matter of surprize, had he not in a subsequent note given his sanction to the vulgar legend that dislocates the neck of the Apollo; and in another note, and a plate annexed to that, confounded us with the front and profile of a cup, produced as a pattern of that ‘systematic elegance,’ which pervaded all the works of the ancients, from their figures, buildings, and vases, down to the humblest piece of manufacture. When we first cast a glance on the figure of the cup or pot on the plate, we fancied it had been chosen for an exemplar of lines that exclude elegance. The clumsiness of it's form resembles that of a kingfisher squatting, the lines of the profile seem to preclude the possibility of ever placing it firmly; hold enough it will, and, small as it is, it reminds us of the homeric epithet *κητοσσοα*.

We are unacquainted with the authority, which emboldens Mr. K. to pronounce, that in the days of Leo and Charles art shone

- ‘With one perfection e'en to Greece unknown:
- ‘Nature's aerial tints and fleeting dyes
- ‘Old Titian first embody'd to the eyes,’ &c.

The

The remains of Herculaneum can give no idea of the times of Apelles: yet the painters of many an antique picture at Portici, though they must be considered as little better than the house-painters of municipal towns, have left in those works specimens of art, which for 'franchezza' and boldness of touch, equal glow and freshness of colour, allowing for the ravages of time, bid defiance to any comparison with modern art. A knowledge of the principles which distinguish the flesh of Titian from that of Rubens is implied in what Euphranor said of his Theseus in contradistinction to that of Parrhasius; and can those, who were habituated to perceive and to produce such discrimination of colour in figures, be supposed not to have felt, or wanted the means to imitate, the phenomena of inanimate nature?

We conclude our remarks on Mr. K.'s criticisms with the following note. P. 45.

'The taste for pure and elegant composition was revived by Raphael; and expired with him. Michael Angelo was always for doing something better than *well*; and as such attempts excite the wonder and admiration of the ignorant, they are flattering to vanity, and almost certain to become fashionable; as they immediately did, both in the Roman and Florentine schools. Hence a puerile ambition for novelty and originality became the predominant principle of an imitative art, the business of which is to *copy*, and not *create*. To those, who had considered it properly, this would have appeared sufficiently difficult; since even Raphael, who excelled most in the niceties of drawing, and accurate representations of form, would scarcely have been deemed an artist by the Greeks; so very inferior are even his best performances to what remain of theirs. By *nicety of drawing and accurate representation of form*, I again repeat, that I do not mean mere anatomical accuracy in the distribution and proportion of particular parts; but that accuracy of general effect, and natural truth of gesture and expression, which alone excite sympathy, and which therefore properly distinguish *liberal* from *mechanic* imitation.'

We are not a little concerned when we compare such trenchant criticism with the homage offered by the late president of the academy to the gigantic powers of Michael Angelo: he held it honour enough to be allowed to kiss the hem of his garment. It would be as just to tax the ancients with the abortions of the tame craftsmen who inundate Italy and Germany in our days, as Michael Angelo with the caricatures of the madmen, who, he predicted, would fall from his chapel and sacrilegiously scatter the limbs of his compositions. A comparison can no more take place between Michael Angelo, and Raphael, had he even rivalled the ancients in design, than between the painter of the Lefche at Delphi and the author of the olympian Jupiter. Homer might give much to Sophocles but could receive nothing in return. It is unnecessary to enlarge on the rest of the note: neither to 'copy' nor to 'create' is a proper term for an art, the business of which is to imitate and to invent.

After having considered the author as a poet and a critic, it yet remains to notice him as a statist. Of the copious political note that concludes his volume we present the reader with the finishing period. The author, after some remarks on La Fayette, &c., proceeds thus: P. 77.

'From this instance of private passion triumphing over public policy, there is but too much reason to apprehend that it will do so in others;

others ; and that we shall see a sordid lust of dominion, and a paltry ambition of extending their frontiers, influencing the conduct of princes, at a moment when their thrones are sinking under them, and the whole fabric of civil society is tottering round them : let them however remember, before it is too late, that if one side makes the war, a war of *kings*, the other will make it a war of *peoples* ; and in such a contest, the *many* will prevail every where against the *few* ; but let them make it (what it really is, and ought solely to be) a war of civilization and order, against barbarism and anarchy, and every man who values the blessings of civilization and order, will go heart and hand with them. Direct force will, nevertheless, be found inadequate to repel the overwhelming weight of the torrent, unless means be found to divide the current, and make one part of it counteract the other. Had there been one great statesman employed in Europe, this must have been done before now ; but the race of great statesmen seems to be either extinct or out of fashion ; and instead of them, we have now crowds of courtiers, sophists, and declaimers, whose talents bear the same proportion to those of great statesmen, as the accomplishments of a good drill serjeant to those of an able general.'

R. R.

ART. XX. *The present State of the Manners, Arts, and Politics, of France and Italy ; in a Series of poetical Epistles, from Paris, Rome, and Naples, in 1792 and 1793 : addressed to Robert Jephson, Esq., by J. Courtney, M. P.* Second Edition revised and augmented. 8vo. 129 pages. Price 2s. 6d. Robinsons. 1794.

THESE epistles are sprightly sallies of the comic muse, in a vein of good humoured satire, and in an easy flow of verse, which will give the writer no mean title to the honour to which, according to his own declaration, he proudly aspires, that of sharing the laurels of Anstey. From various passages we gather, that the author, 'though fallen on evil days,' is a steady and firm adherent to the cause of liberty, who 'despises the crusades of kings,' and who 'hails freedom, though she rises in a storm.'

The same sportive humour runs through all these epistles, whether the poet be describing republican innovations, or aristocratic customs ; whether he be visiting galleries of statues and paintings, or watching the living manners in the busy haunts of men ; and the reader must be a severe misanthrope indeed, who cannot enjoy, with such a writer, the sly jest, or the broad laugh.

At Paris our humorous traveller equally finds an occasion of mirth in sans culotte mobs, in the Jacobin club, and in the national assembly ; in the dispersion of the clergy, and the dissolution of the nunneries ; in the former and in the present manners of the citizens ; in the approach, and in the retreat, of the prussian army. The insolence of the people he thus bemoans. p. 16.

' All order is lost, no distinctions remain,
Crosses, ribbands, and titles, no reverence obtain.
Yet these innovators, whose crimes I detest,
Say mortals are equal,—the best are the best ;
In some things they're equal, as ev'ry one knows,
Each man has two arms, two legs, and one nose ;

And

And of the same blood is the *poissarde* and madam,
 If we foolishly wander to Eve and to Adam :
 But who can e'er doubt, where nobility shines,
 That the blood in its course both ferments and refines ;
 Impregnate with virtue, it splendidly flows,
 Tho' from the same source it congenially rose ;
 So parsnips and carrots a spirit produce,
 But the flavour and strength are confin'd to the juice :
 Tho' meteors from dunghills with lustre arise,
 Is the filth left behind like the flame in the skies ?
 As the blossoms and fruit, the sweet nobles we see,
 Like the clod, the mere vulgar should nourish the tree.
Comte, prince, and marquis, are somewhat divine,
 And the multitude sure little better than swine :
 Then on this great topic let's have no more babble,
 For the nobles are nobles, the people are rabble.*

From the clergy of France, the poet turns to the clergy of England, P. 19.

' But still to the priests of dear Albion I stray,
 And *passive obedience* inspires the fond lay ;
 While they piously preach, while their hands they uplift,
 Abjuring the tenets of Parr and of Swift :
 Those lights of the church, how they gloriously shine,
 While Horsley in kings spies out somewhat divine !
 As Ulysses inspir'd saw gods in disguise *,
 Tho' asses and owls in an infidel's eyes ;
 And hence on the prelate grace sheds a new light,
 As a glass *achromatic* † illumines the night :
 Celestial his ken, beyond dim reason's mark,
 For a priest like a cat can see best in the dark ;
 This leads him of mystical secrets to tell,
 As stars, lost in the sky, may be found in a well.

' What harassing duties their lordships can bear,
 While they vote as they're bid, or compose a fine pray'r ;
 Hear Porteus exclaim ! ‡ " Could the envious but see
 Their heart-felt afflictions, they soon would agree,
 That coaches, emoluments, titles, and plate,
 Are but trifling *douceurs* to alleviate their state ;
 While the dire apprehensions they scarcely can bear,
 Left the souls should be lost, they have had in their care ;
 This mars all their pleasures, deprives them of rest,
 And with dismal forebodings distresses their breast :"—
 On the bench, for our sins, how the pious tear drops,
 Where they nod like black turkey-cocks hung with red chaps !'

Of the peasantry he says, P. 22.

' Here the peasant affects to be cheerful and blythe,
 Tho' he works at no *corvée*, nor pays any tythe ;

* * Homer.

† † Called the night-telescope.

‡ ‡ A passage, versified from Dr. Porteus's sermon, preached at the funeral of archbishop Secker.

He's a citizen call'd ; by this title so fine
 He eats his own bread, and enjoys his own wine ;
 And this maxim flagitious he ventures to broach,
 That he'll now drive his cart cheek by jowl with a coach ;
 And as mortals are equal by nature and birth,
 That we all have a claim to a slice of the earth ;
 Tho' aristocrates, their own purpose to serve,
 Would surfeit and riot, when millions they starve.
 Ah, curs'd be such maxims ! shall monarchy bow,
 And man claim a right to the sweat of his brow ?
 Shall thrones be revers'd by such apophthegms scurvy,
 That our system will shake, till it's quite topsy turvy ?'

From Rome our author writes of ancient buildings, statues, and paintings ; if not exactly in the style of a connoisseur, however, in a manner very much his own. Often as the Venus de Medicis has been described, the following description is, we believe, original. P. 36.

' Now for statues, each cranny I curious explore,
 Tho' at Florence the harlot of Mars* I adore :
 There wantons the chissel, in blushes and wishes,
 And swells the red lip with the pout of kind kisses :
 How modest her glance, with her eye-lids up-lift †,
 While she seems as if looking about for her shift ;
 She spreads forth her fingers, a screen to her breast !
 And her smile just expresses—You see I'm not drest !
 But I'm waiting for Mars, and I care not a jot,
 I'm Venus, *sans jupon*, and he's *sans culotte* :
 You may look if you please,—I'm not Pallas the prude :
 Cupid stole off my zone, and you see I'm quite *nude*.'

Describing the new police of Florence, the poet relates the following curious anecdote of the present king of Spain. P. 44.

' How happy the realms, where such potentates reign,
 Like Tuscany's duke,—or the sovereign of Spain !
 No saucy restrictions e'er limit his will,
 Nor prevent a display of his majesty's skill.
 O come, gentle muse, and with triumph relate,
 How from ruin he recently sav'd the whole state.
 As a fever expanded mortality's gloom,
 And, every day, thousands had sent to the tomb,
 He justly conceiv'd—in his sage royal thought,
 That the pestilence spread, thro' the doctors' own fault ;
 For as different specifics they chose to convey,
 The malady ne'er was attack'd in one way :
 And therefore this scepter'd physician of state
 Assembled his council (no room for debate) ;
 And *one* recipe read, to be us'd without fail
 By all doctors in Spain, or be lodg'd in a jail ;
 There with robbers and felons the same lot endure ;
 And they richly deserv'd it,—like Palmer and Muir !

* * The Venus of Medicis. † † For *up-lifted*.—Milton.

But

But the leeches prescrib'd without any objection,
 And the Lord's own anointed thus stopp'd the infection.
 Some faint sure endu'd him with this healing grace ;
 Warren ne'er could have hit such a critical case.
 Philadelphia now mourns, and her passing bells ring ;
 She might have been sav'd,—but she threw off a king !'
 From several pleasantries on ecclesiastical craft, we select the
 following. P. 65.

' No longer let scepticks religion disgrace,
 Heaven still is propitious to Abraham's race ;
 All Rome will attest that my story is true,
 As the miracle's prov'd both by christian and jew :
 The zealots assembled, their daggers to drench
 In the israelites' blood, as allies of the french ;
 But first they proceeded the Virgin to bear
 From the jews sacred quarter, with hymns and with pray'r * ;
 Yet, wondrous to tell, let them do what they will,
 No force could remove her ;—*Madonna* stood still.
 The priests all acknowledg'd the signal divine,
 When they saw her determin'd to stay in her shrine ;
 The pope and the cardinals publish'd the case,
 How the Virgin celestial extended her grace
 To the hebrews devoted to part with their lives,
 And commanded the people to give up their knives ;
 At the altar they drop'd them, and pil'd them by dozens,
 When they saw the good Virgin still favour'd her cousins.

' I know it's reported (but scoffs I detest,
 When acts great and sacred are turn'd to a jest)
 That the priests had receiv'd from the israelite tribe,
 For this specious device, a munificent bribe ;
 And had slyly contriv'd every effort should fail,
 Since they fasten'd the image by hook and by nail :
 Can such unbelievers for mercy e'er hope,
 Who profanely can doubt an infallible pope ?
 If their faith they with-hold both from christian and jew,
 Calonne, Cagliostro will swear, it is true ;
 And the holy tribunal, whose zeal I admire,
 Will clear up all *doubtings*, by faggot and fire :
 This mode is persuasive, and surely the best,
 It convinces the soul, when so ardently prest ;
 The truth of the miracle's branded within,
 As a tree never fades, when *tattoo'd* on the skin.
 If this illustration appear somewhat new,
 Sir Joseph will prove it demonstrably true.'

The mention of Vesuvius leads the author to expose, with much
 humour, Buffon's theory of the creation ; but this we must leave
 our readers to peruse in the work itself, and shall only add, from

* * An extraordinary gazette, with an account of this miracle,
 properly vouched, was published by the pope's authority, and
 distributed *gratis* among the people.'

a facetious description of the power of music both in ancient and modern times, the concluding lines. P. 107.

‘ Why from Scotland, or Wales, any proofs should I bring ?
At St. James’s and Wapping, we see the same thing ;
Go, hire a blind fidler, and dance thro’ the town,
To the tune *ça ira*, and you’ll both be knock’d down ;
Or like the jew Gordon, you’ll perish in gaol,
If K——n object to your jacobin bail.
Could Fox and his phalanx our musick command,
They would tune a banditti to plunder the land ;
By the Marseillois march they would thicken their ranks,
And pilfer our houses, and empty our banks :
Then still let our streets and our theatres ring,
“ The Roast Beef of Old England, and God save the King.”
Inspir’d by these ditties, let’s boldly advance,
To hang the convention, and *monarchise* France !
Another campaign, how these rascals we’ll firik !
Take Strasbourg and Landau, Toulon and Dunkirk !
Alsace and Lorrain ’midst our conquests shall shine,
As a barrier to Holland on this side the Rhine ;
We’ll gain Cherbourg and Calais, and riot in clover,
When this rampart we get to the Cinque ports and Dover ;
To Paris we’ll march, crush the fell hydra’s head,
And give them a monarch, as Jenky has said ;
We’ll seize neutral ships, as the queen of the waves,
And cheapen our sugar by Martinique slaves.
New debts and new taxes how can we deplore ?
A hundred year’s peace will discharge the whole score.
While Austria or Prussia the fans-culottes slaughters,
Let Kate give the knout to their spouses and daughters ;
Then Genoa storm, and the polanders rob,
While she chaunts *Te Deum*, we’ll pay for the job.’

ART. XXI. *The Hero. A poetical Epistle, respectfully addressed to Marquis Cornwallis.* 4to. 16 pa. Pr. 1s. 6d. Deighton. 1794.

THE muse here pays an elegant and truly classical tribute of applause to distinguished merit. Had panegyric always employed her labours thus worthily, and executed them thus handsomely, she had escaped much deserved censure, and had held a firm station among the servants of truth and virtue. The poet decks the brow of his hero both with military and civic honours. The virtues of the statesman are thus celebrated. P. 9.

‘ Illustrious chief! for thee did heav’n reserve
A twofold pow’r thy native realm to serve ;
And, having fiercely stemm’d war’s boisterous tide,
With patient toil the helm of trade to guide ;
Unravel thread by thread corruption’s clue,
And mould her commerce as her arms anew ;
New laws to frame, new penalties devise,
And bind oppression by severer ties ;

To

To make those feel who never felt till now ;
 Bid churlish interest pity's claims allow ;
 To make those blush who never blush'd before,
 And teach forbearance ev'n on India's shore.

' Illustrious chief ! receive thy grand reward ;
 A nation's voice inspires th' enraptur'd Bard ;
 All Europe joins, and to its farthest bounds
 Cornwallis' fame an echoing world resounds.

' But, more in import than the world's acclaim,
 The statesman's honours, or the warrior's fame,
 A pow'r there is that in the inmost breast
 Stands ever at the moonlight hour confest,
 And ever, by unerring ken confin'd,
 Deals bliss or madness o'er the subject mind,
 Lulls the soft lids of innocence and truth,
 And rocks the slumbers of innocuous youth ;
 Bids Beaufort tremble ; drives the guilty heart
 Of Richard from his pillow'd couch to start ;
 With midnight murders pales th' assassin's cheek,
 And makes ev'n nabobs at a phantom shriek.
 —That pow'r, Cornwallis ! from its secret cell
 In silence whispers to *thy* heart—'Tis well.

ART. XXII. *Carmen Seculare: an Ode, inscribed to the President and Members of the Royal Academy, by a Muse more loyal than Peter Pindar's.* 4to. 13 pages. Price 1s. 6d. Faulder. 1794.

WITHOUT comparing this poem, either with respect to loyalty or poetry, with the productions of Peter Pindar's muse, we must do the author the justice to say, that it is entitled to commendation. It describes in harmonious verse the successive vitis of genius to Greece, Italy and Britain, and concludes with this apostrophe to the British artists :

' Arouse, my sons, your genial fires !
 From you the age expects its fame ;
 And know, the glory each acquires,
 Adds lustre to his country's name !'

ART. XXIII. *The Infant Vision of Shakspeare; with an Apostrophe to the Immortal Bard, and other Poems.* By Mr. Harrison. 4to. 24 pages. Price 1s. 6d. Harrison. 1794.

BEFORE a writer undertakes to celebrate the praise of Shakspeare, he should be well assured that he is inspired with some portion of his poetic spirit. As far as we are able to judge from these verses, we must conclude, that the author has aspired to an honour, to which he has no legitimate claim. In his vision, instead of those bold and varied conceptions, and that glow of passion, which might be expected in an eulogist of Shakspeare, we have nothing but the *childish* fiction of a globe, presented as a toy to the infant poet, and contemplated by him as the habitation of

of men of various characters, and as surrounded in the ether by angels, demons, and furies. This fancy is pursued through a score of insipid stanzas. Nor is the writer more successful in his apostrophe to the immortal Bard, in which the reader will find nothing that can deserve the name of poetry, unless, indeed, he should choose to honour with that appellation the whimsical conception expressed in the following lines. P. 10.

' Thee would a bard, born in a diff'rent age,
Proudly aspire to hymn, in no mean strain ;
But that his harp, strung for the lofty theme,
Bounds from his grasp presumptuous, and upsprings
To heights celestial, and celestial hands ;
And ere thy name he speaks, myriads of tongues
Pour songs seraphick to th' accordant strings,
In thy just praise, prime poet of the world,
Where only praise that's meet may be bestow'd,
For more than human excellence, like thine.'

From the subsequent poems, which are sonnets and other short pieces on various topics, we shall select the following, in which the reader will perceive, at least, the author's tender and invincible passion for sweet poetry. P. 11.

TO POETRY.

Sweet poetry, enchanting fair,
For whose chaste love, through life, I bear
All ills, whose love each ill beguiles ;
Thy fairy visions, heav'nly bright,
A cradled infant, bless'd my sight,
Wreathing my little face with smiles.

Thus, ere I knew to kiss thy name,
My tender breast had caught the flame ;
Which still, if heav'n permit, shall glow,
Tho' chilling care, with age, conspire
To damp the pure, celestial fire,
And load me with their alps of snow.

My upright form their cruel pow'r may bend,
Yet my warm love of thee shall never end.'

ART. XXIV. *Bristolia, a Poem*: By Romaine Joseph Thorn, Author of *Clito and Delia*, the *Mad Gallop*, or *Trip to Devizes*, *Retirement*, &c. &c. 8vo. 15 pages. Price 1s. Bristol, Rees ; London, Longman.

PERHAPS this poet flatters himself too much when he expects, That, as old Homer did to lasting fame
Commit his Troy's, so he shall Bristol's name.

However, if the original strains of her Chatterton have not refined her taste too much, *Bristolia* will perhaps deign to bestow a smile upon this dutiful son ; who celebrates, with so much filial affection, her commerce, her wealth, her charity, and her beauty. Of Clifton Hill he says, p. 12.

4 Fam'd

‘Fam’d Clifton Hill! thy various charms invite
 The great, the gay, the wealthy, and polite!
 On thee, both *health* and *pleasure* keep their court;
 To thee, old age and blooming youth resort;
 Thy balmy breezes have the magic pow’r
 The *weak* to strengthen, and the *sick* restore;
 Who, when they find their wonted vigour fail,
 Fly to thy summit, and imbibe thy gale,
 Whose ev’ry zephyr, pregnant with her charms,
 Hygeia owns, and with her spirit warms.

ART. XXV. *Confusion’s Master-Piece: or, Paine’s Labour’s Lost. Being a Specimen of some well-known Scenes in Shakespeare’s Macbeth, revived and improved; as enacted by some of his Majesty’s Servants before the Pit of Acheron.* By the Writer of the Parodies in the Gentleman’s Magazine. 4to. 15 pages. Price 1s. Pridden. 1793.

A DULL and insipid parody, in which Shakespeare’s witches are metamorphosed into seditious citizens.

ART. XXVI. *Fontainville Forest, a Play, in Five Acts, (founded on the Romance of the Forest,) as performed at the Theatre-Royal Covent-Garden.* By James Boaden, of the Honourable Society of the Middle Temple. 8vo. 68 pages. Price 1s. 6d. Hookham. 1794.

MOST of our readers are probably acquainted with the interesting story of the *Romance of the Forest*: we shall not therefore detain them with a repetition of it, in sketching out the plot of this play. It is sufficient to say, that the writer has judiciously seized the incidents of the romance best adapted for dramatic representation; and has exhibited them with a tolerable degree of animation. The mental perturbation arising from the struggle of virtue, overpowered by misfortune, is well expressed in the character of Lamotte: cool and deliberate villainy, pursuing it’s unrelenting course, till discovery kindles remorse, and plunges it in perdition, is naturally represented in the marquis of Montault: and a happy union of gentleness and firmness, of innocence and courage, is displayed in the amiable Adeline. Several just and pleasing moral sentiments are dispersed through the piece, and the language, though not highly poetical, is easy, and where the occasion requires, pathetic. The introduction of a phantom is a bold violation of probability, which, in the present state of knowledge, instead of exciting those ‘grateful terrors’ which Shakespeare’s ghosts formerly produced, can now be expected only to raise a laugh. Adeline’s account of her dream may serve as a specimen. P. 27.

‘Enter MADAME LAMOTTE.

‘*Madame.* Good morrow, dearest daughter—but how’s this? You look, my love, in a disorder’d state, As though alarm had ruffled your repose.

‘*Adeline.* “ ’Tis likely, madam,—for the night has pass’d In visions so bewildering, and dreadful, That nature shudders under their impression.” O my lov’d mother, I have firm conviction,

That

That some atrocious act has stain'd this place,
In which my fate will have me interested.

' *Madame*. But tell, what thus leads you to infer so?

"What were those visions?"

' *Adeline*. I had scarcely sunk

In slumber, when my fancy's busy range
Produc'd before me these connected horrors.
Methought, within a wretched old apartment,
A dying cavalier, weltering in blood,
Lay stretch'd upon the floor.—By name he call'd me,
A deadly paleness spread o'er all his features;
Yet look'd he most benign, with mingled love,
And majesty. While thus I gaz'd upon him,
His face seem'd struck with death; the chilly dews
And shuddering agonies came on.—I started—
He seized me with convulsive violence—
Striving to disengage my hand, once more
I caught his eye, it brighten'd into glory!
He gaz'd on me with fondness—his lips mov'd,
As they would speak—but then the opening ground
Gave him swift way, and shut him from my sight.

"*Madame*. My dear, dear child, the abbey's constant gloom,
Or the rude terrors of the day gone by,
Doubtless impress'd these fancies on your mind.

"*Adeline*. O but they ceas'd not there.—Mark the coherence.
Again I dreamt—I thought before me pass'd
One cloth'd in black, as for some funeral rite.
He beckon'd me—I follow'd till he came
Unto a bier, upon the which lay dead
The person seen before.—As I approach'd,
A stream of blood well'd from his wounded side,
And fill'd the chamber—groans then smote my ear;
Again one call'd upon me:—Horror's hand
Grasp'd me so strongly, that I sudden wak'd,
Nor could convince myself that I had dream'd,
The agonizing vision did so shake me."

' *Madame*. I would not have you yield to such illusions;
They do usurp the pow'rs that make life happy,
And thickly cloud the sunshine of the mind.
Think no more of them.'

D. M.

L A W.

ART. XVII. *The Trial of William Skirving, Secretary to the British Convention, before the High Court of Justiciary, on the Sixth and Seventh of January, 1794; for Sedition. Containing a full and circumstantial Account of all the Proceedings and Speeches, as taken down in Short Hand by Mr. Ramsey, Short Hand Writer from London.* 8vo. 168 pages. Price 2s. 6d. Edinburgh, Robertson; London, Ridgway and Symonds. 1794.

WE have often doubted of the justice of the present numerous prosecutions, but we have not once hesitated as to their impolicy. The encouragement

couragement of informers evinces a weak, and the multiplication of trials a suspicious government. Frivolous and vexatious attacks on the peace and security of individuals create a spirit of disaffection, and sentences passed, and punishments inflicted, highly disproportionate to the guilt of the supposed offences, while they are so many vital stabs to the whole community, through the sides of injured individuals, must in the end weaken the ties of government, and even of society.

Mr. Skirving appeared at the bar of the court of justiciary, assembled at Edinburgh, on the 6th of January, 1794, when an indictment was read to him, in which he was accused of wickedly and feloniously circulating a seditious and inflammatory writing, or paper, dated, 'Dundee Borean Meeting House, July, 1793' (see Mr. Palmer's trial, *Analyt. Rev.* vol. xvii, pa. 412); of being 'secretary' to a society 'of seditious and evil disposed persons,' associated under the denomination of 'the friends of the people;' &c.

Mr. S. having pleaded not guilty, the lord justice Clerk asked him if he had employed any counsel. To which the prisoner replied: 'such is the apprehension of your prejudice against the friends of the people, that it is gone forth, that an agent before the court said, it was almost giving up his business to be seen doing any thing for the friends of the people.'

Mr. Solicitor General, in a long, and studied speech, insisted much on the defendant's guilt.

The lord chief justice Clerk is here represented, not only to have prompted the solicitor general, in respect to the most *obnoxious* passage in the advertisement published by the defendant, on which he requested a commentary, but to have tauntingly added, at the conclusion of his speech: 'I suppose the friends of the people might cut our throats with impunity; they have so good a cause.'

Mr. S. objected in very strong terms to the *relevancy* of the indictment.

I know no law, said he, either of God, or man, that I have transgressed, in the matter of reform. What is the law which his lordship thinks I have transgressed? let him now declare it if I have; and I will yet pass over the informality of its not being stated in the indictment; though as I am no lawyer, it would be taking me rather upon too short a warning. But if his lordship has no law by which to try my conduct, except his own opinion, and has raised this process against me, trusting that a jury in his sentiments will have the same opinion of my conduct that he has formed, I will protest solemnly that I cannot be tried but by the laws of my country, and as no law nor statute is stated in the indictment as transgressed by me, I protest that my jury may not proceed to find a law in their own breast by which to try my conduct: because I hold it a privilege, of which a freeman can never be deprived, that he may do any and every thing, not proscribed by the laws of his country. I cannot know the private sentiments of my judge, by which I would, in that case, be obliged to regulate my conduct, if his opinion was my law. And what is slavery but this?

Lord Esgrove observed, that the law of Scotland is founded on many grounds, beside that of acts of parliament; such as usage, the laws of God, and *the dictates of the consciences of men*. As to the challenge concerning a definition of the *supposed* offence with which the 'panel'

was

was accused, his lordship in a somewhat vague and indefinite manner remarked, 'if there is a crime apparent to the sense of every man, this crime under the name of sedition, is as well understood by every one in this assembly, as by any one of your lordships.' Lord Swinton defined sedition 'to be a wicked and malicious attempt by violence.'

When the first five of the jury were named, Mr. S. said he objected 'in general to all those who were members of the goldsmith's hall association, (as they had *prejudged* him by striking out his name from the list of their society) and to all those who held places under government, because it was a prosecution of government against him.' This was instantly *repelled* by lord Esgrave; who observed, that the prisoner wanted his jury 'to consist of the convention of the friends of the people;' and hastily and unadvisedly added 'by making this objection, the pannel is avowing, that it was their [the british convention's] purpose to overturn the government!'

Mr. S. declined to call any witnesses.

The lord advocate, as if feeling the difficulty of such an attempt, hesitated as to the meaning of the term *sedition*, which he had been called upon to define, and contented himself with saying, that 'it was a crime which had been known and recognized by the common law of Scotland, and by the common law of every civilized government upon earth from the earliest records to the latest period; *which when stated*, carries along with it, to every person who *bears it stated*, as precise and distinct an idea as the crime of murder, of robbery, of theft, or any of the greater or lesser offences, which are the subjects of criminal law, and the objects of courts of criminal justice to punish.'

Mr. S. in his reply to the lord advocate insisted, that what had been proved against him could not be construed into that offence, and that he could never have dreamed, 'that seeing the quality of *leasing-making* was admitted as essential to make up the crime of sedition, at the time of making these statutes, and these were the times of arbitrary government in this country—telling the truth would be found sedition.' He then affirmed, that the british convention of delegates, 'was a justifiable, and justified association,' as it 'met under the sanction, and after the example of the convention of delegates from the counties and boroughs of Scotland, and both of these countenanced by the first characters in the kingdom.' He further quoted several passages from the writings of Capel Lofft, lord Buchan, and Arthur Young (previously to his late lucrative appointment), and also from the speech of Mr. Wharton, and concluded by desiring the jury 'to take notice of the nature of the crime charged, and what law the prosecution is grounded upon, and distinguish the supposed criminal fact, though they may think the same proved, from the aggravating circumstances which are not proved.'

The lord justice Clerk in his charge stated, 'that the crime of sedition, by the penal law of Scotland, is a crime very different from the law of England; for it is not necessary to have any act of parliament for it.' He declared sedition 'to be violating the peace and order of society * : a *sweeping* definition, that might under an arbitrary go-

* This offence is more distinctly, as well as more liberally defined, by a great authority, to consist 'in the raising of commotions or disturbances in a state.' Erskine, *Int.* 8vo edit. p. 488.

verement lay the liberty of every inhabitant prostrate at the feet of a *caughty* judge!

On January the 7th, the jury 'all in one voice' found 'the pannel William Skirving guilty of the crimes libelled,' for which they were *shanked* by the lord justice Clerk, who said 'they had returned a very proper verdict.'

Lord Esgrave observed, that, in regard to the punishment of the prisoner, he should be satisfied with the judgment pronounced by this supreme court, upon another unfortunate gentleman, Mr. Muir——— 'a sentence of banishment to the plantations, by transportation, for fourteen years.'

Lord Swinton expressed his sorrow for Mr. S.'s great family, and, although he thought 'the crime deserved more,' on that account he would acquiesce!

Lord Dunfinan always felt it painful to inflict chastisement; but deemed that already suggested 'the moderate and proper punishment.'

Lord Abercrombie observed, that 'no man, even the pannel himself, could think the punishment too severe!'

Lord justice Clerk mentioned: 'that Mr. Muir was transported for fourteen years, and the only hesitation in that case was, whether it should be limited to fourteen years or not.' He seemed to deem that a very *lenient punishment*, and hinted, that persons convicted hereafter of similar offences must not expect to experience so much favour!

BIOGRAPHY.

ART. XXVIII. *Memoires du General Dumourier, ecrits par lui meme.*—*Memoirs of General Dumourier, written by himself.*

[Concluded from page 101.]

PART. II. Chap. 1. *Plan of the campaign.* The national convention having declared war against Great-Britain, on account of the insult offered to the ambassador from France, contrary, as was asserted, to the law of nations; the detention of several vessels laden with corn, in express contravention of the treaty of commerce; &c.; Dumourier was no longer justified in treating with lord Auckland, and Mr. Van Spiegel. He ceased therefore to act the part of a negotiator, and resumed his former profession of a general. Having already ascertained the independence of France, by his conduct in the plains of Champagne, and acquired great glory, by his victorious career in the austrian low countries, he now prepared to achieve still more formidable conquests. In short, he conceived the bold and daring resolution of invading Holland, and penetrating to Amsterdam, before the phlegmatic inhabitants had aroused themselves from their characteristic lethargy.

The dutch refugees at Antwerp proposed to seize on the island of Walcheren, to which the stadtholder had formed the design of retreating in company with the states general, and to take possession of Middleburg and Flushing, which were provided with but feeble garrisons. On the other hand, the general determined to commence the campaign by an expedition, more simple perhaps in respect to the unity of the military operations, but no less

less difficult in point of execution. 'His plan was to make his way with a body of troops to the Moor Dyke, deceiving and evading the garrisons of Breda, and Gertruydenberg on his right, Bergen-op-Zoom, Steenberg, Klundert, and Williamstadt, on his left: and passing the arm of the sea which runs between the Moor-Dyke and Dort, and which is about two leagues in breadth, to land at Dort, where being arrived he should be in the heart of Holland, and would have no obstacles to encounter in marching by Rotterdam, Delft, the Hague, Leyden, and Haerlem, to Amsterdam. By this plan he would take all the strong places of Holland in the rear. Mean while general Miranda, with a detachment of the grand army, was to bombard Maestricht, and Venloo; and as soon as he should know that general D. had reached Dort, he was to leave general Valence to continue the siege of Maestricht, and to march with 25,000 men against Nimeguen, where general D. was to join him by the route of Utrecht.

'This plan, executed with rapidity, would have had little serious difficulty to encounter, since the stadtholder neither had an army assembled, nor had adopted any settled plan of defence; and since of all the enterprises of D. this was the least to be expected: for it seemed to be no better than an attempt to march an army (*par le trou d'une aiguille*) through the eye of a needle.'

It appears that D. was now so puffed up with vanity, and so completely intoxicated with success, that he did not conceive any scheme, however visionary, to be impracticable, provided the execution of it was entrusted to himself; and so little was he abashed by any scruples of conscience, or swayed by any attachment to principles, that it seemed to be his sole aim to tyrannise over his country; in short, he wished to conquer only that he might be enabled to disobey.

'D.'s next design was, as soon as he should be master of Holland, to send the battalions of national guards back into Belgium; to assemble an army entirely composed of troops of the line, and commanded by generals of whose fidelity he was assured, and to compel the states general of the United Provinces, to order a surrender of all their towns; to make no changes in the government but such as should be indispensably necessary; to dissolve the dutch revolutionary committee, to the members of which he had already signified that, in case of success, they might be severally appointed to the public situations of their respective provinces, supposing them to possess the confidence of their fellow citizens; to preserve the dutch republic from the tyranny of the commissioners of the national convention, and from the influence of jacobinism; to fit out a fleet with all possible expedition at Rotterdam, in Zealand, and in the Texel, in order to seize upon the dutch settlements in India, and to secure the possession of them by strong garrisons; to offer a perfect neutrality to the english; to station in the county of Zutphen and dutch Gueldres, an army of observation consisting of 30,000 men; to furnish money and arms for the raising a body of 30,000 men in the countries of Antwerp, the two Flanders, and Campine, on whose attachment he

he could rely; to *permit* the french to occupy no other part of the Netherlands, than the country of Leige; to annul throughout Belgium the decree of the 15th of december; to invite the people of that country to assemble at Aloft, Antwerp, or Ghent, for the purpose of forming on a solid basis such a government as should be agreeable to them; and after that to assemble an army of belgians of 40,000 men, composed of battalions of 800 men each, together with a body of cavalry. Dumourier further designed to offer a suspension of arms to the imperialists; and in case of it's being rejected, to raise an army of 150 thousand men in order to drive them beyond the Rhine; but if it were accepted he hoped to gain time to execute the rest of his plan, which was either to form a republic of the eighteen provinces of the Netherlands, if that should be agreeable to the people, or to make an offensive and defensive alliance between the republic of the seven united provinces and that of Belgium, and to raise an army of 80,000 men, in the two countries for their joint defence, till the conclusion of the war; to invite France to enter into an alliance with the two republics, and to put an end to her anarchy by readopting the constitution of 1789; and in case of France refusing to accede to this proposal, to march to Paris with an army composed of the french troops of the line, and a body of 40,000 dutch and belgians, *in order to dissolve the national convention, and annihilate the power of the jacobins.* It is impossible to peruse this passage without a mixture of wonder and indignation, as it conveys the outlines of a wild and extravagant scheme, suggested by vanity, and supported by disobedience. It is perhaps as fortunate for France, as for Holland, that our author soon ceased to be a conqueror.

Chap. II. *Preparations for the expedition against Holland. Orders for the raising of battalions in Belgium. General Valence at Antwerp. Loan Manifesto.* Having assembled an army, and made all the necessary preparations for this very singular expedition, within the space of ten days, D.'s advanced guard entered Holland on the 17th of february. Great pains were taken to conceal the inconsiderable number of the invaders from the enemy; the troops were easily led to believe that they exceeded 30,000, and the people of Antwerp, who greatly exaggerated their amount, persuaded the dutch, that the french army was extremely formidable.

Chap. III. *First movements made by the army. The taking of Breda, Klundert, and Gertruydenberg. Siege of Williamstadt. Blockade of Bergen-op-Zoom, and Steenberg. Summons given to Heusden. General D. at the Moor Dyke. Preparations for passing at Dort.* The general receives orders to join the grand army, and *departs accordingly.*—The army which had now entered the territories of the states general, and was already stationed in cantonments, closely connected with each other, extending from Bergen-op-Zoom to within a league of Breda, consisted of twenty one battalions, beside the cavalry and the light troops. These twenty one battalions, of which two only were troops of the line, did not exceed 10,000 men. The cavalry might amount to 1000, and the

light troops to 3700 men. The park of artillery was composed of four twelve pounders, eight eight pounders, four mortars of ten inches, twenty hand grenades, and four howitzers. This little army, which was afterwards divided into four columns, when mustered, did not exceed 13,700 men fit for service; nearly all of them were new levies, and the greater part were boys, from thirteen to sixteen years of age.

With this handful of men, assisted by a powerful party in the country, who were discontented with the government, and disaffected at the enormous amount of taxes, principally destined as they imagined to enrich their oppressors, D. pushed forward, and we are told, 'that from the moment he entered Holland, the army no longer cost the french treasury any thing more than daily pay,' as 'the inhabitants of their own accord furnished provision, and forage, as well as money, to forward the expedition.'

Breda was actually taken in four days, and without even the ceremony of opening the trenches before it, and here the french found two hundred and fifty pieces of artillery *. Klundert surrendered in two days more; Gertruydenberg capitulated after firing a few shots; and Williamstadt was attacked with every prospect of a speedy reduction. It is to the memorable defence of the brave garrison of this fortress, that the salvation of Holland is to be principally attributed.

In the mean time D. was bent on crossing over to Dort. His intention was to pass by the Moor Dyke, and Roowaert: being frustrated in this, he conceived the plan of effecting his purpose by Gertruydenberg; but the resistance experienced from Williamstadt, the rapid movements of the prince de Cobourg on the side of Aix la Chapelle, the retreat of the french from Liege, and the raising of the siege of Maestricht, put a period to his successes. He himself was soon after recalled, and ordered to take upon him the command of an army, dispirited by repeated defeats, and thinned by an alarming desertion.

Chap. iv. *The general arrives at Antwerp. Sends the agents of the executive power from that town. Arrives at Brussels. Addresses the representatives of the people. Arrests Chepy, and Estienne. Arrives at Louvain.* Dumourier, in this chapter, endeavours to prove, that he was always the friend of the belgic provinces. He censures the harsh conduct of the national commissioners to the inhabitants, and affects to forget, that he himself imprisoned the principal magistrates and citizens of Antwerp, previously to his expedition into Holland, until they consented to subscribe to a forced loan!

Chap. v. *State of the army. It's position. The general's orders to the different divisions. He resolves to give battle to the enemy.*—We are assured, that the troops renewed all their courage at the sight of their beloved general; that joy and confidence shone in every

* D. says: 'on y prit 250 bouches à feu, &c.' This passage the translator cannot comprehend, but it is evidently a military term for cannon of different sizes. R.

face;

face; that they hailed him as their father; that they discovered shame and sorrow for their late disgrace, and loudly demanded to be led against the enemy. The army at this moment amounted to near forty thousand infantry, and about five thousand horse, exclusive of several large detachments under the generals la Marliere, d'Harville, and de Flers.

Having in some measure restored confidence to his troops, by a successful action near Gorzenhoven, the general resolved to bring the enemy to a decisive engagement. He had determined, in case of success, to renew his project on Holland; to advance with 30,000 men against Bois-le-duc, and to force the passages of the Moor Dyke, and Gorcum; but if he could not penetrate into the heart of the United Provinces, he thought that he might at least make himself master of dutch Flanders, by which means he would be able to cover his left, and procure plenty of arms, clothing, money, and ammunition.

'In that case, he would have been *independent* of the national convention, and probably might have been able to give it law, for the repose of his unhappy country, for avenging the death of Lewis XVI, and for reestablishing the constitutional monarchy.'

Chap. VI. *Battle of Neuvinde*.—This battle, the success of which was to have given the law to the national representatives, proved adverse to the hopes, and blighted all the laurels of the candidate for the dictatorship.

Chap. VII, and VIII. *Retreat of the 19th of march. Retreat of the 20th and 21st. Engagement of the 22d of march*.—We now behold the hero of Jemappe reduced to the necessity of flying before the victorious austrians, whom he had formerly beaten. Dumourier was but ill calculated by nature to sustain such a reverse of fortune; that mind, which seemed to have expanded with virtue in the hour of conquest, became contaminated and contracted by defeat, and at length stooped to the basest and blackest treachery.

We shall here transcribe the passage that gives the first intimation of a *secret correspondence* with the enemy.

'On the evening preceding the action of the 22d, general D. had occasion to send colonel Montjoye to the head quarters of the prince of Cobourg, to treat respecting the wounded and the prisoners. He there saw colonel Mack, an officer of uncommon merit, who observed to colonel Montjoye, that it might be equally advantageous to both parties to agree to a suspension of arms. D., who had deeply considered the dangerous situation of his army, sent Montjoye again to colonel Mack on the 22d, to demand if he would come to Louvain, and make the same proposition to D. Colonel Mack came in the evening. The following articles were verbally agreed to: first, that the imperialists should not again attack the french army in force, or general D. again offer battle to the imperialists. Secondly, that on the faith of this tacit armistice, the french should retire to Brussels slowly, and in good order, without any opposition from the enemy. And lastly, that D. and colonel Mack should have another interview after

the evacuation of Brussels, in order to settle further articles that might then be deemed necessary.'

Chap. ix, x, and xi. *Retreat to, and evacuation of Brussels. Camp at Ath. Conference with colonel Mack. Camp at Tournay. Retreat to the camp at Maulde.*—The future operations of the french army were now determined by the enemy. D. was to march to Paris, to annihilate the Jacobins, and the convention; Conde was to be delivered up to the austrians; the princes de Cobourg and Hohenlohe were to form a junction; and all the frontier towns, in case of need, were to receive garrisons, one half of which was to consist of imperialists. Generals Valence, Thouvenot, Egalité, and colonel Montjoye, acceded to this plan, and assisted at the conference, which took place for this purpose, between Mack and D.

Chap. xii, xiii, and xiv. *Arrest of the commissioners. Attempt to assassinate Dumourier. Second proclamation of prince de Cobourg. Departure of Dumourier.*—Being no longer under any apprehension from the enemy, the general of the french army directed all his efforts against his country, and actually spent a considerable time in plotting the seizure of Valenciennes, Lisle, and Condé; in all of which schemes he was disappointed, partly by the fidelity of the garrisons, and partly by the suspicious jealousy of the jacobins, who seem to have been well acquainted with his character, and intentions.

The volunteers, who considered themselves not as base mercenaries, but as armed citizens, at length began to open their eyes to the treachery of their commander. They now determined to sacrifice him to their vengeance, and he was accordingly attacked, during one of his journies to the austrian camp, by three battalions, who fired upon him, took his secretary prisoner, seized his horse, and obliged himself to escape on foot. The corps of artillery having soon after withdrawn from the camp, and all the troops displaying the most unequivocal marks of disaffection, D. was once more obliged to consult his own personal safety, and actually exchanged his situation of commander in chief of the french armies, for the post of general of artillery, in the service of the house of Austria!

Chap. xv. *Conclusion.*—D. employs his last chapter in describing and advising the emigrants. He thinks it ridiculous for a hundred thousand to call twenty millions rebels. He hints, that they ought never to employ their swords for the dismemberment of their country; and affirms, that if he should fall beneath their poniards, his last moments will be employed in lamenting their errors, and praying for the prosperity of France.

We have now given an analysis of this very interesting work. The author, who sometimes compares himself to Fabius, and sometimes to Hannibal, still wanders a wretched fugitive throughout Europe. His fate affords a very apposite example of that maxim, by which we are taught to believe, that even those who love *the treason* cannot but *hate the traitor*, for he (Dumourier) repeatedly acknowledges, and laments, that he is not deemed worthy of being trusted!

He

He accuses the belligerent powers, of 'an avidity for conquest;' he prophesies, that the armies of the french will become daily more numerous, and better disciplined; and he predicts a long, and a bloody contest, previous to the restoration of peace!

As to Mr. Fenwick's translation, although on the whole it conveys a tolerable idea of the original, yet it betrays evident marks of haste. He would doubtless have been able to have given a more correct version, had he not been prevented by the exigency of the moment; but it is at present utterly impossible to give a good english edition of any popular foreign work, and will remain so, until the booksellers of the capital agree on some fixed plan, to prevent *anticipation*, as the contest is not at present for excellence, but celerity.

ART. XXIX. *Funeral Oration for Louis XVI.* 4to. 20 pages. Pr. 1s. Edwards. 1794.

As if the public mind had not already suffered sufficient irritation, by innumerable exhibitions of the trial and execution of the late unfortunate king of France in various forms, scenical, dramatical, poetical, and sermonical; this writer has thought it necessary again to rouse the slumbering spirit of indignation, by representing, in the glowing colours of oratory, the whole transaction, from the first appearance of discontent to the fatal catastrophe. The piece, at least as far as concerns language and the powers of eloquence, has considerable merit.

P O L I T I C S.

ART. XXX. *Antipolemus: or, The Plea of Reason, Religion, and Humanity, against War. A Fragment. Translated from Erasmus; and addressed to Aggressors.* 8vo. 226 pages. Price 3s. 6d. Dilly. 1794.

THE sentiments of Erasmus on so important a subject as that of war will command attention and respect, without the *imprimatur* of criticism. With his name have long been associated the ideas of greatness and goodness, of learning and freedom. He was certainly, as the able translator have well said, 'one of those men of extraordinary talents, combined with virtue no less extraordinary, whom it has pleased the Almighty from time to time to raise up; men, who in the dark night of ignorance and prejudice shine, like the nocturnal lamp of heaven, with solitary but serene lustre; obscured at first by the gathering clouds of envy; unseen awhile, through the voluntary blindness of self-interest; almost extinguished by civil and ecclesiastical bigotry; but at length bursting through every obstacle, and reflecting a steady light in those labyrinths of error which lead to misery.'

P. vii. 'Erasmus,' proceeds his eulogist, 'led the way both to the revival of learning and the restoration of religion. Taste and polite letters are no less indebted to him than rational theology. Liberty acknowledges him as one of her noblest assertors. Had he not appeared and fought on the side of humanity, with the spear of truth and the

lath of ridicule, Europe, instead of enjoying or contending for freedom at this hour, might perhaps have been still sunk in the dead repose of servitude, or galled with the iron hand of civil tyrants; allied, for mutual aid, in a villainous confederacy, with the despotism of ecclesiastics. Force and fraud, availing themselves of the superstitious fears of ignorance, had united against the people, conspired against the majority of men, and dealt their curses through the land without mercy or controul. Then rose Erasmus, not indeed furnished with the arms of the warrior, but richly adorned with the arts of peace. By the force of superior genius and virtue, he shook the pontiff's chair under him, and caused the thrones of the despots to tremble. They shrunk, like the ugly birds of the evening, from the light; they wished to hide themselves in the smoke that they had raised around them; but the rays of his genius penetrated the artificial mist, and exposed them to the derision of the deluded and oppressed multitude. The fortress of the tyrant and the mask of the hypocrite were both laid open on the combined attack of argument and ridicule.

At the same time that this great man marked and reprobated the folly and misery of superstition, he saw and no less clearly demonstrated the absurdity, the wretchedness, and the wickedness of war. His rational, liberal, and philanthropic sentiments upon this subject, expressed at large in this *fragment on war*, are here laid before the english nation, in a free, and sometimes paraphrastic translation, executed with great ability by a writer, if we mistake not, of whose elegant learning and correct taste the public has had many proofs, and who not long ago suffered obloquy and insult for preaching peace.

The general doctrine of this tract is forcibly expressed in the first sentence: 'If there is in the affairs of mortal men any one thing, which it is proper uniformly to explode, which it is incumbent on every man, by every lawful means to avoid, to deprecate, to oppose, that one thing is doubtless war.' The piece itself is an eloquent oration, in which a portrait of man is compared with a picture of war, in order to prove, that the barbarous institution of war is contrary to the nature of man; the horrors of a state of war are exhibited in contrast to the blessings of peace; the inconsistency of war with the doctrine and spirit of christianity is shown; an inquiry is made from what causes a warlike spirit has arisen and been carried to such an enormous height among christians; the futility of the several pleas in defence of war is exposed; and it is, in fine, proved, that almost all wars have originated either in folly or in wickedness, and that if princes either really loved their subjects, or were prudentially concerned for their own honour, or even safety, they would never engage in war, while it is possible by any mode of negotiation to preserve peace. We shall make two or three extracts.

P. 77. 'We are apt to call that dominion, or absolute property, which is only administration, or executive government on trust. There cannot be the same absolute right over men, all free by nature, as there is over cattle. This very right which you possess, limited as it is, was given you by the consent of the people. They who gave, unless I am mistaken, can take away. Now see how trifling a matter to the people is the subject in dispute. The point of contest is, not that this or that state may become subject to a good prince rather than to a bad one; but whether it should be given up as property to the
claim

claim of Ferdinand, or to the claim of Sigismund; whether it should pay tribute to Philip, or to Louis. This is that great and mighty right, for the establishment of which, the whole world is to be involved in one scene of war, confusion, and bloodshed.

‘ But be it so; let this right be estimated as highly as you please; let there be no difference between the right to a man's private farm and to the public state; no difference between cattle bought with your own money, and men, not only born free, but become christians; yet it would be the part of a wise man to weigh well in his mind, whether this right is of so much value as that he ought to prosecute it, at the expence of that immensity of calamities, which must be brought, by the prosecution of it, on his own people, on those who are placed under his tutelary care, and for whose good he wears the crown.

‘ If, in forming this estimate, you cannot display the generosity of a truly princely character, yet at least show us the shrewdness of a cunning tradesman, that knows and pursues his own interest. The tradesman despises a loss, if he sees it cannot be avoided without a greater loss; and sets it down as clear gain, if he can escape a dangerous risk at a trifling expence.’ Again,

¶ 95. ‘ It is a truth to be lamented rather than denied, that if any one examines the matter carefully and faithfully, he will find almost all the wars of christians to have originated either in folly or in wickedness: first, in folly; as for instance, young men born to rule, totally unacquainted with themselves and the world about them, have been inflamed with the love of martial glory, by the bad examples of their forefathers, and the silly stories of heroes, as they are called, in which foolish writers have trumpeted the fame of foolish princes. Raw striplings like these upon thrones, thus inflamed with false glory in the first instance, and in the next, instigated by surrounding flatterers, stimulated by lawyers and divines; bishops themselves either assenting or conniving, perhaps even requiring them to go and take the sword as a duty incumbent; such as these, engage in war with all the rashness of folly, rather than the malignity of intentional guilt. They at last buy experience, which costs the world very dear, and find that war is a thing which above all things they ought to have avoided. A secret grudge urges one fool; ambition another, native cruelty and ferocity of disposition a third, to the horrid work of war. Our *Iliad*, or history of war, like Homer's *Iliad*, contains, as Horace says, nothing but a history of the wrath of silly kings, and of people as silly as they. Next, as I said, our wars arise from wickedness.

‘ There are kings who go to war for no other reason, than that they may with greater ease establish despotic authority over their own subjects at home. For in time of peace, the power of parliaments, the dignity of magistrates, the vigour of the laws, are greater impediments to a prince who wishes to exercise arbitrary power. But when once a war is undertaken, the chief management devolves to a few, who call themselves the ministers of executive government; and who, for the general safety, assume the privilege of conducting every thing according to their own humour, demanding unlimited confidence from the people, and the profoundest secrecy. These persons, in such a conjuncture, who are the prince's favourites, are all exalted to places of honour and profit; and those whom the prince dislikes are turned off and neglected, as forming a dangerous opposition. Now is the time for

raising as much money as their hearts can wish. In short, now is the time, when they feel that they are monarchs not in name only, but in very deed and truth, monarchs with a vengeance! In the mean time, the leaders play into one another's hands, till they have eaten up the poor people root and branch. Do you think that men of such dispositions would be backward to seize any, the slightest occasion of war, so lucrative, so flattering to avarice and ambition?

Reasoning with princes, on the folly and inhumanity of war, *Erasmus* says:

P. 100. 'As to your safety, how much safer would you be, by establishing and preserving concord? If gain is your object, take your pen and ink and make the calculation. I give you leave to adopt war, if it shall not appear on a fair calculation, that you are in pursuit of an uncertain profit, at a certain loss not to be estimated; in pursuit of a profit not only less in amount than the certain loss, but also doubtful whether it will ever be obtained at all. But you are consulting the welfare of the state, not your own: let me tell you, that states are ruined in no way so expeditiously, and so much without remedy, as by war. Before you have struck a stroke, you have hurt your country more than you will ever do it good, even if your efforts should be crowned with victory. You exhaust the wealth of your people, you multiply houses of mourning, you fill all the country with robbers, thieves, and violators of innocence. Such are the fruits reaped in the harvest of war, such the blessed effects it leaves behind it.

'If you really love your subjects, your whole people, the individuals as well as the aggregate, how happens it that the following reflections do not arise in your mind? Why should I expose those young men of mine, flourishing in health and strength, to every kind of disaster? Why should I pursue a course likely to deprive so many worthy women of their husbands, so many innocent children of their fathers? Why should I assert some obsolete claim, which I scarcely recognize myself; some very doubtful right, with the blood of those who are trusted, like children, to my protection? In a war, undertaken under the pretence of defending the church, I have seen the churchmen themselves so stript by repeated contributions, that no enemy could possibly have treated them with more effectual hostility: so that while we foolishly endeavour to avoid falling into a pit, we precipitate ourselves into it headlong of our own accord. While we cannot put up with a slight injury, we subject ourselves to the greatest injury, still further aggravated by the grossest insult. While we scorn to pay due deference to some prince, our equal, we render ourselves obsequious suitors to the lowest of the human race. While by silly conduct we aspire at freedom, we entangle ourselves in the nets of the basest slavery. While we are greedily hunting after a paltry pittance of gain, we involve ourselves and our people in losses beyond estimation.'

A large appendix is added, containing letters of *Erasmus* to the king of France, to the king of Poland, to the prime minister of Poland, to the king of Hungary and Bohemia, and to the abbot Bergis, on the subject of war; and extracts from ancient writers, heathen and christian, on the subject of war, peace, and universal philanthropy.

On the general subject of war; and on the lamentable war which is at present wasting the treasures and the blood of Europe, the translator expresses

expresses his own sentiments with great freedom and energy. Speaking of the present as a war in support of religion, he says :

Pres. p. xxxiv. ' If the sheep have gone astray, the good shepherd uses gentle means to bring them into the fold. He does not allow the watchful dog to tear their fleeces ; he does not send the wolf to devour them ; neither does he hire the butcher to shed their blood, in revenge for their deviation. But who are we ? Not shepherds, but a part of the flock. The spiritual state of twenty-seven millions of men is not to be regulated, any more than their worldly state, by seven millions. Are the seven millions all christians, all qualified by their superior holiness to be either guardian or avenging angels ? It is indeed most devoutly to be wished, that religion in the present times may not be used, as it has often been in former days, to sharpen the sword of war, and to deluge the world with gore. Let these matters remain to be adjusted, not by bullets and bayonets, but between every man's own conscience and God Almighty.'

Then reverting to the general subject, he proceeds :

p. xxxv. ' It is obvious to observe, that great revolutions are taking place, I mean not political revolutions, but revolutions in the mind of man, revolutions of far more consequence to human nature, than revolutions in empire. Man is awakening from the slumber of childish superstition, and the dreams of prejudice. Man is becoming more reasonable ; assuming with more confidence his natural character, approaching more nearly his original excellence as a rational being, and as he came from his Creator. Man has been metamorphosed from the noble animal God made him, to a slavish creature little removed from a brute, by base policy and tyranny. He is now emerging from his degenerate state. He is learning to estimate things as they are clearly seen, in their own shape, size, and hue ; not as they are enlarged, distorted, discoloured by the mists of prejudice, by the fears of superstition, and by the deceitful mediums which politicians and pontiffs invented, that they might enjoy the world in state without molestation.

' War has certainly been used by the great of all ages and countries except our own, as a means of supporting an exclusive claim to the privileges of enormous opulence, stately grandeur, and arbitrary power. It employs the mind of the multitude, it kindles their passions against foreign, distant, and unknown persons, and thus prevents them from advertng to their own oppressed condition, and to domestic abuses. There is something fascinating in its glory, in its ornaments, in its music, in its very noise and tumult, in its surprising events, and in victory. It assumes a splendour, like the harlot, the more brilliant, gaudy, and affected, in proportion as it is conscious to itself of internal deformity. Paint and perfume are used by the wretched prostitute in profusion, to conceal the foul ulcerous sores, the rottenness and putrefaction of disease. The vulgar and the thoughtless, of which there are many in the highest ranks, as well as in the lowest, are dazzled by outward glitter. But improvement of mind is become almost universal, since the invention of printing ; and reason, strengthened by reading, begins to discover, at first sight, and with accuracy, the difference between paste and diamonds, tinsel and bullion. It begins to see that there can be no glory in mutual destruction ; that real glory can be derived only from beneficial exertions, from contributions to the conveniences and accommodations of life ; from arts, sciences, commerce, and agriculture ; to all which war is the bane. It begins to perceive
clearly

clearly the truth of the poor heathen's observation, *Ου το μεγα εν' αλλα το εν μεγα*. The great is not therefore good; but the good is therefore great.

It is indeed difficult to prevent the mind of many from admiring the splendidly destructive, and to teach it duly to appreciate the useful and beneficial, unattended with ostentation. There are various prejudices easily accounted for, which from early infancy familiarize the ideas of war and slaughter, which would otherwise shock us. The books read at school were mostly written before the christian era. They celebrate warriors with an eloquence of diction, and a spirit of animation, which cannot fail to captivate a youthful reader. The more generous his disposition, the quicker his sensibility, the livelier his genius, the warmer his imagination, the more likely is he, in that age of inexperience, to catch the flame of military ardour. The very ideas of bloody conquerors are instilled into his heart, and grow with his growth. He struts about his school, himself a hero in miniature, a little Achilles panting for glorious slaughter. And even the vulgar, those who are not instructed in classical learning by a Homer or a Cæsar, have their seven champions of Christendom, learn to delight in scenes of carnage, and think their country superior to all others, not for her commerce, not for her liberty, not for her civilization, but for her bloody wars. Happily for human nature, great writers have lately taken pains to remove those prejudices of the school and nursery, which tend to increase the natural misery of man; and consequently war and all its apparatus begin to be considered among those childish things, which are to be put away in the age of maturity. It will indeed require time to emancipate the stupid and unfeeling slaves of custom, fashion, and self-interest from their more than ægyptian bondage.

The work concludes with the following reflections.

P. 180. 'Whoever has a real regard for the improvement of human nature, the prevalence of genuine christianity, the flourishing state of sound learning, philosophy, the fine arts, commerce, liberty, all that raises the dignity of man and accommodates life, must see, with deep regret, a military spirit likely to prevail through all the most polished countries of Europe.

'To arm a whole people, in addition to vast standing armies and a numerous militia; to arm them, under the direction and in the pay of a proud aristocracy, the aristocracy of enormous wealth united with the aristocracy of hereditary rank; to arm them without consulting the representatives of their own choice; may indeed increase an influence which has increased, is increasing, and ought to be diminished; but seems to forebode no good to the general liberty and happiness of the people, the majority of rational and immortal beings on the face of the whole globe.

'Against such influence, seconded by the eloquence of the cannon's mouth,—argument, it is to be feared, will avail but little. What remains then, but that, in the retirement of a private station, all true patriots, lovers of their fellow-creatures as well as of their own country, while they deplore what they cannot prevent, pray to Almighty God, that when every man has, by authority, an instrument of destruction in his hand, the consequences may not be "confusion and every evil work." Let it be remembered, that "*SILENT LEGES INTER ARMA*," the voice of the law and constitution will not be heard amidst the

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din of arms. At a time when the minds of men are heated, to arm their hands and blow the trumpet of war in the vale of peace, is an experiment pregnant with danger.

'*SED BENE VERTAT DEUS.*'

ART. XXXI. *Some Account of a very seditious Book lately found upon Wimbledon Common, by one of his Majesty's Secretaries of State. With a Commentary, by the Right Honourable Gentleman, and Notes by the Editor.* 8vo. 38 pages. Price 1s. Owen. 1794.

A VERY seditious book indeed! The writer has the presumption to assert, that it is wise policy to preserve the liberty of the press entire. He dares to talk of plots against liberty; of wars employed as engines of corruption; of a people whose understandings and opinions are held in contempt by their governors; of avarice and corruption in men appointed to serve the public; and of many other things equally without foundation. But for the author's illustrations of these topics, as well as for the ingenious comments which are added as a complete antidote to the seditious poison, we must refer our readers to the pamphlet.

O. 3.

ART. XXXII. *A Letter to the Right Hon. Henry Dundas, M. P. Secretary of State, &c. &c. or, an Appeal to the People of Great Britain: being an Answer to some Reflections cast upon 'a Citizen whose Loyalty (it was said) was only confined to his Razor!' in a Debate in the House of Commons, Feb. 21, 1794, occasioned by an intercepted Letter, signed J. Harrison, a Sans Culotte: to which is added, an Abstract of a Trial for an Assault committed on the Author, in the Name of 'Church and King for ever!' By Citizen John Harrison, Sheffield.* 8vo. 45 pa. Price 1s. Eaton. 1794.

AFTER premising that he is only 'a plain rustic,' the author hopes, that 'his country will not be displeased with his plebeian and artless manner of reasoning.' He assures a certain secretary of state, and the public at large, 'he is no hireling; he possesses no place or pension; has no four or ten thousand a year, squeezed out of the blood and sweat of the labouring part of the people; no eighty-one thousands a year to squander about to his relations; in short, he is unbought; unbiassed by any other motives than the good of his country, as all the labouring part of the nation must be, who can neither expect places nor pensions! but must assuredly pay the pipers, even if they pipe to the ruin of the people!'

After this extraordinary exordium, 'citizen John Harrison' asks 'saint Dundas, saint Pitt, and a whole tribe of other saints, all tythes and tax men,' why 'we are to cut the throats of the french, until we make them restore monarchy, and become good christians; turn papists, and restore their good and holy fathers the priests.'

He shrewdly remarks, if a *virtual representation* be for the good of the people, that a *real one* would be still more so. He blames those laws which encourage the conspiracy of the few, when the object is to abate the price of labour, but punish with fine and imprisonment the many who wish to raise it. Notwithstanding he has been termed, 'only a razor-maker, of Sheffield; a poor man of no consequence; not very fitly

stly formed to reform a state;’ he proves, that, in the space of thirty years, he has paid in taxes for himself, wife, and eighteen children, no less than the sum of 2097l.

The author concludes by asking a question very necessary to be solved in these times :—

‘ But what is sedition?—Is it sedition to say, that the people of Great Britain are not fully, fairly, and adequately represented in the house of commons?—and that about seventy or eighty persons form a majority there, by means of borough influence?—or is it sedition to say, that corruption can always obtain a very large majority under the present system, and can carry any measure against the interest of the people?—or is it sedition to say, that a reform in parliament is necessary, and the sooner it is done, the better for the people?—or that universal right of suffrage, and annual parliaments are the best for the people? If this be sedition, I will live and die in this faith—I will continue to preach this doctrine to the end of my days, undismayed by any power of corruption; and this sedition, with my great masters in politics, the duke of Richmond and William Pitt, may be engraven on my tomb.’

These sentiments perhaps may appear bold to those at present in power, but they ought to consider, that John Harrison ‘ is only a razor-maker; that this manufacture is ‘ legal—that is loyal,’ having ‘ God save the king!’ on one side, and ‘ Long live the king!’ on the other;’ and that he has been already imprisoned, insulted, and assaulted, in the name of ‘ Church and king for ever!’

ART. XXXIII. *Society of United Irishmen of Dublin. Established November 9, 1791. 12mo. 207 p. Dublin. 1794.*

THE papers here published contain the history of the proceedings of this society, from its first institution in 1791, to the close of the year 1793; comprehending, among many other particulars, their circular letters, resolutions, addresses to the public, letters to different societies, and plans of reform.

ART. XXXIV. *A Plan for the Commutation of Tythes, the Extension of Agriculture, the Relief of the Farmers, the Peasantry and the Poor, without disturbing the existing Government. 4to. 72 pages. Price 3s. 6d. Ridgway.*

The necessity of the present or some similar plan is demonstrated by the high and increasing price of provision, a melancholy fact, to which men of all descriptions, and of every party, will most probably subscribe. The origin of this evil is to be found, we are told, in the arts of interested speculators, the legalized rapacity of the benefited clergy, and the want of a sufficient quantity of arable land.

‘ Besides the monopolizer,’ says our author, ‘ another destruction to the regular, necessary and ample supply of provisions, at prices proportioned to the value of labour, is, “ the taking of tithe:” it matters not how, whether in kind, or by composition. This is a grievance to both parties; to the person who has a right to tythe, and to him who is obliged to give it. However strange
this

this may appear, a due consideration of obvious facts will establish the truth: and those facts will be hereafter produced. These two evils, monopoly and tithe, are however only portions of the general cause of the dearth of the necessaries of life: and though it may seem reasonable, if these two evils could be redressed, either by abolishing altogether monopoly and tithe, or fettering the one and regulating the other, that the supply from the present cultivation would be answerable to the consumption; yet by mature reflection on unquestionable facts, it will be found *the cultivation is not sufficient*; and that should this country continue to enjoy peace and prosperity twenty years, instead of furnishing the means of exportation, the present tillage will produce too little for our own consumption, and we must either be in some degree dependent on foreign powers for support, or have the mortification to see our manufactures decrease by emigrations. For unless the supply is proportionable to the demand, the price of every thing will be too great, and the most useful classes of the nation will not obtain their necessary shares.'

We are told, that England contains eight millions of inhabitants, and about thirty-nine millions of acres of land, of which thirteen millions are enclosed in pasture, and eleven millions are arable; but it is thought, that the land really employed in tillage does not exceed ten million five hundred thousand acres. Allowing on an average two millions one hundred thousand acres to the cultivation of wheat, the annual produce will be about five million two hundred and fifty thousand quarters; out of this, seven hundred and eighty-seven thousand five hundred quarters are annually returned to the ground for seed, and seven hundred and twelve thousand five hundred quarters are consumed in distilleries, manufactories, &c., or destroyed by vermin, damps, or casualties.

'There remains then, of the yearly produce, three million, seven hundred and fifty thousand quarters; or to be liberal, and allowing for the rye, oatmeal and barley, that may be used, and supposing it all fairly converted into provision, the utmost that can be made will be, in bread, two thousand million pounds weight; being two hundred and fifty pounds weight each person annually; or something less than eleven ounces per day. By the foregoing calculation, the whole cultivation of wheat in England, will not allow each person eleven ounces per day in bread.'

An inquiry is next made into the produce of the pasture land, &c.; of which the following is a summary:

	Pounds.
' Veal — — — —	108,000,000
Beef — — — —	600,000,000
Lamb — — — —	81,000,000
Mutton — — — —	360,000,000
Pork and pig — — — —	122,000,000
Bacon — — — —	80,000,000
Fowl, fish, &c. — — — —	10,000,000
Dairy supplies thrown into meat — — — —	39,000,000

1,400,000,000

or for each person per day, seven ounces and a half of meat.'

After

After dividing the nation into four distinct classes, the following is supposed to be the real consumption and supply :

CONSUMPTION.

	Pounds.	Pounds.
First class	Bread 638,750,000	Flesh 593,125,000
Second class	— 593,125,000	— 501,875,000
Third class	— 410,625,000	— 273,750,000
Fourth class	357,500,000	31,250,000
	32,500,000	26,000,000
	<u>390,000,000</u>	<u>57,250,000</u>
	2032,500,000	1426,000,000

SUPPLY.

	Pounds.	Pounds.
Bread, — — —	2000,000,000	
Flesh		
Veal — — —		108,000,000
Beef — — —		600,000,000
Lamb — — —		81,000,000
Mutton — — —		360,000,000
Pork and pig — — —		122,000,000
Bacon — — —		80,000,000
Fowl, fish, &c. — — —		10,000,000
Dairy supplies thrown into meat — — —		39,000,000
By importation in live beasts; stock 30,000; } 10,000 hogs, }		26,000,000
By importation in corn and flour } more than exported }	32,500,000	
	<u>2032,500,000</u>	
		1426,000,000

The following observations deserve the most serious attention :

‘ From a statement of indisputable facts we shall shew, that nothing short of the total abolition of tithes, and a greater extent of cultivation, will be adequate to the necessary purpose of lowering the price of provisions, or procuring proper subsistence for the labouring poor. Tithes were originally granted for the support of the clergyman of the parish, for the exercise of hospitality, and for the relief of the distressed inhabitants: tithes at first were voluntary, and afterwards rendered obligatory by power; we believe however, it has not been disputed, they were originally meant as the tenth (not of the increase, but) of the profit. The tithe-holder now takes not only a tenth part of the profits, after deducting all expences, but a tenth of the produce. It is not meant to blame the tithe-holder, because the power having descended, or been assigned to him as a real or usufructuary property,

perty, it ought to be so considered, and the impropriator or incumbent be at liberty to make the most of it; but the evil is in the thing itself. A man pays rents, and rates, and taxes even on the rent; and the higher the rent the more his proportion of the general burden. He is obliged to maintain servants and cattle, to till the land, and perhaps at an enormous expence to manure and assist it; and he and his family must be supported till the produce of the land can be gathered and brought to market. All these expences surely ought to be deducted; and the tenth, if a tenth must be given, of the surplus only taken as tithes: because all these charges, more especially those of manure, and maintenance of servants and cattle, are so much of his real property actually laid out: this ought to be returned with interest, and not as is now the case, the tenth of the principal and interest taken away. In some species of tithes this is the case; it ought to be so generally; it is not however, and the consequences arising from this custom are very serious. A man has no encouragement to make improvements, or try experiments in agriculture; he knows well, the greater his crop, the greater his loss: for the larger the crop, the greater the expence, and he is certain that a very great addition will be made to his burden, by a tenth part of such property being taken away. Who can be induced to increase his produce to such a certain disadvantage? Independent of these considerations, tithe is the cause of continual disputes between the tithe holder and the farmer; and where it belongs to the clergyman of the parish, he is in general an object of hatred, instead of respect.'

We are assured, that the abolition of tithe would abate the price of provision, in the express ratio of the sum levied under that head; nay more: 'for by allowing every man to increase his produce, it would raise a greater supply by one tenth, at a trifling additional expence, and this being brought to market at a proportionate price, operating with the reduction from the abolition of the tithe itself, may fairly be expected to make a fourth difference; so as to bring the same quantity and quality at four pence halfpenny, which now costs sixpence. This would be a benefit to the farmer, and a blessing to the poor; it would not injure the tithe-holder, because he may have an ample indemnification.'

The grand outline of the present very extensive plan is, to repress monopoly, to regulate the parochial taxes, to declare all the waste lands in the kingdom national property, and to allow to all tithe-holders a fair and just composition.

This is evidently the production of a judicious hand. Some of the information it contains we understand is official, and the pamphlet itself was written originally with a view to furnish hints to gentlemen high in office. If the author's plan were adopted, it would prove a remedy to many of the complaints and oppressions of the poor.

ART. XXXV. *The present State of the Thames considered; and a comparative View of Canal and River Navigation.* By William Vanderstegen, Esq. 8vo. 76 pages. Price 1s. 6d. Robinsons. 1794.

Mr. Vanderstegen seems much alarmed at the lately projected canal, and thinks it may be productive of much injury to the navigation of the Thames, of which he appears to be one of the commissioners. The following short quotation will convey a general idea of the present pamphlet. P. 60.

‘On account of the circuitous course of the river, and the many towns thereon, fifty thousand tons of goods have, for many years, been conveyed to London, the produce of the lands adjoining; and necessary articles of consumption for the inhabitants brought in return. These are surely strong arguments for keeping the course of the river; and especially as I have not a doubt of proving, that this navigation is now, and ever will be, cheaper than by canal; and that the delays are fewer likewise. The delays, difficulties, and unreasonable expence to the navigator, arise from the want of water, over the shallows, for a boat to pass at all times without the aid of flashes from a full penned water above. From the difficulty of towing, in particular parts, which require additional horses, as well as lines: from the distance of the horses in places from the boat, from floods and frost, from the heavy tolls paid to the old lock and weir proprietors, and impositions. Having mentioned the delays and difficulties, it will be expected that I introduce a remedy. I give it as my determined opinion, that pound-locks erected by the side of the river, with weirs in the river made to open at pleasure, by taking up the rimers, will not accelerate a flood, or impede its going off, and therefore will be no injury to the lands adjacent. These pound-locks will, in dry seasons, pen water sufficient, over the shallows, for the purpose of navigation: no penn is required at other times. They will likewise remove the chief and greatest difficulties of towing; they will deaden the current of water, and additional lines will be unnecessary. When the difficulty of towing is obviated, the expence of additional lines will be removed; and though the toll is paid at the lock, the expence will be proportionably reduced, with ease, safety, expedition, and certainty of water.

‘If the pound locks do not obviate all the difficult points of towing, the horses and boats may and should be put nearer together. Floods and frosts I acknowledge to be beyond the power of remedy.’

ART. XXXVI. *Observations on the Debtor and Creditor Laws, with Facts and Remarks illustrative thereon; addressed to the Merchants of London, Lloyd's, and Batson's Coffee-Houses. Also additional Observations, tending to prove, that the present Laws are calculated to give Societies of designing opulent Men a Power to ruin Individuals, who may be less opulent than themselves, without affording such Persons any Relief: Shewing also how the Laws may be easily amended, so as to extricate and give Relief to Individuals, under such, and in many other Cases, without interfering with the present Practice, Fees, &c. &c. &c. Recommended to the Attention of Members of Parliament, Lawyers, &c.* By William Thompson. 8vo. 32 pages. Price 1s. Crosby. 1794.

It is here proposed to establish a court of appeal, to consist of twelve jurors, with a judge, commissioners, &c., in order to quash actions for fictitious

fictional debts. This pamphlet is principally occupied with the particulars of a conspiracy against the property of a merchant: a subject infinitely better fitted for the consideration of a court of law, or equity, than the tribunal of the public.

AMERICAN AFFAIRS.

ART. XXXVII. *Authentic Copies of the Correspondence of Thomas Jefferson, Esq., Secretary of State to the United States of America, and George Hammond, Esq., Minister Plenipotentiary of Great Britain, on the Non-execution of existing Treaties, the delivering the frontier Posts, and on the Propriety of a commercial Intercourse between Great Britain and the United States. Parts I. and II. 8vo. About 150 pages. Price 2s. 6d. each. Printed at Philadelphia, and reprinted by Debrett. 1794.*

It is with the most unfeigned sorrow we perceive the least probability of a rupture between this country and America. But we here see, that complaint on one side has produced recrimination on another; and we have some reason to believe, that the United States have at length laid an embargo on our shipping, and demanded not only an indemnification for all the losses sustained by their merchants during the present war, but also the restitution of the fortresses agreed to be restored to them by the treaty of peace.

As matters begin to assume a serious aspect, we shall here endeavour to trace the present dispute up to its source, by means of an analysis of the very important state papers now before us.

The first in this collection is a letter from Mr. Jefferson, secretary of state, to Mr. Hammond, minister plenipotentiary from Great Britain, dated Philadelphia, november 29, 1791. In this Mr. J. reminds the english minister, that the seventh article of the definitive treaty of peace, by which it was stipulated, that 'his britannic majesty should, with all convenient speed, and without causing any destruction, or carrying away any negroes or other property of the american inhabitants, withdraw all his armies, garrisons, and fleets from the said United States, and from every post, place, and harbour within the same,' still remains 'in a state of inexecution.' He concludes with requesting an explanation on this subject.

In his answer, dated nov. 30, Mr. H. expresses himself thus:

'With respect to the non-execution of the seventh article of the definitive treaty of peace between his britannic majesty and the United States of America, which you have recalled to my attention, it is scarcely necessary for me to remark to you, sir, that the king, my master, was induced to suspend the execution of that article on his part, in consequence of the non-compliance, on the part of the United States, with the engagements contained in the fourth, fifth, and sixth articles of the same treaty. These two articles are therefore so materially connected with each other, as not to admit of separation, either in the mode of discussing them,

or in any subsequent arrangement which may result from that discussion.'

Mr. J., in a letter dated Philadelphia, december 15, 1791, proposes to Mr. H., that they should define with precision and exactness the particular acts, which each state considers to have been done by the other, in contravention of the treaty. He accordingly sets the example, and begins with observing, 1st, That the seventh article already recited, had not been fulfilled on the part of Great Britain, as 'the british garrisons were not withdrawn with all convenient speed, nor have ever yet been withdrawn from Michillimackinac, on lake Michigan; Detroit, on the straight of lakes Erie and Huron; fort Erie, on lake Erie; Niagara, Oswego, on lake Ontario; Oswegatchie, on the river St. Lawrence; Point au fer, and Dutchman's Point, on lake Champlain.

2d, The british officers have undertaken to exercise a jurisdiction over the country and inhabitants in the vicinities of those forts; and

3d, They have excluded the citizens of the United States from navigating, even on our side of the middle line of the rivers and lakes, established as a boundary between the two nations.

'By these proceedings we have been intercepted intirely from the commerce of furs with the indian nations to the northward, a commerce which had ever been of great importance to the United States, not only for its intrinsic value, but as it was the means of cherishing peace with those indians, and of superseding the necessity of that expensive warfare we have been obliged to carry on with them during the time that these posts have been in other hands.

'On withdrawing the troops from New York, 1st, A large embarkation of negroes, the property of the inhabitants of the United States, took place before the commissioners on our part for inspecting and superintending embarkations had arrived there, and without any account ever rendered thereof.

2d, Near three thousand others were publicly carried away by the avowed order of the british commanding officer, and under the view, and against the remonstrances, of our commissioners.

3d, A very great number were carried off in private vessels, if not by the express permission, yet certainly without opposition on the part of the commanding officer, who alone had the means of preventing it, and without admitting the inspection of the american commissioners.

'And 4th, Of other species of property carried away, the commanding officer permitted no examination at all.

'In support of these facts, I have the honour to enclose you documents, a list of which will be subjoined, and in addition to them, I beg leave to refer a roll signed by the joint commissioners, and delivered to your commanding officer for transmission to his court, containing a description of the negroes publicly carried away by his order, as abovementioned, with a copy of which you have doubtless been furnished. A difference of opinion too, having arisen as to the river intended by the plenipotentiaries to be the boundary

boundary between us and the dominions of Great Britain, and by them called St. Croix, which name it seems is given to two different rivers, the ascertaining this point becomes a matter of present urgency: it has therefore been the subject of applications from us to Great Britain. There are other matters between the two nations which remain to be adjusted, but I think it would be better to refer these for settlement through the ordinary channel of our ministers, than to embarrass the present important discussions with them: they can never be obstacles to friendship and harmony.' Among the papers here referred to, is the copy of a blank certificate, given and signed by the *commandant* at New York, by means of which individuals were enabled to carry away as many negroes belonging to the subjects of the United States as they pleased.

The minister plenipotentiary of Great Britain, having assented to the mode proposed by the american secretary of state, on the second of march, 1792, transmitted to that gentleman 'an abstract of such particular acts of the United States as appeared to him infractions on their part of the definitive treaty of peace, concluded between the king his master, and the United States.'

Mr. H. begins by stating, that, immediately after the ratification of the definitive treaty of peace, the Congress, by a proclamation announcing that event, and by a resolve, dated 14th jan. 1784, required and enjoined all bodies of magistracy, legislative, executive, and judiciary, to carry into effect the definitive articles, and every sentence thereof, sincerely, strictly, and completely; and earnestly recommended to the legislatures of the respective states, to provide for the restitution of all estates, rights, and properties confiscated, belonging to real british subjects; and of estates, rights, and properties of persons resident in districts in possession of his majesty's arms, between the 30th nov. 1783; and 14th jan. 1784, who had not borne arms against the United States. In consequence of the answer of the marquis of Carmarthen, on the 20th feb. 1786, to the requisition of Mr. Adams, respecting the ports and territories ceded by the treaty, the congress in april 1787 transmitted a circular letter to the governors of the respective states, recommending it to the different legislatures, to repeal such acts as were repugnant to the treaty of peace; and the congress farther declared, that in some of the states too little attention appears to have been paid to the public faith pledged by the treaty.

Mr H. complains, that, notwithstanding this, the laws alluded to were still unrepealed, and the stipulations, which the states were absolutely pledged to fulfil, yet remained unenforced.

'It does not appear,' adds he, 'that any of the states repealed their confiscation laws, or provided for the restitution of all estates, rights, and properties of real british subjects which had been confiscated, and of persons resident in districts in the possession of his majesty's arms, who had not borne arms against the united states—that persons of other descriptions were at liberty to remain twelve months in the United States, unmolested in their endeavours to obtain the restoration of their confiscated estates,

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rights

rights and properties, that the acts of the several states which respected confiscations, were in many of the states reconsidered or revised—nor finally, have british creditors been countenanced or supported either by the respective legislatures, or by the state courts, in their endeavours to recover the full value of debts, contracted antecedently to the treaty of peace. On the contrary, prosecutions have been commenced against his majesty's subjects, for the part which they have taken in the late war. In many of the states, laws have actually passed, delaying the legal investigation of just claims, and abridging the demands of british merchants. Local regulations, in respect to the tender of property, in discharge of just debts, have prevailed to such extent as to amount to a prohibition of suits. Paper money, emitted by particular states, has been made at its nominal value, legal tender, and payment for all debts, for the recovery of which actions were commenced at the time when money of that description was greatly depreciated. Creditors too, in some of the states, were exposed to the necessity of taking real or personal property, at a valuation made by a partial, prejudiced, or interested neighbourhood; while in other states, when the question of alienage has been under discussion, the courts of law and equity have determined, that a subject of Great-Britain, residing within the king's dominions, at and after the declaration of independence, was not competent to hold, or acquire property within the United States. In many of the state courts decisions have taken place, reducing the amount of british debts, in violation of the terms of the original contract, and some of those courts have positively refused to take cognizance of suits instituted for the recovery of british debts.

The english minister next divides the grievances complained of by his court into three classes: 1. such as relate to the estates of the loyalists; 2. such as respect their persons; and 3. such as obstruct the recovery of debts due to the subjects of the crown. In respect to the first, many of the confiscated estates, undispensed of at the peace, were not restored; secondly, the loyalists were debarred from the means of personal application; and thirdly, the recovery of debts has been suspended, in many, particularly the southern states, and the absolute reduction of interest for a certain term of years has been decreed by the courts.

Mr. J., by way of rejoinder, laments that Mr. K. should have recurred to what had been done by particular states at the commencement, and during the continuance of the late war. He observes, that 'the legislative warfare' began with the british parliament: 'that when they levelled against persons or property, it was against entire towns or countries, without discrimination, or cause, or conduct,' while the americans 'touched individuals only; naming them man by man, after due consideration of each case, and careful attention not to confound the innocent with the guilty;' and he beseeches him 'to drop for ever the curtain on this tragedy.'

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He maintains, from the writers on the law of nations, that a people may seize the property of it's enemies, within it's own territories : and he contends, that any extraordinary severities were justified in the americans, by their situation, 'as the circumstances of our war,' adds he, 'were without example, excluded from all commerce even with neutral nations, without arms, money, or the means of getting them abroad, we were obliged to avail ourselves of such resources as we found at home. Great-Britain too did not consider it as an ordinary war, but a rebellion ; she did not conduct it according to the rules of war, established by the law of nations, but according to her acts of parliament, made from time to time, to suit circumstances. She would not admit our title even to the *strict rights* of ordinary war. She cannot then claim from us its *liberalities*, yet the confiscations of property were by no means universal, and that of debts still less so.'

He requests Mr. H. to recur to the fifth article, and he will there see that congress earnestly *recommends* it to the legislatures of the respective states, but does not pretend to *oblige* them, to restore all estates, rights, and properties which have been confiscated ; and he proves from the letters and journals of Mr. Adam and Dr. Franklin, as well as from the speeches of various members of the british parliament, that such was the *sense*, in which the negotiators actually understood this article.

In respect to the recovery of debts, he observes, that the states of Virginia, South-Carolina, Rhode-island, New-York, and Georgia, some of which were materially affected by the infraction of the seventh article, respecting the carrying away the negroes, who were to cultivate their fields, and enable them to repay their just debts, passed laws for the modification of the said debts ; and they had been so ravaged by the troops of the nation that composed their creditors, that immediate payment was utterly impracticable. In respect to interest he is of opinion, that the english subjects have no just claim to any during the war ; and as to the principal he contends, that the recovery of it is 'obstructed *validly* in none of our states ; *invalidly* only in a few, and that not until long after the infractions committed on the other side.'

Part II. contains copies of letters from Mr. Pinckney, the american minister at London, by which we perceive, that complaints have been repeatedly urged to lord Grenville, 1. against the practice of impressing american seamen ; 2. against the expences and delays incident to all suits in the english court of admiralty ; and 3. against the principle of considering corn as a contraband commodity.

6.

SCHOOL BOOK.

ART. XXXIII. *The Well-Bred Scholar, or Practical Essays on the best Methods of Improving the Taste, and assisting the Exertions of Youth in their Literary Pursuits.* By William Milns, Member of St. Mary Hall, Oxford ; Author of the Penman's Repository and Linguist's Treasure, &c. and Master of the City Commercial School, George-Yard, Lombard-Street. 8vo. 559 pages. Price 7s. in boards. Rivingtons. 1794.

THAT

THAT in our great schools no regular provision has been made for teaching the english language, has long been a subject of public complaint. Yet still the error remains uncorrected; and it is no uncommon thing for young men to leave these renowned seminaries with a high degree of classical reputation, while at the same time they are wholly incapable of writing their native tongue with elegance, or even with grammatical and orthographical accuracy. In more private schools, this deficiency is commonly in some measure supplied; and several useful publications have of late appeared, to assist schoolmasters in this very necessary branch of education. In addition to this list, the present volume is offered to the public as furnishing, what the author apprehends has not yet appeared, *a practical treatise of rhetoric, adapted to the use of the english scholar*. And this, excepting a few pages at the close on the study of the greek and latin languages, and on learning french and italian, is precisely the nature of the work.

After some introductory observations on the importance of studying the english language, the author proceeds to lay down a plan for teaching english composition. In english grammar he recommends bishop Lowth as the best guide; but at the same time hints the necessity of accompanying it with familiar examples and exercises, such as he has provided in his own *grammar and book of exercises*.—On the general subject of rhetorical figures, Mr. M., instead of providing rules, or furnishing examples, refers his readers to Dr. Blair's lectures, from which he makes a large extract. The practical exercises in composition, on which he principally insists, are letters, fables, themes and orations.—On letter writing, several judicious observations are made, particularly respecting the common faults, and the peculiar excellencies, of this species of composition; and these are illustrated by large quotations from Cicero and Quintilian.—Concerning fables, their utility is shown, and their nature, form, and essential qualities are explained. On this subject, as well as on some others, the author has pretty closely followed the french critic Bateux; not however without illustrating his remarks by pertinent examples from english authors.—To prepare the pupil for writing themes, Mr. M. advises the diligent study of the best writers, and lays down a select course of reading both in poetry and prose. He then explains the several parts of a theme, according to the usual division of the schools, amplification, argument, example, simile, and conclusion; and quotes passages from celebrated writers as specimens of each.—On oratory, a summary is given of observations and precepts, from the writings of Cicero and Quintilian; and by way of practical illustration, are added several orations, speeches, &c., some given entire, others in part, some ancient, others modern. Among the specimens of ancient oratory are Demosthenes against Philip; Panegyric of Mocrates on the Athenians; Cicero's oration for Marcellus, his first oration against Cataline, his second Philippic against Antony, and his oration for the Manilian law; and Pliny's Panegyric on Trajan. The modern pieces are, Sir John St. Aubin's Speech for repealing the Septennial act; Junius to the Duke of ———; Hume's Character of Alfred.

From the preceding account of the contents of this volume, a judgment

judgment may easily be formed of it's general character. By far the greater part is merely compilation ; and of the pieces translated from the ancients the editor has not always been careful to borrow the best translation. In giving parts of Cicero's oration against Cataline, it is strange that he should have preferred the flat and inelegant version of Guthrie, to the correct and animated translation of Rose. Of the small part of the work which is original the chief merits are, that it is written in a neat style, and that it suggests some useful hints towards forming the pupil's taste, and on the whole, points out a proper general course of reading in polite literature, and of exercises in writing. The work would have been more useful, had the author, instead of giving such large extracts, entered more fully into the detail of practical instruction. But even on that supposition, it would have fallen far short of that comprehensive plan of classical and scientific education, which the reader might be led to expect, from the puffing title of the *Well-bred Scholar*. The following remarks on letter writing we give as a specimen. P. 34.

‘ Whatever appears likely to be attained with ease, or by common use, is in general too much disregarded. Hence the neglect of english grammar, the bad consequences of which have been already noticed ; and hence also the little pains taken to make children expert in the art of letter writing, which, next to speaking well, is an accomplishment of the greatest utility and importance. Even those who thought it deserving of some attention, fancied that practice alone must lead to excellence, and that they could simplify the whole art, by telling the young essayist, that *letters should be easy and natural, and should convey to the persons to whom we send them, just what we would say to those persons, if we were with them.* But general instructions are of little use, till they are unfolded, and applied to particular cases. Besides, the precept here laid down, with all its seeming simplicity, is not only vague, but fallacious. It has given a sort of sanction to the most careless, slovenly, and incoherent effusions ; and the idea of being *easy and natural*, has occasioned greater errors in the epistolary style than a total disregard, or ignorance of every rule. The benighted traveller pursues his way with more safety, even in the dark, than when he is guided by a delusive meteor.

‘ Let us now examine the boasted accuracy, the much-admired simplicity of this precept, which has been so readily adopted by the fashionable world. It tells us, that *letters should be easy and natural* : so should every good piece of writing as well as a letter. The appearance of art and labour is not allowable in any species of composition. Even the poet, in his highest flights, must betray no indications of straining ; and the great beauty of Homer's style in his Iliad is its being as easy and as natural as that of Gay in the simplest of his fables. A precept, therefore, so vague as to be applicable to all kinds of writing, can never promote our particular improvement in the epistolary style, but may, on the contrary, retard it, by exciting inaccurate, or confused ideas.

‘ Every idle, thoughtless, and superficial scribbler fancies, or flatters himself in the opinion, that *natural ease* consists in *dashing down* upon paper all his insipid trifles, his silly conceits, his tiresome repetitions—*Emittit quicquid in buccam venit*—He writes
whatever

whatever comes uppermost, and discharges all his crudities at his friend, without decency and without mercy.

But he wishes to avoid appearing stiff, formal, or affected. The affectation of slovenliness is certainly less excusable than that of nicety: as to being formal, though we may not stand upon ceremony with an intimate acquaintance, yet surely all our politeness is not to be reserved for strangers; and lastly, with respect to stiffness, a little attention to the proper arrangement of our ideas, and to the choice of our words, is so far from destroying natural ease and elegance, that they cannot be acquired by any other means.

“ True ease in writing comes from art, not chance,

“ As those move easiest, who have learn'd to dance.”

But the second part of the before-mentioned precept for writing letters is, if possible, more vague and inaccurate than the first. It says, that *they should convey to the persons to whom we send them, just what we would say to those persons, if we were with them.* This seems at first sight very plausible and proper. As letters are defined in the words of the motto, *a conversation between absent persons*, can we follow a better rule than to write to others as we would speak to them, if they were present? But in the first place, it is evident that this rule either has no meaning, or must suppose us to speak well; otherwise, to write as we speak would not be the way to compose a good letter. Is it not preposterous, then, to lay down instructions for a learner, which are only fit for a master of eloquence?

We may go farther, and assert, that we ought to write better than we speak, even though we should speak well. In actual conversation, our hearers are often hurried away by the warmth and rapidity of utterance: many faults pass unobserved; others vanish in an instant, or are lost in the quick succession of new objects: even such of them as may happen to strike our hearers, if they are not too gross, are readily pardoned, as being the unstudied language of the moment. But when we write, we are supposed to have more time to select, to arrange, and to compress; our words have no longer any wings to fly away from observation: *littera scripta manet*; every tittle becomes a steady object of regard; and we may be assured that the reader will not forgive our careless and wanton abuse of his time and patience. Instead of such vague precepts, it will therefore be much better to lay before the pupil some example like that already quoted from Chesterfield, to illustrate the importance of pleasing those, to whom he may have occasion to address himself either in conversation, or by letter. Let him know, that when he writes what is to be sent to another, he is drawing a picture of his own mind, and that he ought to be desirous of rendering it an agreeable likeness. But before he attempts to produce beauties, let him learn to avoid faults. Let him not aim at facility, till he can write with correctness. The appearance of study and caution is very allowable in his first essays. After he has acquired the habit of being regular and exact, frequent practice and a little instruction will make him master of that seeming ease and simplicity, which are so much admired in the epistolary style. D. M.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Berlin. *Sammlung der Deutschen Abhandlungen, welche in der Königlichen Akademie der Wissenschaften zu Berlin vorgelesen worden, &c.* Collection of the German Essays, read in the Royal Academy of Sciences at Berlin, in the Years 1788 and 1789. 4to. 188 p. 1793.

Hitherto it has been the practice of the academy to publish it's memoirs in french only, but it has now adopted the design of giving in german the essays written in that language. This volume begins with an eulogy of the late privy counsellor Cothenius, by aulic counf. Möhsen. Then follow papers in experimental philosophy, which are : 1. Some thoughts by prof. J. G. Walter, on the following questions : do men and beasts see objects upright, or reversed ? do the optic nerves unite ? and does the mind perceive external objects on the retina ; in the common substance of the optic nerves, if an union of them actually take place ; or in some other part of the brain ? 2. On the application of platina to painting on porcelain : by prof. Klaproth. It gives a silver white colour, imperceptibly inclining to the gray of steel. As it is not liable to tarnish like silver, it is far preferable to it ; and it may be mixed in any proportion with gold, so as to produce all the different shades between gold colour and white. 3. Chemical examination of silver ores : by the same. Fr of. K. here gives analyses of the red and horn silver ores. It is to be continued. 4. Examination of the royal cinchona bark, and comparison of it with the red and common bark : by privy counf. Mayer. Mr. M. is convinced by experience, that the first is far preferable to the other two, as an antiseptic, and for it's efficacy as a medicine. Yet a piece of flesh kept in it's powder was not preserved so long as in the powder of the red bark : in an extract, however, made from one ounce of the powder of the royal bark, and eight ounces of distilled water, flesh kept sweet two days longer than in a similar extract made with the red bark. 5. On rooting up trees, so as to save a fifth part of the wood, and benefit the timber : by F. A. L. von Burgsdorf. Mr. von B. recommends to dig away the earth from the horizontal roots of trees, and cut them off as far as possible from the stem ; and to loosen the earth about the tap root ; when the first moderate wind will blow the tree down, and bring the roots up with it. The writer gives a calculation of the advantages derivable from this practice ; and count Hertzberg, in a remark subjoined, strongly recommends it from his own experience. 6. On cutting through the windings of rivers, particularly of the Oder in Silesia : by J. E. Scheibel.

The mathematical papers are : 1. A trigonometrical survey of the county of Mark, with a map constructed from it ; by F. C. Müller. 2. Astronomical observations made at the royal observatory in 1788 and 1789 : by Mr. Bode.

Under the head of philosophy we have only one essay, on some properties of the sense of feeling : by prof. Engel. And under that of

additions we find an account by prof. Wünsch, that particularly merits attention. It relates to an experiment, 'which shows,' says the prof., 'that sound moves through solid elastic bodies with infinite swiftness, or as swift as light.' Prof. W. joined together thirty-six planks, each twenty-four feet long, so as to form a line of 864 feet. One end being struck with a hammer, the sound was heard at the other 'in the twinkling of an eye;' though it was evidently longer in coming through the air. Professors Otto and Huth were witnesses to the experiment. Though the distance was not sufficient to prove, that sound passes through an elastic solid body with the velocity of light, yet it evinces the curious fact of it's passing much swifter than through air.

Jen. Allg. Lit. Zeit.

ART. II. Stockholm. *Kongl. Vitterhets, Histoire, och Antiquitets Aca-*
demiens Handlingar. Transactions of the Royal Academy of Belles-
Lettres, History, and Antiquities. Vol. III. 8vo. 512 p. 2 plates.
1793.

Beside the account of prizes adjudged and announced, we have in this volume, 1. An Essay on the life and manners of the greeks: by J. Floderus. 2. Remarks on the various linen and woollen cloths used in Sweden, at the time of Gustavus I. Blue cloth from England was much esteemed; and cloths were imported from Scotland also. 3. On the state of the forces, and the military art, from the reign of Gustavus I, to the beginning of the reign of Gustavus Adolphus: by C. Adlersparre. 4. Inquiry into the causes of the inequality of the flourishing and decline of taste amongst different people: by Jas. Fr. Neickter, prof. at Upsal.

Jen. Allg. Lit. Zeit.

C H E M I S T R Y.

ART. III. *Nouvelles Observations sur la Nature du Miel, &c.* New
Observations on the Nature of Honey, and on it's saccharine Parts
exhibited in a solid Form. By Mr. T. Lowitz.

Journal de Physique.

From the peculiar property which Mr. L. had discovered in charcoal of purifying substances, he was led to employ it for the purpose of divesting honey of it's mucilaginous and heterogeneous parts, in order to obtain it's saccharine matter pure. In this, however, he was not completely successful. If the honey were diluted with water, the charcoal, it is true, deprived it of it's particular smell and flavour, as well as of it's colour: but the purified solution being evaporated over a slow fire, it acquired a brown colour, without showing the least tendency to form crystals. At the end of a couple of months, however, the inspissated decoction appeared to have in it a number of little white substances of a crystalline figure; and soon after, almost the whole mass was filled with them. On washing the mass with alcohol cold, the glutinous part was dissolved, and the granulated saccharine matter was separated from it by filtration. This, being reduced to a fine powder, was not deliquescent, and had a very agreeable sweet taste. As the granulous consistence of white honey appears to depend on the coagulation of it's saccharine parts, Mr. L. endeavoured to separate the latter by means of pure spirit of wine. Twelve ounces of honey afforded three ounces of saccharine matter; but this apparently containing still some heterogeneous matter indissoluble in the spirit,
Mr.

Mr. L. boiled it in the purest spirit of wine he could procure, in a glass matras. By these means he dissolved the saccharine matter completely; and passing the solution through a filter whilst hot, the insoluble part remained behind, in the form of a dirty grayish slime. The filtered solution being left at rest for some days in another matras, the sugar of honey began to settle at the bottom, in little spherical protuberances, arranged in parallel lines, which increased every day, till they formed a solid crust, white as snow, and a little rough on its surface. Mr. L. tried in many ways to make it assume the form of regular crystals, but to no purpose. Indeed when dissolved in water, and evaporated to the consistence of a syrup, it after a time deposited on the sides of the vessel small protuberances like cauliflowers; after which the solution presently coagulated into a dry white mass, full of little cavities. This, examined by the microscope, appeared to be composed of little crystalline needles, extremely fine, and scarcely visible to the naked eye. Though this manner of crystallizing sufficiently distinguishes the sugar of honey from common sugar, Mr. L. suspected it might be owing merely to the presence of heterogeneous matter, but the following experiments prove, that they have very different properties.

1. A certain quantity of lime-water being added to an aqueous solution of sugar of honey, from white and limpid, it immediately becomes brown.
2. Quick lime being added to the aqueous solution of sugar of honey whilst on the fire, a very strong effervescence immediately takes place, and the mixture becomes first brown, and very soon almost black. On continuing to add lime till the effervescence ceases, the sugar is entirely decomposed, and the mixture becomes wholly black, exhales a very disagreeable smell, and has a nauseous taste.
3. The black solution contains a very large quantity of quicklime, which cannot be precipitated either by caustic or aerated alkali.
4. Vitriolic acid precipitates the lime in the form of gypsum; and the remainder of the liquor contains a very empyreumatic acid, which has a great analogy with the malic acid of Scheele.
5. The acid of the sugar of honey being treated with the nitrous acid is converted into saccharine acid.
6. A more pure acid is obtained by double elective attraction. Boil equal parts of honey and quicklime in a large quantity of water; add powdered charcoal to the solution till the brown colour is destroyed; filter the liquor, and drop into it a completely saturated solution of lead in distilled vinegar, till no more precipitate falls down. This precipitate must be washed with water till it is perfectly edulcorated: after which a sufficient quantity of dilute vitriolic acid must be added to separate the lead. The acid of honey may then be concentrated by evaporation.
7. The solution of quicklime and honey, after having been divested of its colour by means of charcoal, being completely inspissated, a transparent mass, of a bright yellow colour, resembling gum arabic, is obtained. Its taste is bitter, and it remains perfectly dry in the air.
8. This clear mass is not soluble in spirit of wine; which indeed will precipitate it from the aqueous solution.
9. Caustic fixed alkalis produce the same effect as lime on honey, and on its sugar. Both are decomposed by them with a very great effervescence. The blackish extractive matter obtained by these means is perfectly insoluble in spirit of wine; and when the two substances have been very accurately proportioned, the mass has no very sensible taste, being not at all alkaline, and scarcely

saline. Alkalis, therefore, as well as quicklime, may be perfectly saturated by the acid contained in the honey. 10. Volatile alkali in like manner decomposes honey, but much more slowly, and not without the assistance of heat.

Common sugar, being treated in the same way as honey, afforded the following results.

1. Neither quicklime nor fixed alkalis decomposed it, occasioned effervescence, or changed the colour of the solution.
2. Whatever quantity of sugar be added to fixed alkalis, they retain their causticity; and even if they be kept a long time boiling together, they are never found to unite with the acid of the sugar. As quicklime combined with sugar exhibits some phenomena which do not seem to have been noticed, Mr. L. thinks it proper to mention them here. Equal parts of sugar and quicklime being boiled in a sufficient quantity of water, a solution is obtained, which, from the great quantity of lime it holds dissolved, may be considered as a highly saturated lime-water. The taste of sugar is not perceptible in it. Such a solution being evaporated to dryness, a white tenacious mass is obtained, which strongly affects the tongue with an acid burning taste, like caustic alkalis.
3. A solution of lime and sugar being exposed to the air in an open vessel, after filtration, the surface becomes gradually covered with a great number of small crystals; which are replaced by others, as often as they are precipitated to the bottom by striking the side of the vessel. This formation of crystals goes on, till the liquor retains no more lime, when it has the natural saccharine flavour.
4. These little crystals readily part with the water of crystallization, when exposed to the open air; and Mr. L. considers them, from his experiments, as aerated calcareous earth.
5. One of the most singular properties of the filtered solution of lime and sugar is, that on boiling it quickly becomes turbid, and the lime falls to the bottom as white as milk: but as soon as the solution becomes cold, the precipitate spontaneously dissolves, and the liquor resumes its former limpidity. The same phenomenon was observed by Mr. Lassone, when he combined the neutral salt of tartar with quicklime in a similar manner (see the Memoirs of the Academy of Paris for 1773).
6. Alcohol precipitates the lime from such a solution.
7. Aerated alkalis produce nearly the same effect.
8. Caustic alkalis occasion no change in the solution.

B O T A N Y.

ART. IV. *Liege. Traité des Plantes les moins fréquentes, &c.* A Treatise on the less common Plants that grow naturally in the Environs of the cities of Ghent, Alost, Dendermond, and Brussels, under their ancient and modern Names, arranged according to the System of Linné, with an Explanation of the botanical Terms, the French and Flemish Names of each Plant, the Places where they grow, and Observations on their Uses in Medicine, in Food, and in the Arts, By Mr. Roucel. 8vo. 150 p. 1792.

Mr. R. was induced to publish this treatise, the fruit of twenty years herbalization in Belgium, by a prize question of the Brussels academy in 1788 [see our Rev. Vol. iii, p. 111]. We could wish, for the advancement of botanical knowledge, that every province could boast a naturalist as zealous as Mr. R., whose performance we deem a good model in its kind.

Journal de Physique.

ART,

M I N E R A L O G Y.

- ART. V. Vienna. *Mineralogische Bemerkungen von den Karpathen, &c.* Mineralogical Observations on the Carpathian Mountains. By J. Ehrenreich von Fichtel. 2 vols. 8vo. 730 p. 1791.

The mineralogist, who has not resolved to read no more, will find in these volumes many interesting and instructive remarks, that will pay him for the trouble of perusing them.

Jen. Allg. Lit. Zeit.

- ART. VI. Munich. *Beschreibung der Gebirge von Baiern und der Oberrheinischen Pfalz, &c.* Description of the Mountains of Bavaria and the Upper Palatinate, with their Fossils, their former and present Mines and Smelting Works, their ancient and modern History, some Account of the Manufactories of Porcelain and Salt, with other useful Remarks, and Hints for restoring the Practice of Mining, now in Decay. By Mat. Flurl. 8vo. 642 pages. 4 plates, and a mineralogical map. 1792.

This book contains full as much as its title promises. Mr. F., a native of the country he describes, has made various tours in it, with a particular view to mineralogical subjects, during the last ten years, and here imparts to us his observations; which are the more valuable, as they relate to a part of Germany, of which in this respect we have few accounts.

Jen. Allg. Lit. Zeit.

M A T H E M A T I C S.

- ART. VII. Paris. The medium of the first class of national rewards, namely 5000l. [208l. 6s. 8d], has been adjudged to citizen Haupoix, for the construction of an equatorial of distinguished excellence. This instrument unites in itself, beside the equatorial, an astronomical circle, mounted on an azimuth circle, a transit instrument, and an achromatic telescope. These instruments being combined in one, instead of being on that account inconvenient, have the advantage of serving to verify each other, and do not occupy so much space, which may sometimes be of importance.

G E O G R A P H Y.

- ART. VIII. Gottingen. *Theoph. Christ. Brelger Commentatio de difficilioribus quibusdam Asiæ Herodoteæ, &c.* A Commentary on some of the more difficult Parts of Herodotus on Asia: which obtained the Prize of the Philosophical Class from the University of Gottingen, in 1793. By T. C. Breiger. 4to. 82 p.

The difficulties to which the University of Gottingen called the attention of the candidates were respecting the Red or South Sea, with the Gulph of Arabia; the Pontus Euxinus, with the Hellespont, Propontis, and Palus Mæotis; and the Caspian Sea: the rivers Euphrates, Tigris, Is, Gyndes, Araxes, and Aces: and the boundaries of Asia according to Herodotus. We perfectly agree with the judges in deeming this essay worthy the prize.

Jen. Allg. Lit. Zeit.

ART.

ART. IX. Copenhagen. *Bidrag til Beskrivelse over St. Croix, &c.* Sketch of a Description of the Island of Santa Cruz, with a short View of St. Thomas, St. John, Tortola, Spanish Town, and the Isle of Crabs. By K. West, Rector of the West-India Scholastic Establishment. 8vo. 372 p. 1793.

We have no work on the danish west-india settlements, that can be compared with this: not indeed as giving a complete statistical account of any, but as containing valuable remarks on the manners and produce of the West-Indies. What is said by our author on the treatment and dispositions of the negroes, and on the slave trade, deserves peculiar attention. The desert isle of Crabs is inhabited by a single hermit.

Gen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. X. Where printed not mentioned. *Beytrag zur Berichtigung der Urtheile des Publikums über die französische Revolution, &c.* An Attempt to rectify the Judgement of the Public concerning the French Revolution. Vol. I. On it's Justice. 8vo. 458 pages. 1793.

A few pages of this book are sufficient to show, that it is the production of no common understanding, and that we should be guilty of extreme injustice to rank it in any respect with the common herd of pamphlets to which the french revolution has given birth. What proposal, indeed, could be more attractive for the reflecting reader, than that of thoroughly investigating the french revolution, and civil revolutions in general, and bringing them to the test of the sublimest and purest principles? and what could so much heighten that attraction as the conviction he will soon form, that the anonymous writer, who undertakes this investigation, is an adept in the noblest system of philosophy [Kant's] that modern ages can boast? Whatever be the result of such an undertaking, it assuredly merits the most serious attention; and though we must premise, that we can by no means assent to the consequences the author draws, as far as they are discoverable from the first volume, we doubt not but a pretty full account of the manner in which his consequences are deduced from the principles he lays down will be acceptable to most of our readers.

The preface contains some good remarks on the design of the work, and some excellent rules for it's use. It warns us against precipitate attempts to produce changes in the government of a people, in whose minds it is necessary a revolution should previously take place. In the introduction the author inquires on what grounds a judgement concerning political revolutions is to be formed, and resolves them into two, justice and expediency. These are investigated in four sections. In the first he shows, that the justice of them is to be founded on the principles of pure rectitude, and of pure morals; and cautions us against being biassed by deductions from history or experience in framing our rule. § 2. The expediency of a revolution depends on the goodness of the end sought, and the adequacy of the means employed. § 3. When the questions of justice and expediency clash, to justice expediency must give way. § 4. The difference between exoteric and esoteric truths. Truth is not the property of the schools, but common to all mankind, and must be open to the pursuit of every one.

Of

Of the work itself the first book relates to the justice of revolutions. Chap. I. Has a people in general the right of changing it's government? Civil society can *rightly* repose only on a compact between it's members. Where the moral law leaves a man free, there is he wholly free. He may forego the exercise of his rights, he may barter it: but his own will ever remains his lawgiver; the will of another cannot be a law for him. As the obligation of a compact arises from the will of the contracting parties, they who formed it may again annul it. But what if unalterableness be one of it's conditions? This leads to an investigation of the question: is not an unalterable constitution inconsistent with the moral law? On this the author observes, the great end of society is the educating man to freedom. This end has unquestionably been promoted by the actual course of things: but whom may we thank for it? Certainly not governments: for their aim has been merely to get into their own hands all authority at home, and to extend the limits of their dominion abroad. To colour the latter, the pretext of the balance of power was invented: a doctrine now sunk so low, at least in the estimation of every one who reads such a book as this, as not to merit the indignation bestowed on it by our author. And where governments apparently promote the cultivation of the understanding, they do it for their own private advantage: but often they evidently obstruct it, principally by preventing freedom of thinking, &c. Thus, then, runs the answer to the question: a constitution, which aims only at the freedom of one, and the slavery of all the rest, cannot, consistently with the moral law, be unalterable: and if we conceive a constitution, in which the supreme end, the fitting it's members for the enjoyment of freedom, be pursued by the most certain means, there the question would be superfluous: for such a constitution would alter of itself, one mean would fall away after another, wheel after wheel would become unnecessary, till at length the machine would stand still, and no constitution would be wanting, when, the law of reason becoming paramount in all, an universal unanimity of will would ensue. In the second chapter the author pursues this subject, and in the third he inquires whether the right of altering a constitution be alienable by compact. If all the citizens of a state have engaged by mutual compact to make no alteration in their constitution without the consent of all, no number can alter the constitution without the consent of the rest; but any number may withdraw themselves from it, whenever they see fit. Compacts abstractedly considered are not binding: without them a man is bound to do what is right, and by them no man can be bound to do wrong. If one of two contracting parties have performed his part of the contract, the other must make him an adequate compensation, if it be in his power; if it be not, the general rule of right is paramount in this case also. As the secession of any given number of citizens would tend to form a state within the state, an *imperium in imperio*, to remove the fears of those who might be alarmed at this, our author instances the jews, the soldiery, the nobility, and the clergy, as examples of the like now existing: but they are little to the purpose; for, though they form classes apart from the other citizens, still they are subject to the general laws of the state.

With

With this chapter the author concludes in fact all his arguments for the general justice of revolutions, and with them all the remaining part of this book, which relates to the privileged orders, must stand or fall. In the fourth chapter he maintains, that every man, who does not labour under some natural inability, is bound to procure himself necessaries by his own personal exertions, and can have no right to command those of others to supply his wants. It is true, if privileges of every kind were at once to be taken away, they who have long enjoyed them would suffer from the deprivation. But this suffering would not be great, as it would principally go to matters of opinion, and artificial wants; the means of gratifying which might be gradually diminished, so as to be less felt. The fifth chapter gives first an historical inquiry into the origin of the present European nobility, in which it is attempted to be proved, that it is not so ancient as that of the feudal system; and concludes, as might be supposed, with the observation, that the class of nobles has no claim of right to be maintained. In the sixth chapter the clergy fare no better.

It is to be observed, that in this book not a single word is said of the French revolution, though our author's opinion of it may be easily conjectured.

CLASSICAL LITERATURE.

ART. XI. *Leipfic.* *De Dramate Græcorum comico-satyrico, &c.* On the satirical Comedy of the Greeks, and particularly on the *Lytiæres* of Sositheus. By H. C. Abr. Eichstädt, A. M. 8vo. 153 p. 1793.

Though the fragment of Sositheus, or Sositheus, first published by Casaubon, in his *Left. Theocrit.*, and lately republished by prof. Heeren, in the seventh number of the *Bib. der alten Lit. und Kunst* [see our Rev. Vol. III, p. 256], from a ms. *De Mulieribus, quæ Bello clauerunt*, with remarks, be the ground-work of this tract; it's principal object is to impart some of the author's opinions respecting the ancient drama: nor will it be found by any means lost labour to give it a perusal.

Jen. Allg. Lit. Zeit.

ART. XII. *Leipfic.* Mr. Kindervater has published the 2d and last volume of his *Remarks on Cicero on the Nature of the Gods* [see our Rev. Vol. IX, p. 477].

THEOLOGY.

ART. XIII. *London.* A new Collection of Hymns and Psalms for public and private Worship is shortly expected to make it's appearance. The selection is made by Dr. Kippis, Dr. Rees, Mr. Jarvis, and Mr. Morgan, from the whole compass of English divine poetry; and will, therefore, bring forward many names beside those of Watts, Doddridge, Merrick, and others, which are more generally known. Several of the hymns are derived from sources that have hitherto been little examined, and some are original compositions. On the whole, it is presumed, that there will be found such a variety in the collection, as will recommend it to considerable notice, and probably occasion it's being introduced into various congregations.

ANALYTICAL REVIEW,

For JULY, 1794.

PHILOSOPHY.

ART. I. *Zoonomia; or the Laws of Organic Life. Vol. I.* By Erasmus Darwin, M. D. F. R. S. Author of the Botanic Garden. 4to. 600 pages. Price 1l. 5s. in boards. Johnson: 1794.

NONE are more exposed to injustice from the rapidity of periodical criticism, than philosophical writers of original genius. The very comprehension of new doctrines, founded upon a large induction, especially when the facts are of a nature by no means obvious, is attended with an effort too great to be agreeable to ordinary readers: then if these doctrines be important in the practice of life, and excite in us the wish to come to a safe decision concerning their justness, we must make no inconsiderable exertions both of recollection and comparison: and when an author, not content to exhibit his novelties simple and uncombined, is so unmerciful as to require attention to an extensive and complicated system, what can he expect, but that his critic, finding himself alternately puzzled and alarmed, should finally denounce whatever tries or baffles his power of comprehension, as paradox, and all that is repugnant to his preconceived opinions as heresy? No production of skill and genius, we conceive, was ever more liable to this danger than the present treatise. Its subject, as the title imports, is of vast extent; its difficulty may be deduced from the failure of preceding theorists; its new terms cannot be said to expedite the perusal; while the old terms, which are made new by a change of their sense, will at first be felt still more perplexing, though this difficulty soon vanishes: and as the work has lain, for the most part, under consideration, above twenty years, we may suppose, that the leading principles have exercised the enlarged and sagacious understanding of the author almost double that period. Hence we conclude, that not only repeated perusals, but a careful comparison of different passages with one another, as well as with the phenomena they describe and explain, will be requisite to obtain entire possession of all the parts of the system; and as men are in danger of misstating and misjudging exactly in proportion as they are likely to misapprehend, we scruple not to confess, that, while we deliver this article to the public, we feel some apprehension, that we may occasionally have represented opinions imperfectly, or objected to them rashly.

The following striking reflections, from the preface, will serve to show in what light Dr. D. considers his subject. After declaring
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that his purpose is 'to reduce the facts belonging to ANIMAL LIFE into classes, orders, genera and species; and, by comparing them with each other, to unravel the theory of diseases*,' he soon afterwards subjoins,

P. I.—'The want of a theory, deduced from such analogy, to conduct the practice of medicine is lamented by its professors; for, as a great number of unconnected facts are difficult to be acquired, and to be reasoned from, the art of medicine is in many instances less efficacious under the direction of its wisest practitioners; and by that busy crowd, who either boldly wade in darkness, or are led into endless error by the glare of false theory, it is daily practised to the destruction of thousands; add to this the unceasing injury which accrues to the public by the perpetual advertisements of pretended nostrums; the minds of the indolent become superstitiously fearful of diseases, which they do not labour under; and thus become the daily prey of some crafty empiric.

'A theory founded upon nature, that should bind together the scattered facts of medical knowledge, and converge into one point of view the laws of organic life, would thus on many accounts contribute to the interest of society. It would capacitate men of moderate abilities to practise the art of healing with real advantage to the public; it would enable every one of literary acquirements to distinguish the genuine disciples of medicine from those of boastful effrontery, or of wily address; and would teach mankind in some important situations the knowledge of themselves.

'There are some modern practitioners, who declaim against medical theory in general, not considering that to think is to theorize; and that no one can direct a method of cure to a person labouring under disease without thinking, that is, without theorizing; and happy therefore is the patient, whose physician possesses the best theory.'

Other preliminary matter occupies three sections; the 1st treats of *motion*; the 2d gives some *explanations and definitions*, with a short outline of the animal œconomy; and in the 3d are related experiments to demonstrate the *motions of the retina*. The two latter sections are important to the sequel of the work. In these, the *immediate organs of sense* are asserted to consist like the muscles of moving fibres; the contractions therefore of the muscles and of the organs of sense, are comprehended under the term *fibrous motions*, in contradistinction to the *sensorial motions*, or the changes which take place occasionally in the sensorium; by which latter term is understood not only the medulla of the brain and nerves, but 'also at the same time, that living principle, or spirit of animation, which resides throughout the body,' and which we perceive only in its effects. An *idea* is defined to be a motion of the fibres of some immediate organ of sense, and hence is frequently termed also a *sensual motion*. Perception comprehends both that motion, or the idea, and attention to it. When the pain or pleasure arising from this motion and this attention produces other fibrous motions, it is termed *sensation*, which word is thus

* May not a very nice critic object that this declaration is somewhat inconsistent with the title, which includes the laws of vegetable life also?

limited to an active sense. Ideas not immediately excited by external objects, but such as recur without them, are termed either 1. ideas of *recollection*, as when we will to repeat the alphabet backwards, or 2. ideas of *suggestion*, as when we repeat it forwards; thus A suggests B, &c. from habit.—Further, when fibrous contractions succeed or accompany other fibrous contractions, the connection is termed *association*; when fibrous contractions succeed sensorial motions, it is called *causation*; when fibrous and sensorial motions repeatedly succeed each other, we have *catenation* of animal motions.

The theory of ideas, implied in these explanations, it is the business of the 3d sect. to establish by facts. 1. If the retina of an ox be torn in warm water, it will appear jagged and hairy, and if caustic alkali be added, these hairs will be seen more plainly: this indicates a structure analogous to that of muscles. 2. If you look at a circular piece of red silk on white paper, till you are tired, then remove, close, and shade the eye, a green spectrum will be seen; which is the reverse of the red, as is shown in sect. XL. Hence some sets of fibres in the retina act as antagonists to others, like different sets of muscles. 3. When any body is long applied to any sense, so as to act upon it, the perception ceases; which could not happen if perception were by impression, since the impression ought to become continually stronger. 4. Look a minute upon a black mark on white paper, then move the eye a little, and there will be a more luminous spot on the paper, corresponding to the black mark. 5. As ocular spectra in some cases change, and move, and re-appear, when the eyes are closed, the ideas of sight cannot be impressions on a passive organ, because in this case the last state ought to remain. 6. The light, caused by pressure or a stroke on the eye, shows that the motion of the organ, not the presence of the external object, is *immediately* necessary to perception. 7. In delirium and dreams the ideas of imagination are mistaken for objects; and the idea of biting a cup will set the teeth on edge, which pain is originally caused by really biting an hard body in infancy. In other instances too, ideas of imagination affect us as the perceptions had done, whence the former are repetitions of the same motions of the organs of sense. 8. Where the organ is *totally* destroyed, the ideas received by it perish too. A case of a deaf person, and two cases of blind persons are related, from which it appears, that the first never had ideas of hearing in his dreams, nor the last ideas of sight. Finally, ideas are analogous to muscular motions, in being produced by external irritation, in being associated together, in taking up similar time, and in bringing on fatigue; and, like the muscles, the organs of sense are subject to inflammation, numbness, palsy, convulsion, and the defects of old age, as the author shows by an enumeration of particulars. He then considers some possible objections, particularly that of pain imagined to be felt in the amputated part of a limb.

P. 28. 'In this case,' it is however observed, 'the pain or sensation, which formerly has arisen in the foot or toes, and been propagated along the nerves to the central part of the sensorium, was at the same time accompanied with a visible idea of the shape and place, and with a tangible idea of the solidity of the affected limb: now when these nerves are afterwards affected by any injury done to the remaining stump with a similar degree or kind of pain, the ideas of the shape, place, or solidity of the lost limb, return by association;

as these ideas belong to the organ of sight and touch, on which they were first excited.

Such are the considerations by which the author endeavours to show, that ideas arise from the motions of the organs of sense, or that they are configurations of those organs, instead of being vestiges on the brain, or images of things. But our abstract very inadequately represents his ingenuity in bringing so many weighty arguments to bear on so obscure a point. The matter is indeed in general so compressed in the whole work, that an abridgment must necessarily border on the dryness of an index.

This section, moreover, suggests matter of curious and useful inquiry, especially on the subject of dreams, for if, as the theory implies, there occur in dreams no ideas belonging to any palsied or totally destroyed organ of sense, this, it is observed, may lead us to distinguish when blindness and deafness are owing to paralysis of the auditory nerve or retina; and when to disorder in the external organs of sense. But perhaps the instances in p. 22, 23. are not unexceptionable, since, as far as we know of dreams, ideas, long ago received, do not enter into them. The long exclusion, therefore, of ideas of hearing in the first, and of sight in the two other cases, would as well account for the facts, as the supposition of the incapability of the immediate organs of sense to *perform* such ideas.

Having thus paved the way, the author in sect. 4 and 5 states the laws of animal causation, and defines the four powers or faculties he imputes to the sensorium. Here we must have recourse to his own words.

P. 30. sect. IV. ' LAWS OF ANIMAL CAUSATION.

' I. The fibres, which constitute the muscles and organs of sense, possess a power of contraction. The circumstances attending the exertion of this power of CONTRACTION constitute the laws of animal motion, as the circumstances attending the exertion of the power of ATTRACTION constitute the laws of motion of inanimate matter.

' II. The spirit of animation is the immediate cause of the contraction of animal fibres, it resides in the brain and nerves, and is liable to general or partial diminution or accumulation.

' III. The stimulus of bodies external to the moving organ is the remote cause of the original contractions of animal fibres.

' IV. A certain quantity of stimulus produces irritation, which is an exertion of the spirit of animation exciting the fibres into contraction.

' V. A certain quantity of contraction of animal fibres, if it be perceived at all, produces pleasure; a greater or less quantity of contraction, if it be perceived at all, produces pain: these constitute sensation.

' VI. A certain quantity of sensation produces desire or aversion; these constitute volition.

' VII. All animal motions which have occurred at the same time, or in immediate succession, become so connected, that when one of them is reproduced, the other has a tendency to accompany or succeed it. When fibrous contractions succeed or accompany other fibrous contractions, the connection is termed association; when fibrous contractions succeed sensorial motions, the connection is termed causation;

causation; when fibrous and sensorial motions reciprocally introduce each other, it is termed catenation of animal motions. All these connections are said to be produced by habit, that is, by frequent repetition. These laws of animal causation will be evinced by numerous facts, which occur in our daily exertions; and will afterwards be employed to explain the more recondite phenomena of the production, growth, diseases, and decay of the animal system.'

The four sensorial powers, upon which all the actions or motions depend, are thus characterized. P. 32. +

'IRRITATION is an exertion or change of some extreme part of the sensorium, residing in the muscles or organs of sense, in consequence of the appulses of external bodies.

'SENSATION is an exertion or change of the central parts of the sensorium, or of the whole of it, *beginning* at some of those extreme parts of it, which reside in the muscles or organs of sense.

'VOLITION is an exertion or change of the central parts of the sensorium, or of the whole of it, *terminating* in some of those extreme parts of it, which reside in the muscles or organs of sense.

'ASSOCIATION is an exertion or change of some extreme part of the sensorium residing in the muscles or organs of sense, in consequence of some antecedent or attendant fibrous contractions.'

To these four faculties correspond so many classes of fibrous contractions, named *irritative, sensitive, voluntary, and associate*. But all muscular motions and all ideas are originally irritative, and become causable by sensation and volition from habit, i. e. because pleasure or pain, or desire or aversion have accompanied them; those ideas or muscular motions, which have been frequently excited together, ever afterwards have a tendency to accompany each other. This doctrine is that of the ingenious Hartley extended; and, as Hartley remarks, it is the direct opposite of Stahl's, who taught that all motions are originally voluntary, and that some afterwards degenerate into those called *irritative* here, and *automatic* by Hartley. + +

Sections 7, 8, 9, 10, and 11 describe and exemplify the transitions of irritative into sensitive motions, and of sensitive into voluntary; they explain how certain sensual and muscular motions, though commonly excited by one sensorial power, are yet occasionally produced by any of the other three. For example, the large muscles, attached to the bones, are first excited into contraction by the tediousness of a confined or continued posture, or, in other words, by their extension, as when the fœtus moves in the uterus; they afterwards are exerted principally to obtain the objects of desire or aversion, or are subject to volition; but still, as in yawning after sleep, in the involuntary movements of paralytic limbs, and in the contractions from electrical shocks, they are sometimes produced by irritation; and by sensation too, as when we start from the pain of fear, or change from an uneasy posture during sleep. The same principles are applied to the other class of fibrous motions, or ideas. The following passage, relative to *unperceived* ideas, we think too essential to be omitted.

P. 40. 'It may appear paradoxical, that ideas can exist, and not be attended to; but all our perceptions are ideas excited by irritation, and succeeded by sensation. Now when these ideas excited by irritation give us neither pleasure nor pain, we cease to attend to them. Thus whilst I am walking through that grove before my window, I

do not run against the trees or the benches, though my thoughts are strenuously exerted on some other object. This leads us to a distinct knowledge of irritative ideas, for the idea of the tree or bench, which I avoid, exists on my retina, and induces by association the action of certain locomotive muscles; though neither itself nor the actions of those muscles engage my attention.

‘ Thus whilst we are conversing on this subject, the tone, note, and articulation of every individual word forms its correspondent irritative idea on the organ of hearing; but we only attend to the associated ideas, that are attached by habit to these irritative ones, and are succeeded by sensation; thus when we read the words “PRINTING-PRESS” we do not attend to the shape, size, or existence of the letters which compose these words, though each of them excites a correspondent irritative motion of our organ of vision, but they introduce by association our idea of the most useful of modern inventions; the capacious reservoir of human knowledge, whose branching streams diffuse sciences, arts, and morality, through all nations and all ages.’

Associate motions are distinguished into three species; 1. irritative association, as when any part of the extracted heart of a frog being irritated by puncture, the whole heart contracts regularly; 2. sensitive associations, or the trains or tribes of motions established by pain or pleasure; 3. voluntary, or those established by volition; and the voluntary associations, are occasionally excitable by the sensations or irritations. So also of ideas. In acquiring science ‘ we voluntarily associate many trains and tribes of ideas, which are afterwards ready for all the purposes, either of volition, sensation or irritation; and in some instances they acquire indissoluble habits of acting together, so as to affect our reasoning, and influence our actions. Hence the necessity of a good education.’ This subject of associated motions is undoubtedly the most curious and important in physiology. It has long lain, if not neglected, at least unimproved; though nothing, assuredly, would more contribute to advance the arts both of medicine and education, than proficiency in this branch of knowledge. Throughout the present work it is touched with the hand of a master.

From the curious remarks on the sensorial powers in sect. 11, we can only select two; 1. that sensation and volition appear to be motions of the sensorium in opposite directions, the former beginning at the extremities and proceeding to the central parts; the latter *vice versa*: because these two faculties cannot be excited at the same time; for when we exert our volition strongly, we do not attend to pleasure or pain; and under intense pleasure and pain, we use no volition; the 2d respects the so much controverted distinction between man and brute.

P. 59. ‘ Hence then we gain a criterion to distinguish voluntary acts or thoughts from those caused by sensation. As the former are always employed about the *means* to acquire pleasurable objects, or the *means* to avoid painful ones; while the latter are employed in the possession of those, which are already in our power.

‘ Hence the activity of this power of volition produces the great difference between the human and the brute creation. The ideas and the actions of brutes are almost perpetually employed about their present pleasures, or their present pains; and, except in the few instances which are mentioned in section XVI. on instinct, they seldom busy them-

themselves about the means of procuring future bliss, or of avoiding future misery; so that the acquiring of languages, the making of tools, and labouring for money, which are all only the means to procure pleasures; and the praying to the Deity, as another means to procure happiness, are characteristic of human nature.'

We have next a long and highly interesting section (p. 62—100) on *stimulus and exertion*, including much of Dr. Brown's system, which Dr. D. calls 'a work (with some exceptions) of great genius.' But he has introduced a number of nice distinctions, which totally escaped Dr. Brown, and which yet are of the utmost consequence in enabling us properly to understand the phenomena of diseases, and to apply appropriate remedies. The strong measures which zealous *Brannians* were so ready to adopt, to the frequent destruction of the sick under their care, are to be ascribed to their master's deficiency in patience or experience. But a more dispassionate spirit of research, and more extensive opportunities of observation, have led the author of *Zoonomia* to detect those limitations, which the principles common to both systems require. Numerous examples will occur to the intelligent reader of this section:—e. g. the difference between the muscular, fibres, which are only occasionally, and those which are constantly exerted, in their tendency to accumulate excitability; the former, during quiescence, accumulating only a quantity proper for due action; the latter, as the arteries, glands, capillaries, if they remain a little while torpid, becoming excitable into inordinate action by their accustomed stimulus; to these the application of stimuli requires great caution; if they remain quiescent a *longer* time than that just supposed, the accumulation of sensorial power becomes so great, (for example, in persons exposed to cold and hunger), that pain is produced, and the organ is destroyed in consequence of undergoing chemical changes. The inflammation of scirrhus tumours, we are told, which have long existed in a state of inaction, is a process similar to the resuscitation of torpid animals, &c.; as also the sensibility acquired by inflamed tendons and bones, which at their formation had a similar sensibility. In this section the effects of stimuli, gradually increasing and diminishing, and repeated at longer and shorter intervals, and at uniform times, are accurately described under seven general heads: 1. of fibrous contraction; 2. of sensorial exertion; 3. of repeated stimulus; 4. of stimulus greater than natural; 5. of stimulus less than natural; 6. cure of increased exertion; 7. cure of decreased exertion. *Fever-fits, spasms, convulsions, the operation of opium, bark, blisters, the combination of emetics with bark, and of opium with venesection*, fall under these heads; and explanations frequently satisfactory, and always plausible, are occasionally given of the most perplexing appearances, exhibited by animated nature, as in the following instance:

P. 82. 'Opium or aloes may be exhibited in small doses at first, and gradually increased to very large ones without producing stupor or diarrhœa. In this case, though the opium and aloes are given in such small doses as not to produce intoxication or catharsis, yet they are exhibited in quantities sufficient in some degree to exhaust the sensorial power, and hence a stronger and a stronger dose is required; otherwise the medicine would soon cease to act at all.

'On the contrary, if the opium or aloes be exhibited in a large dose at first, so as to produce intoxication or diarrhœa; after a few

repetitions the quantity of either of them may be diminished, and they will still produce this effect. For the more powerful stimulus diversifies the progressive catenations of animal motions, described in sect. xvii. and introduces a new link between them; whence every repetition strengthens this new association or catenation, and the stimulus may be gradually decreased, or be nearly withdrawn, and yet the effect shall continue; because the sensorial power of association or catenation being united with the stimulus, increases in energy with every repetition of the catenated circle; and it is by these means that all the irritative associations of motions are originally produced.

In this section the philosophical practitioner of medicine will find more gratification, and more inducement to observe and reflect, than perhaps in any passage in the whole compass of medical literature. To the student it may be recommended to compare these with some corresponding doctrines of Mr. Hunter and of Dr. Brown.

† Sect. 13 treats of *vegetable animation*; and teaches, that vegetables possess the four sensorial powers as well as ideas of external things. These opinions had been anticipated in great measure in the notes to the Botanic Garden. They will probably appear much less paradoxical now than formerly, since all attempts to establish boundaries between the animal and vegetable kingdoms seem to have been given up as ineffectual, in consequence of more accurate observation of organic nature in modern days.

✕ Sect. 14 and 15 conduct us into the depths of pneumatology. The one is entitled, *of the production of ideas*, and the other, *of the classes of ideas*. In the former, a consideration of the sense of touch leads the author to some curious speculations on *solidity*, on the *penetrability of matter*, the *existence of external things*, and on *figure, motion, time, place, space, number*, terms which have been the everlasting stumbling blocks of metaphysicians. Having remarked, that the spirit of animation occupies the nervous system, and the nervous system has nearly the figure of the body, he concludes, that the spirit of animation must have nearly the same figure. Hence, 'when the idea of solidity is excited, a part of the extensive organ of touch is compressed by some external body; and this part of the sensorium, so compressed, exactly resembles, *in figure*, the figure of the body that compressed it. Hence when we acquire the idea of solidity, we acquire at the same time the idea of *FIGURE*; and this idea of figure, or motion of a part of the organ of touch, exactly resembles, *in its figure*, the figure of the body that occasions it: and thus exactly acquaints us with this property of the external world. Now as the whole universe possesses a certain form or figure, if any part move, that form or figure of the whole is varied: hence, as *MOTION* is no other than a perpetual variation of figure, our idea of motion is also a real resemblance of the motion that produced it.' P. 111.—Acute and ingenious no doubt! but to us unsatisfactory. When we press the tip of a finger against the edge of a table, an indentation is made on the skin; viz. an angle that increases the angle of the table; but so far the organ of touch is passive; how do we know into what form it contracts or moves in producing the idea?—Further, the impossibility of ascertaining the resemblance between ideas and things seems to us manifest; *things* that excite the same or like ideas, we judge the same or similar; hence the idea is the medium of comparison; but where is the medium of comparison between

between the object and idea?—we perceive none. Similar remarks occur (p. 117) on vision: but they appear to us rather subtle than just. Should the author still persist in his opinions, and find many more of his readers dissentient, he may probably be induced to attempt a further elucidation of this doctrine in his next edition.

Dr. D. thinks it probable, that we have a set of nerves constituting a peculiar and appropriate *sense of heat*. The teeth, he remarks, so ill adapted to perceptions of touch, are highly sensible to heat and cold. He gives, besides, the instance of a person, who, after violent cramps, did not feel pricking and pinching, but distinctly felt the heat of a red-hot poker, held within three inches of his leg; hence, while the nerves of touch had been rendered paralytic, the nerves of heat retained their activity.

Sect. 15 treats of the *manner of reception, combination, abstraction, complexity, and composition of ideas*; as well as of their *classification*. Instead of the arrangements heretofore attempted, the author offers a four-fold division; and thus characterizes his classes;

P. 131. '1. Irritative ideas are those, which are preceded by irritation, which is excited by objects external to the organs of sense: as the idea of that tree, which either I attend to, or which I shun in walking near it without attention. In the former case it is termed perception, in the latter it is termed simply an irritative idea.

'2. Sensitive ideas are those, which are preceded by the sensation of pleasure or pain; as the ideas, which constitute our dreams or reveries, this is called imagination.

'3. Voluntary ideas are those, which are preceded by voluntary exertion, as when I repeat the alphabet backwards: this is called recollection.

'4. Associate ideas are those, which are preceded by other ideas or muscular motions, as when we think over or repeat the alphabet by rote in its usual order; or sing a tune we are accustomed to; this is called suggestion.'

Under the last general head of this section, many operations of the mind, as *perception, memory, reasoning, doubting, judgment, distinguishing, comparing, invention, also consciousness, identity, lapse of time, and free-will*, are described or defined; a proof of the wide range of the author's researches. Under the head of consciousness it is observed, that 'we are only conscious of our existence, when we think about it; as we only perceive the lapse of time, when we attend to it. When we think of our own existence, we only excite abstracted or reflex ideas (as they are termed) of our principal pleasures and pains, of our desires or aversions, or of the figure, solidity, colour, or other properties of our bodies, and call that act of the sensorium, a consciousness of our existence.' Should the well-informed reader find this, as we imagine he will, agreeable to his own experience, he must also observe, how repugnant it is to the fundamental principles of Dr. Reid's philosophy. Among the three classes of answerers, by whom this work will be assailed, viz. theological, medical, and metaphysical, we should not be surprized to see the disciples of the Glasgow school of metaphysics foremost in the charge.—To this extensive article we shall at present only add, that in a very ingenious german work in 4 vols. 12mo, published at Berlin in 1778, there occurs the same explanation of the manner in which the irritations of contiguous objects

X objects prevent us, while awake, from confounding ideas of imagination with perceptions, as is given here in p. 116, and more at large in vol. 2. of the *Botanic Garden*. The book is by Mr. C. F. von Irwing, and entitled *Experiments and Enquiries concerning Man*. It may be useful to those who are seeking for the sources of information, or are desirous of tracing the progress of knowledge, to subjoin, that the opinions, advanced by Helvetius, (*De l'Esprit Discours I.*), concerning the analogy between *perception, recollection, and judgment*, resemble in some degree those of Dr. D. The french author, indeed, had no notion of the mechanism of these operations, and therefore delivers himself with much less precision. No reader, we trust, will imagine, that we intend, by these observations, to detract from the merit of our countryman; or indeed, that his reputation can suffer by such coincidences. They only show how, while human science advances, *pedetentim progrediendo*, different philosophers may occasionally take equal or nearly equal steps.

B. W.

[To be continued.]

HISTORY.

ART. II. *The History of Great Britain, connected with the Chronology of Europe: With Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Caesar's Invasion, to the Deposition and Death of Richard II.* By James Pettit Andrews, F. A. S. 4to. 484 pa. Pr. 21s. in boards. Cadell. 1794.

As history may be read, so it may be written, with different views. To those readers who peruse a history for the same purpose for which they turn over a novel, to afford them a temporary amusement, in exhibiting before their fancy interesting incidents and striking characters, the historian, who adorns his tales with all the graces of elocution, will be most acceptable. The contemplative reader, who examines historical facts in order to deduce from them important conclusions, will be best pleased with the philosophical historian, who often interrupts the thread of his narrative to speculate upon the causes of the events which he relates. While the reader, whose immediate object is information, and who wishes at a small expence of time, to acquire a large stock of historical knowledge, will have recourse to those industrious collectors of facts, who bring within a moderate compass curious and valuable materials, which had lain dispersed through numerous volumes.

It is to the last class of readers that the work, which now presents itself to our attention, is particularly adapted. It evidently appears to have been the result of a long course of diligent reading, for the purpose of reducing within a reasonable compass the most interesting occurrences in the english history, and in that of modern Europe. Throughout the part of the work which is strictly historical, the histories of England and of the rest of Europe are carried on collaterally, a certain portion of the former being given in one page, and a corresponding portion

tion of the latter on the opposite page. The english story is concisely told, with a careful attention not to omit any material circumstances. The corresponding page of general chronology is extended to comprehend the annals of every european state, but seldom wanders into other parts of the globe, except when led by circumstances closely connected with the affairs of Europe. In order to condense as much matter as possible into his volume, the author carefully avoids unnecessary amplification, and very happily expresses himself with forcible brevity. The notes contain a great variety of curious and amusing particulars not immediately connected with the main story. To the historical narrative are added, at proper intervals, appendixes of two kinds; the first, containing relations of such incidents as could not properly be thrown into the notes, and biographical sketches of distinguished british writers, with specimens of poetical productions; the second presenting an analysis of the times, under the respective heads of religion, government, manners, arts, sciences, language, commerce, coin, &c. A table of roval descent is placed before each book. In the notes and appendixes the particulars are authenticated by general reference. A very complete index is added, which may be considered as an abridgment of the work, and is a table of chronology as well as reference. Of the historical and chronological parts of this work we shall give a connected specimen from the beginning of the reign of Edward III, A. D. 1327, to 1332. P. 350.

‘ The new reign, glorious as it afterwards became, commenced with no good omen. Although a regency was named, the queen and her Mortimer were the sole governors. A docile parliament was convened; it reversed Lancaster’s attainder, gave to the turbulent and sanguinary londoners not only an indemnity but a new charter; and put it into the power of Isabella to seize the vast estates of the Spenfers and bestow them on their minion.

‘ The scots now broke the truce and invaded England under lord James Douglas, and Randolph, earl of Moray; and Edward, though yet a child, marched against them with a superior army*. He had however the mortification to be only a witness

to

* The minute and curious account given by Froissart of Edward’s first expedition, is well worth reading, though too long for this work. At York the army was detained by a quarrel between a body of foreign troops under John de Hainault and the english. Afterwards a vain attempt was made to intercept the foes on their return from pillaging. Sometimes the english came near enough to surprize the preparations of the scots for their dinner, which were these: the cattle they took, those northern tartars skinned; then making an extempore cauldron of the hyde, they put water in it, hung it by three poles over a fire, and boiled in it the meat, divided into pieces.

‘ The english army was so harassed by bad weather and want of food on the barren country near the borders, that the king offered 100l. sterling per annum to any one who would find the scots army.

to their ravages, without being able to stop them; nay, he had nearly been surprized in the middle of his army by a desperately brave troop headed by Douglas; and a gallant priest with many royal domestics sacrificed their lives to preserve that of their prince.

‘ Not long after this (in 1328) a peace was made at Northampton, by which Edward gave up all pretensions to the supremacy of Scotland on consideration of 30,000 marks paid by Robert Bruce, whose infant son David was affianced to Joan (an infant also) the sister of Edward †. This unsatisfactory treaty, as well as the unsuccessful expedition which preceded it, fomented that aversion which the queen and Mortimer had kindled by their increased rapacity. A confederacy among the barons, headed by the earls of Kent, Norfolk, and Lancaster in 1329, had nearly effected a change of government, but a want of steadiness in the leaders rendered the plan abortive.

‘ In the same year, Edward was obliged to do homage to Philip, the new king of France, for his french dominions. This was a harsh task, as he had, even then, formed against that potent monarchy plans which he afterwards saw crowned with success.

‘ A.D. 1328, to 1329. The young emperor Andronicus disperses the troops of his weak grandfather, and enters Constantinople without bloodshed. He re-establishes the old patriarch and deposes his grandfather, but treats him with respect and affection. Cantacuzenus (the historian) and Apocaucus, are his ministers. Andronicus marches against Orhanes, but fails to relieve Nice,

army. A squire, named Rokesby, discovered them; but they were so posted, that the english could not attack them. The gallant young king sent a challenge to tempt them from their strong hold. Douglas, it is said, would have accepted it, but Randolph was too prudent. Douglas then beat up the english camp, penetrated to the royal tent, and with the whole scottish troop retired homewards, almost with impunity. Edward wept bitterly at their escape. [Hemingf.]

‘ Gunpowder seems to have been made use of by the english on this expedition, though to little account. Barbour speaking of things which surprized the scots as novelties among the english, says,

‘ The other, crakys were of war,
That they before heard never.’

‘ † The stone on which the fate of Scotland was fancied to depend, was also to be restored. If this be so (as is said to appear from a writ from Edward to the dean and chapter of Westminster) we must abandon the square stone in the abbey, which indeed agrees ill with Hemingford’s description of it.

‘ It is odd that the three payments of the retributory sum given by Bruce to England, were each to be made on midsummer day. Was this chance, or meant as an atonement for Bannockburn, fought on that day?

[Dalr. Ann.] his

his army being seized with a panic. He succeeds better in the Archipelago, where he takes the isle of Chios from Martin Zachariah, a Genoese.

‘ Orchanes takes the rich and strong city of Nice, consoling the widows, and particularly those who chance to be pregnant, by wedding them to the officers of his army.

‘ Castruccio Castracani (an adventurer who had made himself master of Lucca) dies. Machiavel thinks his life worth recording by his own pen. He had led the emperor Lewis to his coronation.

‘ Lewis of Bavaria is crowned at Rome emperor of Germany. He proceeds to degrade his capital foe, John XXII., whom he styled by his original name, ‘ Jacques de Cahors,’ and condemns, together with the king of Naples, to be burnt alive. John, on his side, excommunicates all who assisted at these acts, excepting the poet Petrarch. In 1329, Rome returns to the obedience of pope John, who degrades the anti-pope Nicholas, set up against him by the emperor of Germany.

‘ Alphonso of Castile, after vast preparations to drive the Moors from Spain, agrees to a peace and returns home; allured as it is supposed by his attachment to Eleonora di Gusman, a fair and noble widow.

‘ A peace, of small duration, is made in 1328 between England and Scotland. In the next year, Robert Bruce, the restorer of the scottish monarchy, dies, aged 55. He intreats his companion in arms, Douglas, to carry his heart to the sepulchre of Jerusalem. Edward, of England, gives Douglas a passport*.

* Douglas travelled with eight knights, twenty-six squires, and many attendants. He kept open table, with gold and silver plate; had a gay band of music; and treated strangers with two sorts (*deux manieres*) of wine and of spices. [Froissart.]

‘ He never reached Jerusalem. On his journey he fought against the moors for Alphonso of Arragon. In the heat of battle, he darted the casket, with the heart of his heroic friend, among the moors, crying, “Go forward, as thou wert wont! Douglas will follow thee or die.” The moors pressed on, surrounded him and slew him. The heart of Bruce was rescued, and buried at Melrofs in Scotland. [Dalr. from Ford’s Barbour.]

‘ There is, in the possession of his present majesty, George III, a watch, which appears by the inscription to have belonged to his brave ancestor, Robert Bruce. It is of silver raised on a ground of blue enamel; and its dial-plate is guarded (instead of glass) by a transparent convex horn. It is not larger than the watches usually worn in the 18th century. [Archæologia, Vol. v.]

‘ Petyt (in his “Vindication of the ancient Rights of the English Commons”) mentions a league made in 1299, between Scotland and France, and confirmed by the king “& per prælatos, & nobiles, &c. & communitates civitatum & villarum.” But Dr. Robertson is of opinion, that no burghs were represented in Scotland until 1326, under Robert Bruce.’

‘ Charles IV. of France dies *, with the character of having meant well, but reigned as ill as the worst of his predecessors. In 1328, his cousin Philip de Valois succeeds him. He is styled ‘ The Fortunate,’ not from the tenor of his reign, which was far otherwise, but from good luck in gaining the crown, by the death of three cousins.

‘ In Portugal, the respect to chivalry is carried so far, that a squire is publicly executed for having given the lie to a knight.’

‘ A. D. 1330, to 1332. The measure of Mortimer’s guilt was now filled up, by his betraying the weak but well-meaning earl of Kent into an act of rebellion. Being persuaded by traitors that his brother Edward II was still alive, the good earl caused a letter to be conveyed to his supposed prison, expressing a desire of restoring him to his throne. This letter gave pretext for the trial and execution of the credulous Kent; but the triumph of Isabella and her paramour was short-lived. The eyes of the young king and of his subjects were opened. The guilty pair were surprised at Nottingham † castle; Mortimer was tried, condemned, and hanged, at Tyburn; and Isabella, after having been stripped of almost all her ill-gotten wealth, was confined to her palace at Rimsing in Surrey. There her son continued to visit her at times during her life, which lasted twenty-eight years longer.

‘ Edward though now but eighteen years of age, assumed, to the joy of his people, the reins of government. He began by well-measured severity to restore to the laws that wholesome weight which a series of civil broils had almost annihilated ‡. His queen Philippa blessed him with a son, who was doomed, under the title of the Black Prince, to run a brilliant, though a short course of glory. But legislative cares and domestic enjoyments were not yet to be the lot of Edward. Scotland afforded too fair a field for his ambition. The treaty of Northampton had not been complied with, for the scots had not restored to the english barons their estates. Disgusted at this, Athole, Angus, Beaumont, Wake, Warren, and others, raised a small force, and with Edward (the son of the late king Baliol) at their head, they landed in Fife, as the english king did not chuse to let hostilities be traced to his own borders. The great Randolph, of Moray, was dead, and the earl of Marr (a man unskilled in war) had been made regent in his room. Rushing inconsiderately to battle,

‘ * Charles was the last of Philip the Fair’s three sons, who each wore the crown. Mezeray severely says that one might look on the failure of this race as a punishment for their oppression and rapine, were it not that the house of Valois, which “ succeeded, behaved in every respect as ill.” A bold reflection.’

‘ † Isabella was said to be pregnant by Mortimer. When the soldiers rushed into the castle through a private passage pointed out by Eland the governor, the queen exclaimed in agony, “ Beau fiz! Ayez pitie du gentilz Mortimer.” [Walsingham.]

‘ ‡ Manners were no better in Scotland. ‘The ploughs were housed every night for fear of thieves.’

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he was slain and his numerous army utterly routed by this handful of adventurers, who had likewise defeated and burnt the Scots fleet, commanded by John Crabbe, a brave Fleming.

‘ Scotland now submitted to Baliol, who soon after owned the supremacy of the king of England; promised to restore Berwick; to serve Edward in his wars, and to marry the princess Joan, if she could be regained from the power of David Bruce. The face of affairs however soon changed; the spirit of independence flamed out again in the north; and Baliol, surprised and defeated by his new subjects, escaped with difficulty to England.’

‘ A. D. 1330, to 1332 The younger Andronicus (after having defeated a party of turks who had invaded Thrace) falls ill and is thought near death, but recovers. Meanwhile the old emperor becomes a monk, some say unwillingly. He dies in 1332, and his favourite minister, Metochites, survives him only a few* weeks. A truce is made between Andronicus and Orchanes. The emperor has some success against Alexander of Bulgaria. The turks invade and ravage Thrace.

‘ Pope John xxii resolutely persists in his excommunication of the german Lewis, although that prince offers every possible submission to the See of Rome.

‘ Frederick of Austria (the co-emperor of Germany) dies. John of Bohemia sometimes takes part with the emperor Lewis, sometimes with the pope. Victory goes with him.

‘ Gunpowder is supposed to have been discovered by Schwartz, a monk of Cologne, or by one Anklitzen, of Friburgh †.

‘ The province of Alava, in Biscay, hitherto independent, unites itself to Castile. Alphonso xi receives the homage of the people in a plain, beneath a spreading oak.

‘ David ii, of Scotland, and his wife Joan, of England, are crowned at Scone. Twynham (an outlaw driven from Glasgow) flies to England in 1331, and tempts Edward Baliol to disturb the government of Scotland.

‘ Randolph, regent of Scotland, having delayed to restore the lands of several english barons, they, under Baliol, invade Fife

‘ * The funeral eulogium of Andronicus and of his minister, may give some idea of grecian eloquence in the fourteenth century. “ If,” says the orator, “ the deceased emperor was the column of our church, the great Logorhetes (Metochites) was her vestry. If the one was harmony itself, the other was the instrument which formed that harmony. If Andronicus guided the vessel’s helm, it was Metochites who trimmed her sails and cordage.” “ See,” added the personifying haranguer, “ how the wasps and the drones of mortality have already disfigured that imperial visage, which was once fair as a pure honeycomb.” It is Nicephorus Gregoras (himself the eulogist) who records this speech.

‘ † The english friar, Bacon, was the real discoverer of gunpowder some years before this æra, although his humane philosophy prevented him from making public the process.’

with

with success, Randolph dying while on his way to oppose them. At the battle of Duplin, in 1332, Marr, the new regent, with the earls of Moray, Menteith, Carrick, and many noblemen, besides great numbers of soldiers, are slain by Baliol's army.

' The scots disperse, and Edward Baliol, in his turn, is crowned at Scone. Soon after the english lose Perth by surprize, and while Baliol promises homage to England, Moray of Bothwell, the new regent, applies to Edward to assist the young David II.

' Baliol is surprized and defeated at Annan, by Randolph, Douglas, and Simon Frazer. His brother Henry is slain. Baliol flies to England.

' Sir Anthony de Lucy invades Scotland, and makes sir W. Douglas (the knight of Lydesdale and the most celebrated warrior in Europe for sudden incursions) his prisoner.

' Philip of France (after having defeated the flemlings at Mont-cassel, and executed numbers of them as rebels) proposes to go to the Holy Land. The pope hesitates to allow him a tax on the clergy. The count d'Artois (brother-in-law to Philip, a lord of singular bravery and enterprize) producing in a cause of importance parchments supposed to be forged, is exiled; and a lady of Bethune (his accomplice) is burnt as a witch. D'Artois retreats to England and excites Edward against Philip of France.

From the stores of amusement contained in the appendix we shall select a few miscellaneous articles. P. 228.

' In the year 1100, Godfrey, a learned and witty priest, was prior of Winchester; "a place," (says the venerable Camden) "of which the very "genius loci" seems poetical;" the keenness and classical turn of the epigrams which that intelligent antiquary has given in his 'Remaines', makes us wish for the publication of a mss. volume which (as the diligent historian of english poetry assures us) is extant in the Bodleian collection, and which (he writes) is "certainly worthy of publication, not merely as a curiosity."

' The two first of the following lively pieces we owe to Camden, the last to Warton.

ON A BOASTER OF HIS FAMILY.

' Stemmata continua, recitas in ordine patres,
Quis nisi tu similis, Rufule, quid recitas ?

' Imitated.

' Brave in the field—in wit transcendent
Thy ancestors thou countest over
And art thou truly their descendent ?
The likeness we should ne'er discover.

I. P. H.

' ON A GREEDY ABEOT.

' Tollit ovem fauce lupi, persæpe molossus
Ereptamque lupo ventre recondit ovem ;
Tu quoque, Sæva, tuos prædone tueris ab omni
Unus præda tamen perdis ubique tuos.

' Imitated

‘ Imitated.

‘ As some base whelp, a lamb may help
To ‘scape from Isgrim’s jaw,
How small the boon!—The lamb full soon
Gluts its preserver’s maw.
Thus to thy monks thy selfish care is shown
Protected from all wrongs—Except thy own. I. P. A.

‘ THE MODEST BEGGAR.

‘ Pauca Titus pretiosa dabat, sed vilia plura
Ut meliora habeam, pauca des, oro, Titus.

‘ Paraphrased.

‘ When Titus disbursts in hour convivial
Large gifts to his guests, they in worth are but trivial;
But when in small portions his wealth he dispenses,
Tho’ trifling their bulk yet their value immense is;
This fashion my modesty suits to a tittle,
So Titus, be sure that you give me but little. I. P. A.’

p. 230. ‘ An event, recorded at this period of the french annals, marks the ferocious character of the twelfth century.

‘ Thomas, baron D’Omart, had married Adela, the beautiful daughter of the compte de Ponthieu. In conducting her to his castle (his servants lagging behind) the baron and his lady were surrounded by eight of the high-born and titled plunderers, with which France was then infested. D’Omart made a gallant resistance; but, being overpowered by numbers, he was seized, stript and bound to a tree; while the shrieks and struggles of Adela were in vain exerted to save her from repeated dishonour. At length, the baron’s domestics approaching, the unhappy pair were clothed and escorted back to the castle of the compte de Ponthieu, near Abbeville. That savage parent heard the fatal story without apparent emotion, but harboured on his mind, the most atrocious of designs. A few days after, he found an opportunity to surprize (at a distance from her husband) his unfortunate, but guiltless daughter. A large barrel had been prepared, which, when the fair Adela had been obliged to enter it, was closed up and launched into the ocean, in sight of the inhuman father. Providentially the barrel, having caught the attention of a fisherman, was hoisted into a vessel and opened in time to save the life of Adela, who was soon restored to her afflicted husband. These real facts have been the foundation of more than one romance,

[Dulaure.]’

p. 233. ‘ The following narrative, taken from the records of Languedoc, will evince at the same time the magnificence, folly, and barbarity, habitual to the nobility of the early ages.

‘ In 1174, Henry II called together the seigneurs of Languedoc, in order to mediate peace between the count of Thoulouse and the king of Arragon. As Henry, however, did not attend, the nobles had nothing to do but to emulate each other in wild magnificence, extended to insanity.

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‘ The countess Urgel sent to the meeting a diadem worth 2000 modern pounds, to be placed on the head of a wretched buffoon.

‘ The count of Thoulouse sent a donation of 4000l. to a favourite knight, who distributed that sum among all the poorer knights that attended the meeting.

‘ The seignior Guillaume Gros de Martel, gave an immense dinner, the viands having all been cooked by the flame of wax-tapers.

‘ But the singularly rational magnificence of count Bertrand Rimbault attracted the loudest applause. For he set the peasants around Beaucaire to plough up the soil ; and then he openly and proudly sowed therein small pieces of money, to the amount of fifteen hundred english guineas.

‘ Piqued at this princely extravagance, and determined to out-do his neighbours in savage brutality, if he could not in prodigality, the lord Raimond Venous ordered thirty of his most beautiful and valuable horses to be tied to stakes and surrounded with dry wood ; he then heroically lighted the piles and consumed his favourites alive ! [Descr. de France, par Delaure.]’

P. 234. ‘ In 1128 died John of Salisbury ; a man of such learning, that when his adherence to the turbulent Becket forced him into exile, his merit gained him the see of Chartres, in France ; from whence he returned just in time to be a spectator of his patron’s fatal catastrophe. He was an entertaining and voluminous writer. His books, “ De Nugis Curialium,” and “ De Vitiis Philosophorum,” are most known. He wrote besides a life of his patron Becket ; and a huge volume of letters, in which are to be found strange and odious stories of the dignified priests in the twelfth century. His friend, and the friend of Becket, Benedict (abbot of Peterborough) survived him about ten years. He too was an amusing historian, and notwithstanding his connections with the archbishop, was much favored by the discerning Henry II. [Nich. Eng. Libr. &c.]

‘ We must not part from John of Salisbury, without inserting a specimen of his poetical talents from a humorous prologue to his *Nugæ Curialium*. It will remind the reader of Farquhar’s ‘ trifling song.’

‘ Omnia, si nescis, loca sunt plenissima nugis
Quarum tota cohors est inimica tibi.
Ecclesiâ nugæ regnant, et principis aulâ ;
In clauastro regnant, principibusque domo.
In nugis clerus, in nugis militis usus ;
In nugis juvenes, totaque turba senum.
Rusticus in nugis, in nugis sextus uterque,
Sertus et ingenuus, dives, egenus, in his, &c. &c.

‘ Imitated.

‘ No region wilt thou find from trifles free,
A countless host and adverse all to thee.
The church, the court, alike their power obey,
Cloisters and princely domes admit their sway.

Thrice

Trifles the soldier and the priest engage,
 And sanguine youth, and all the tribe of age.
 Each state, and either sex can trifles lure,
 The free, the slave, the opulent, the poor,' &c. P.'

Towards the close of the 12th century, John Hanvile, a poetical monk of St. Alban's, thus lashes the lazy and profligate students. P. 235.

' Hi sunt qui statuæ veniunt, statuæque recedunt
 Et Bacchi sapiunt non Phæbi pocula; Nyfæ
 Agmina, non Cirrhæ; Phæbo, Bacchoque ministrant,
 Hoc pleni, illo vacui.'

' Imitated.

' Each comes a blockhead; each departs a fool;
 Lads of the Nyfan, not the Delian school.
 Deep draughts they quaff, Lyæus, from thy ton,
 Nor snatch one draught from classic Helicôn. I. P. A.'

P. 415. ' In or near the year 1277, died Alexander Nequam, or Neckham, a good grammarian and a writer of latin poetry. Let his merit be appreciated from the following specimens:

' WHY THE SUN LOOKS RED AT HIS RISING.

' Sol vultu roseo, rubicundo fulget in ortu,
 Inceſtæ noctis facta pudore notans.
 Nempe rubore suo, tot damnat damna pudoris,
 Cernere tot Phæbum, gelata pudenda, pudet.

' Tot blandos nexus, tot suavia preſſa labellis,
 Tot miſeræ Veneris monitra novella vidit.
 Frigida quod nimium cateat lasciva ſeneſtus,
 Ignis quod gelido ſerveat amnè ſtupet.'

' Imitated.

' Sol ſhines at morn with roſy features bright,
 Sham'd by th' immodest actions of the night;
 His viſage glows with ſhame, for ſhame deſtroy'd;
 Aſham'd to ſee ſuch ſhameleſs means employ'd.

' So many lawleſs joys amaz'd he views,
 So many love-taught pranks his eye purſues;
 Scenes that to frozen age new ardor gave,
 Fires that might burn beneath the icy wave. P.

' WHY MARS APPEARS OF A FIERY COLOUR.

' Mars Venerem ſecum deprenſam fraude mariti,
 Erubuit, ſuper eſt flammeus ille rubor.
 Sed cur lunaris facies ſuſcata videtur?
 Qæ vultu damnat furta videre ſolet.'

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Imitated

‘ Imitated.

‘ Mars well might blush, caught in wrong’d Vulcan’s net.
His star with honest shame seems glowing yet;
But Phœbe’s blushes sure mark affectation,
She, willing witness to each assignation,
Would veil the light coquette with prudent indignation. I. P. A.

‘ This poet was bred at the university of Paris. His favorite piece of latin verse is written on “the praise of Divine Love.” “In his introduction, he commemorates the innocent amusements of his infancy in a pleasing and unaffected style.” [Warton’s Hist.]

‘ He was originally called “Nequam,” but changed his name, because that when he desired to be re-admitted to St. Alban’s priory, the abbot replied to him “Si bonus sis, venias—si nequam, nequaquam.” Displeased at this allusion, he called himself, ever after, “Neckham.”

‘ But Alexander had not always shewn himself so delicate as to this article; for, although his own name was so exceedingly vulnerable, he could not help punning on that of Philip Repindon, abbot of Leicester, and thus did he most quaintly abuse him:

‘ Phi, nota factoris; lippus, malus omnibus horis;
Phi malus, et lippus; totus malus ergo Philippus.’

‘ But thus with equal wit and asperity rejoined the abbot:

‘ Et niger et nequam cum sis cognomine, nequam
Nigrior esse potes. Nequior esse nequis.’

P. 428. ‘ In 1345, died Richard of Bury. He had (when receiver of Edward II.’s revenues in Gascoigne) nearly lost his life for assisting the queen and prince in (1327) with the money in his hands. In return, on the accession of Edward III, Richard was made successively bishop of Durham, chancellor, and treasurer of England. He was singularly learned; and his passion for books rose, as he himself acknowledges, to a pitch of madness. For he says, “Cestatico quodam librorum amore, potenter se abreptum.” He is said, indeed, to have had more books than all the other archbishops in England, and he has expressed his sentiments on them in words which Cicero might have owned: “Hi sunt magistri” (says he) “qui nos instruunt sine virgis & ferulâ, sine verbis & colera, sine pane et pecunia. Si accedis non dormiunt; si inquiris non se abscondunt; non remurmurant si oberres; cachinnos nesciunt si ignores.” “These are teachers whose instructions are unaccompanied with blows or harsh words, who demand neither food nor wages. If you visit them they are alert; if you want them they secrete not themselves. Should you mistake their meaning they complain not, nor ridicule your ignorance, be it ever so gross.”

‘ P. 440. ‘ The varied and ridiculous modes of dress which the 13th and 14th centuries produced, were very justly the subject of bitter reprehension from the satirists of the time. Sometimes too the higher powers attempted to regulate * them but never with success.

The

‘ * The long-toed shoes in particular were during three centuries

' The dress of the ladies of fashion has been described in a foregoing note ; and the following portrait, drawn by a masterly pencil, does at least equal justice to the fine gentlemen of the age.

" What could exhibit a more fantastical appearance than an english beau of the fourteenth century ? He wore long pointed shoes fastened to his knees by gold or silver chains ; hose of one color on the one leg, and of another color on the other ; short breeches which did not reach to the middle of his thighs and disclosed the shape of all the parts included in them ; a coat, the one half white, the other half black or blue ; a long beard ; a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c., and sometimes ornamented with gold and precious stones." This dress was the top of the mode in the reign of Edward III †.

' We may in some measure guess at the expences which the dress of the times must occasion to a man of the world, by the account which Adam Merimouth gives of sir John Arundel's wardrobe, when setting out, in 1380, on a warlike expedition against France. He had " two and fiftie new suits of apparell of cloth of gold or tiffue."

' To this let us add the contemporary bard's description of the manner in which a person of rank should be accommodated at his hours of repose ‡.

" Your

turies in vain assailed by bulls from the popes, decrees of councils and declamations of the clergy.

' These strange favorites were called ' crackowes,' and were sometimes cut at the top in imitation of a church window. Chaucer's spruce parish-clerk, Absalom,

" Had Paulis windows corven on his shose." [Henry.]

' Gloves were a costly article of dress to our ancestors. They were frequently adorned with precious stones.

[Rot. Pip. apud Warton.]

' † When the personage above-described was mounted, he was not gallantly equipped unless the horse's bridle or some part of the furniture were stuck full of small bells. Vincent of Beauvais, an early writer, blames the knights templars for having to their horse-furniture " Campanulas infixæ, magnum emittentes sonitum." Wickliffe censures the priests of his day for their ' fair hors, and jolly and gaie sadeles and brideles which ring by the way.' Then Chaucer's monk,

" ——— When he rod, men might his bridele here,
Gingeling in a whittling wind as clere
And eke as lowde as does the chapell bell," &c.

' And the great Cœur de Lion, as we are told in the romance which bears his name,

" Hys crouper hengè full of belles." [Warton's Hist. of Poet.]

' ‡ Mr. Strutt remarks that even royal and noble personages appear in illuminations, &c. to have been totally naked in their
beds,

"Your blankettes shall be of fustiane
 Your shetes shall be of clothes of rayne
 Your hede-shete shall be of pery pyghte
 With dyamonds sette & rubys bryghte.
 Whan you are laid in bed so softe
 A cage of golde shall hange a losfe
 Wythe longe peper fayre brenynge.
 And cloves that be sweet finellynge"

[Squire of Low Degree, apud Warton.]

We shall conclude our extracts from this entertaining work with the following particulars respecting the state of literature and science in the 13th and 14th centuries. P. 445.

"That the 13th and 14th centuries produced no such pure and classical latin as that of John of Salisbury, Peter of Blois, Joseph of Exeter, &c. is owing, it may be conjectured, to the growing improvement of the english language, and the more frequent use of it by men of learning*.

"Greek and the oriental tongues were almost totally neglected. Not more than three or four persons (says the great sir Roger Bacon, who bitterly laments the blindness of the age) had turned their studies that way.

"Logic suited the genius of the æra. It furnished the schoolmen with a regulated subtilty which aided them to dispute for ages upon † nothing. It was therefore extensively taught, and accurately studied.

"Divinity had now taken a new turn, and soared above the scriptures. The schoolmen valued themselves on carrying on their theological improvements without recourse to either testament; and those unfashionable sages who still studied the sacred writings were styled in derision 'bible men,' and could neither find pupils, attendants, or rooms wherein to read lectures, in any european university.

[Wood's Antiq. apud Henry.]

"The civil and canon law was closely studied by the clergy, as that study led the way to great employments. This was carried to so great a length that pope Innocent IV was obliged to

beds, during the 12th and 13th centuries, and that this appears strange, as in the saxon, danish, and early anglo-norman æras there appears to have been close garments like shirts on every figure lying in bed.

[Customs, &c.]

"There are however instances of brutal ignorance which this excuse will not reach. In the university of Oxford, it was usual to say, "Ego currit, tu currit, currens est ego." In 1276, Robert Kilwarby, bishop of Canterbury, visited the place and solemnly condemned these wretched idioms. They met however with defenders; and in 1284, his successor John Peckham was obliged to exert the same condemnation against the same expressions, and others equally obnoxious. [Wood's Antiq. apud Henry.]

"† That two contradictory propositions might each be true was a dogma seriously and earnestly argued.

[Ibid.]

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send forth a prohibitory bull, lest the study of divinity should be lost.

‘ The mathematics were generally neglected; and the few who attended either to them or to the oriental tongues, were not only shrewdly suspected of wishing to hold commerce with the prince of darkness, but frequently met with painful obstacles to their studies from the absurd fanaticism of the age.

‘ Astronomy, and its connected science, that of optics, were known to friar Bacon. Probably to few others. The same great man seems to have monopolized the knowledge of mechanics and of chemistry.

‘ Alchymy, though itself a delusion, yet being the known parent of many useful inventions, must appear on our list. Perhaps no prizes less interesting than those held out by the adepts, (viz. An elixir to cure all diseases and to prolong life, and a stone or powder which should transmute all baser metals into gold) could have urged the minds of men in an age wholly occupied by solemn trifles, to have pursued any study with such energy as to accomplish such discoveries as the followers of alchymy produced *.

“ Indeed this fanciful science, though now from the best of reasons in disrepute, was, while in the adroit hands of Roger Bacon and Raimond Lully, not without its uses; and it is allowed by the great Boerhaave that no writers have ever treated subjects which relate to animals, vegetables, and fossils, with so much clearness as those which have written on alchymy. Those great princes, Edward I and Edward III both believed in the powers of alchymy to produce treasures; on the former, Lully solemnly calls to attest his having fabricated a diamond from crystal, even in the royal presence, in the secret chamber of St. Katherine, in the tower of London; and in Rymer's *Fœdera*, there is extant a proclamation from Edward III for the seizure of John Rous and William de Dalby, who (as is there asserted) “ have it in their power to assist the king and kingdom by making gold!”

We recommend this work to the particular attention of our readers, as a very valuable collection of facts, upon which the writer must have bestowed much patient industry. Few of his readers we think, will, refuse him the praise at which he aspires, of being a faithful historian, and of having selected with judgment, and abridged with accuracy. We hope, he will, meet with sufficient encouragement to proceed in his very useful labour, till his work is completed.

D. M.

* * For instance, the invention of gun-powder, and several improvements in the art of dying. Many medicines of great service to the health and ease of mankind were also found by these fantastic philosophers.

‘ Among the sarcasms on alchymy, few are more bitter than that of Mr. Harris: “ *Ars sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.*” The italians say, “ *Non fidatevi al alchémista povero ô al medico ammalato.*”

ART. III. *Transactions of the Linnean Society. Vol. II. 4to. 357 pages, and 29 plates. Price 1l. 5s. in boards. Whites. 1794.*

THIS second volume opens with a paper containing the *history and descriptions of four new species of phalana*, by the late Mr. John Beckwith.—They are small *noctua*, and called by the author *chrysoceras*; *gemina*; *palla*; *chrysoglossa*. In the plate annexed Mr. B. has not represented the pupa of the last, or the eggs of any of the three; neither has he noticed any sexual difference. His paper cannot, therefore, be said to contain more than a considerable fragment of their history: nothing short of Sepp's descriptions ought to be dignified with that name.

II. *Remarks on scolopendra electrica, & sc. subterranea. By George Shaw, M. D. &c.*—In this short paper, which contains at least as much conjecture as observation, Mr. S. is inclined to discover in the *scolopendra subterranea* a different insect from the *sc. electrica* of Linné.

III. *Remarks on the abbé Wulfen's descriptions of lichens; published among his rare plants of Carniola, in professor Jacquin's Collectanea, Vol. II. 112. By J. E. Smith, M. D. &c.*

IV. *Account of the gizzard of the shell called by Linnaeus bulla lig-naria, addressed to the president By Mr. G. Humphrey.*—In this curious paper, to which a plate is annexed, it is with much probability supposed, that, in the genus of testacea called *bullæ*, the gizzard serves the purpose of masticating food; and that it contains some organ for perforating such shells as are too hard to be crushed by the action of the gizzard valves against each other, in order to come at it's prey.

V. *Account of the difference of structure in the flowers of six species of passiflora. By Mr. J. Soeverby.*

VI. *Descriptions of two new British fuci. By T. J. Woodward.*

VII. *An essay towards an history of the British stellated lycoper-dons: being an account of such species as have been found in the neighbourhood of Bungay, in Suffolk. By T. J. Woodward.*—Three valuable papers, illustrated by plates, but which do not admit of extracts.

VIII. *A new arrangement of papilios, in a letter to the president. By Mr. W. Jones.*—The shape of the wings, a principal character in the Linnean subdivision of the genus *papilio*, appearing to the author incompetent, and subject to confusion in it's application; he here attempts, by calling to his aid the anatomy of the insect, to establish a permanent characteristic of each family, viz.

Linneus. 'Equites.—The upper wings are longer from the posterior angle to the point, than to the base: the antennæ often filiform.

Corrected by saying:

'The upper wings are longer from the posterior angle to the point than to the base, occasioned by having four nerves instead of three; visible in every other family—the palpi frequently only a brush—under wings with a connecting nerve in the centre, and without an abdominal groove.'

Linneus. 'Heliconii—Wings narrow, entire, often naked or deprived of scales; the upper wings long, the inferior short—

Add,

‘ Add,

‘ with a connecting nerve in the centre; very slightly grooved, to admit the abdomen, which is in general long, as are also the antennæ.’

Linneus. ‘ *Danaï*.—Wings entire.—

‘ Add,

‘ the under with a connecting nerve in the centre, and a deep abdominal groove; palpi projected.’

Linneus. *Nymphales*.—Wings denticulated.—

‘ Add,

‘ the under without a connecting nerve in the centre, and with a deep abdominal groove; palpi projected.

The characteristics of the *plebei* are more vague, and chiefly adopted from Mr. Yeats; and some stubborn subjects still remaining, not reducible to any of the received families, Mr. J. is under the necessity of creating a new one, which he calls *romani*: these are all such of the *equites* as have *filiform antennæ*: their size is in general large, the wings without an abdominal groove; no connecting nerve; their antennæ generally acuminate; the veins of both upper and under wings going from their root to the extremity, nearly in straight lines. Such are *leilus*, *orontes*, &c.

Notwithstanding the plausibility of Mr. J.’s system, it may still be doubted whether the number of veins can constitute a legitimate characteristic of families any more than the different formation of the wings. An additional number of veins necessarily attends on size, weight, and function. Thus *Fucsi*, in his *Entomological Repository*, a work that will shortly be made public in England, has considered the large and swelled veins on the upper wings of *Adippe*, as the characteristic of the male. The confusion of the Linnean classes is not so much owing to the want of opportunity to inspect a greater number of specimens, or to the author’s too hasty adherence to a few great leading outlines, as to his setting out from a wrong point. Mr. J. observes, ‘ that the families may not only be distinguished in the perfect insect, but in the larvæ also; and that these distinctions are not imaginary, but certain and specific.’ *Hinc illæ lachrymæ* on the system of Linné; hence the source of confusion: had he attended to the animal from it’s rise, through it’s progress, the number of feet, instead of the precarious shape of the wings, would have dictated his classes; we should not then have a jumble of four and six-legged *equites*, *Danaï*, &c. Menelaus and Teucer would not have been the companions of Protefilaus and Machaon; or Apollo that of Piera and Mneme.

We wish Mr. Jones, who seems to have considerable entomological knowledge, and a systematic turn, would direct his attention to this only permanent characteristic of the classes of *papilio*.

A plate is annexed to this paper.

ix. *Descriptions of several species of pancratium*. By R. A. Salisbury.

—This latin paper is illustrated by six plates.

x. *Some account of the musca pumilionis of Gmelin’s edition of the Syst. Naturæ*. By W. Markwick, Esq. with additional remarks by T. Marshall; with a plate.—This paper, with it’s supplement, contains a considerable part of the history of an insect, that appeared in some parts of this

this country, with some sensible hints towards checking it's progress. It is proved not to be the dreaded heffian fly of America.

xi. *Description of passalum floniferum.* By Mr. Louis Bosc.—A french paper, with a plate.

xii. *Observations on the structure and æconomy of some curious species of aranea.* By Mr. Dartes; with a plate.—This paper, written in french, contains an anatomy of some parts of a. avicularia, which is proved to be without the maxillæ, as distinguished from the mandibles given by Fabricius to his class unogata, &c. An account of what the author calls the mason-spider, or aranea Sauvagesii, which resembles in small the avicularia, is subjoined.

xiii. *Account of the germination and raising of ferns from the seed.* By Mr. J. Lindsay, surgeon in Jamaica; with a plate.

xiv. *Additional observations relating to Festuca spadicea & anthoxanthum paniculatum.* By J. E. Smith, M. D. F. R. S.

xv. *Plantæ eboracenses; or a catalogue of the more rare plants which grow wild in the neighbourhood of Castle Howard, in the north riding of Yorkshire, disposed according to the Linnean system.* By Mr. R. Teesdale.

xvi. *Observations on the British species of carex.* By the Rev. Samuel Goodenough, L. L. D. F. R. S.; with four plates.—Not a paper of fragments or cursory observations, but an elaborate critical treatise.

xvii. *On genera and species of plants which occur twice or three times, under different names, in prof. Gmelin's edition of Linnæus's Systema N.* By Janas Dryander, M. A. Libr. R. S.

xviii. *Remarks on centaurea solstitialis &c. melitensis.* By J. E. Smith, M. D. &c.

xix. *Description of fucus dasyphyllus.* By T. J. Woodward; with a plate.

xx. *The characters of two species of oxalis.* By R. A. Salisbury, F. R. S.

xxi. *Description of a new species of warbler, called the wood-wren, observed in May, 1792.* By Mr. Th. Lamb; with a plate.—A new species, which differs from the motacilla hippolais, and motacilla trochilus Linn.

xxii. *Observations on the structure and æconomy of those intestinal worms called tæniæ.* By Mr. A. Carlisle.—Equally ingenious and useful. Some of Mr. Goetz's mistakes in his history of worms are here corrected: a plate is added.

xxiii. *A new method of preserving fungi, &c.* By W. Withering, M. D. F. R. S.

xxiv. *Objections against the perceptivity of plants, so far as is evinced by their external motions, in answer to Dr. Percival's memoir in the Manchester Transactions.* By Robert Townson, Esq. F. R. S. Edinb. Read Dec. 4, 1792.—This paper we transcribe.

P. 267.—‘However sanguine we may be in our expectations of extending the limits of human knowledge, we cannot avoid perceiving that there are boundaries which it can never exceed. These boundaries are the limited faculties of the human mind, which, though fully sufficient to answer all the purposes of common life, are an insuperable barrier to the enquiries of speculative men. None feel more the truth of this observation, than those engaged in physiological enquiries; the operations of nature being so complicated, and at the same time carried on in so secret a manner, as to keep us ignorant of the most common phenomena.

* If physiologists have been unsuccessful in many of their enquiries into the animal œconomy, they have been still more so with respect to vegetables: for how little do we know at this day of the course of their fluids, and of the power by which they are moved? Are we not in the vegetable kingdom where we were near two centuries ago in the animal, when the great Harvey withdrew the veil?

‘ The many beautiful analogies existing between the two organized kingdoms of nature, their similar origin from egg or seed, their subsequent developement, and nourishment by intus-susception; the power of continuing their species, the limited time of their existence, and, when not carried off by disease and premature death, possessing in themselves the cause of their own destruction—have been so favourable to the supposition of the existence of a complete chain of beings, that there appeared to the favourers of this opinion nothing to be wanting to connect them, but the loco-motive faculty; for irritability, from phenomena in a few vegetables, had been granted them by some. This loco-motive faculty, which is considered as a consequence of volition, which is an attribute of mind, they say is manifested in the direction of the roots towards the soil which affords them their most proper nourishment, and in the direction of the tender shoots and leaves towards the light, which is likewise necessary to their well-being. These facts are admitted, but not the consequences drawn from them.

‘ It must indeed be allowed, that vegetables do on some occasions act as though possessed of volition, avoiding those things that are injurious to them, and turning towards those that are beneficial; thus appearing to act by choice, which must be preceded by perceptivity, a favour that nature has granted, I think, to the animal world alone. The following are brought as examples:

‘ A plane-tree twenty feet high, growing upon the top of a wall, straitened for nourishment in that barren situation, directed its roots down the side of the wall, till they reached the ground ten feet below. It has been amply repaid, say they, for its trouble ever since, by plenty of nourishment, and a more vigorous vegetation has been the consequence. On another occasion, a plant being placed in a dark room, where light was admitted only through an aperture, put forth its shoots towards the aperture, which elongating, passed through it; and this likewise was rewarded for its trouble by plenty of light, and free air.

‘ That appearances so similar to those that are observed in animals should be considered as proceeding from the same cause, viz. volition, is not to be wondered at, when so many of the inferior orders of animals hardly possess so much of the loco-motive faculty—particularly by men of warm imaginations, who, prepossessed in favour of an opinion, were grasping at every distant analogy to support it. Though, as I have said, we are by no means acquainted with the course of their proper fluids (*succi proprii*), or with the power by which they are moved, nor even can say by what power it is that the fluids, which are its food, are taken in; yet so far we know, that here, as in the animal œconomy,

onomy, there is a constant change and evolution of their fluids, and that a constant supply is necessary, without which they soon perish. This supply, so necessary, must be taken in by absorption; and it is this act of absorption that I shall endeavour to prove to be the efficient cause of these motions in vegetables, and thus exclude volition from having any causation in these phenomena; for it is from their not having been explained upon mechanical principles that mind has been resorted to. Mind is in general our last resource when we fail in explaining natural phenomena. I could wish that physiologists were agreed upon the kind of absorption which takes place here, whether it be by active open-mouthed vessels, which in the common opinion takes place in the animal œconomy, or by capillary attraction, which is the most general opinion in the vegetable; but the theory I shall offer to the consideration of the Linnean Society will agree with either:

‘ The first consideration is—That an inert fluid is in motion.

‘ Secondly—That, possessing no motion in itself, it owes this motion to the plant.

‘ Thirdly—That as action and re-action are equal, whilst the plant draws the fluid towards itself, it must be drawn towards the fluid, and that in the reverse ratios of their respective resistances.

‘ Now whether this absorption be performed by vessels acting as in the animal œconomy, or by vessels of the nature of capillary tubes, is of little moment, provided only that an absorption be admitted; for it is evident, that if action and re-action be the same, the absorbed fluids, which possess no motion in themselves, cannot be put in motion by the open-mouthed active vessels, without being drawn in the direction of the absorbed fluids. But should we prefer the theory which explains this absorption by capillary attraction; which theory I think is the most prevalent, we shall still find that the absorbing vessels are drawn towards the fluid. This is equally true as evident, whether applied to that simple hydraulic instrument the straw, through which the school-boy sucks, or to the most complicated machine of the natural philosopher. These principles will, I think, be sufficient to explain those appearances in vegetables which have served as a foundation, or have been considered as signs of their perceptivity and volition, and which, as far as I have learnt, have never been attempted to be explained, viz. the direction of their roots towards the soil which affords them the best nourishment, and the young and tender shoots towards the light: for here is an absorption of water and light. The absorption of water is easily ascertained; but that of light, by its subtleness, eludes our experiments, with probably many other fluids of great importance to the healthy state of the vegetable world. But to make the connexion more complete between the two organic kingdoms, it has not only been found that plants move towards their food like wise and intelligent beings, but they likewise turn aside from those soils, &c. which are injurious to them, or at least afford them but a scanty nourishment. This is a deception: it is only the immediate consequence of their motion towards their nourishment; for when the root of a tree or plant changes its course, on account of meet-
ing

ing with a rock, or with a hard, stiff, and barren clay, or other object that does not afford it proper nourishment, it is owing not to any dereliction of these objects, but to no attraction from absorption acting in that direction, but one from a more favourable soil. The smallness of the resistance of these fluids cannot be urged against this theory: the motion to be explained is only the tendency of the nascent shoots, no one having pretended that the solid wood could alter its direction; and this power, however feeble, is always acting. I am not ignorant that these are not the only motions which are thought to announce the perceptivity of plants. The motions observed in the stamina and other parts at the time of fecundation, the spiral direction of the stems of some, the use of the cirrhi of others, and the bursting of the capsules, have all, with many other powers, been thought to favour this opinion. These are but powers nature has bestowed upon them for their preservation and production, which can no more be considered as the consequence of volition, than the fall of their leaves at stated periods, their growth and decay, which have never been considered as the consequence of mind, any more than the increase or destruction of animal bodies, the efficient cause of which may for ever remain unknown.

‘When all is considered, I think we shall place this opinion amongst the many ingenious flights of the imagination, and soberly follow that blind impulse which leads us naturally to give sensation and perceptivity to animal life, and deny it to vegetables; and so still say with Aristotle, and our great master Linnæus—*Vegetabilia crescunt & vivunt; animalia crescunt, vivunt, & sentiunt.*’

xxv. *An essay on the various species of sawfish.* By Mr. J. Latham. —A paper well worth the attention of ichthyologists. Mr. Latham is inclined to separate these from the genus *squalus*, and form of them a new genus by the name of *pristis*. He enumerates five species. Two plates are annexed.

xxvi. *Descriptions of four new British lichens.* By the Rev. H. Davies; with a coloured plate.

xxvii. *An account of some plants newly discovered in Scotland.* By Mr. J. Dickson.

xxviii. *Remarks on the genus diathus.* By J. E. Smith, M. D. &c.

xxix. *The history and description of a minute epiphyllous lycoperdon, growing on the leaves of the anemone nemorosa.* By R. Pulteney, M. D. &c.

xxx. *Extract of a letter from Mr. J. Lindsay to sir J. Banks. With additional remarks by J. E. Smith, M. D.*—Relative to No. xiii.

xxxi. *Description of three new species of hirudo.* By the Rev. W. Kirby. With an additional note by G. Shaw, M. D.; with a plate.—Of these three species of *hirudo*, which Mr. Kirby considers as non-descripts, and denominates *alba*, *nigra*, and *crenata*, Dr. Shaw believes *alba* to be the *planaria lactea* of Gmelin; the *nigra* he finds in the *planaria fusca* of Pallas and Gmelin; and the *crenata* he thinks nearly related to the *hirudo geometra* of Linné, if it be not the very same species in a young state.

xxxii. *Additional observations on fucus hypoglossum.* By T. J. Woodward.—Relates to Art. vi.

XXXIII. *Additional remarks on the wood sandpiper, tringa glareola.* By W. Markwick, Esq.—Recognizes the *tringa glareola* in *tringa ocropus*.

XXXIV. *Botanical observations on the Flora Japonica.* By C. P. Thunberg, knight of the order of Wasa, prof. of bot. and med. in the univ. of Upsal.—Latin.

XXXV. *Description of sagina cernuoides, a new British plant discovered in Scotland,* by Mr. J. Dickson.—First discovered by Mr. D. on the rocky and sandy shores of Inch-keith and Inch-combe in the Firth of Forth, as well as on the beach below Prestonpans.

XXXVI. *An account of two new genera of plants from New South-Wales,* presented by Mr. Thomas Hey, and Mr. John Fairbairn.

XXXVII. *Extracts from the minute book of the Linnean society.*

R. R.

ART. IV. *Transactions of the College of Physicians, of Philadelphia.* Vol. I. Part I. 8vo. 254 pages. Price 5s. in boards. Philadelphia, Dobson. London, Dilly, 1793.

IN almost every country, attempts have been made for the promotion of learning and extension of knowledge; by establishing societies, and collecting together men of ingenuity and abilities. The physicians of Philadelphia, influenced by the same motives, and a conviction of the advantages resulting from such institutions, have united themselves into a college; the object of which is the advancement of medical science, by investigating the diseases and remedies peculiar to the country; by observing the effects of different seasons, climates, and situations, on the human body; by recording the changes which are produced in diseases; by the progress of agriculture, arts, population, and manners; by searching for medicines in the american woods, waters, and bowels of the earth; by enlarging the avenues to knowledge, from the discoveries and publications of foreign countries; and by cultivating order, method, and uniformity in the practice of physic.

P. xiv. ‘For the purpose of obtaining these objects, the following rules have been adopted.

‘I. The college shall consist of fellows and associates.

‘II. The fellows shall consist of practitioners of physic, of character in their profession, who reside in the city, or district of Southwark, or liberties of Philadelphia, and are not under twenty-four years of age.

‘III. The associates shall consist of persons of merit in the profession of medicine, who do not live within the limits above described.

‘IV. Three-fourths of the whole number of fellows met, shall concur in the admission of a fellow or associate.

‘V. The officers of the college shall consist of a president, vice-president, four censors, a treasurer and secretary, who shall be chosen annually, from among the fellows, on the first tuesday in July.

‘VI. The stated meetings of the college shall be on the first tuesday in every month; besides these meetings, the president, or,

or, in case of his absence or indisposition, the vice-president, shall have power to call extraordinary meetings, whenever important or unexpected business shall require, of which he shall be the judge. It shall likewise be in the power of any six fellows of the college, who concur in their desires for a meeting, to authorize the president, or, in case of his absence or indisposition, the vice-president to call it.

‘ VII. The business of the censors shall be to inspect the records, and examine the accounts and expenditures of the college, and report thereon. And all communications made to the college, after being read at one of their stated meetings, shall be referred to the president, vice-president, censors, and such other members of the college as shall be nominated for the purpose; who shall determine by a vote, taken by ballot, on the propriety of publishing them in the transactions of the college.’

The remaining regulations are not very important, except in the instance of the admission of fellows, in which case, we find, they only pay the small sum of ten pounds, and a trifling annual contribution of *two dollars*. The whole is to be applied to the purpose of establishing a fund for the use of the college.

In a preliminary discourse, which was delivered before the college, Dr. Rush endeavours to point out and enforce the advantages to be derived from the institution, and to suggest the different sources, whence the improvement of medicine may be expected. He considers the advantages of the institution chiefly in two points of view: viz. as a college, and as a medical society. The author concludes this interesting discourse with the following observations.

P. xxxi. ‘ It is a general opinion, that the condition of man in our world is mending. The conveniences and pleasures of life are daily multiplying by the inventions of philosophy. Many disorders, once deemed incurable, now yield to medicine. No wonder then that a general expectation prevails—that a revolution is soon to take place in favour of human happiness. Natural means appear to be the instruments designed by heaven to fulfil its purposes of mercy and benevolence to mankind. I am fully persuaded there does not exist a disease in nature, that has not an antidote to it. And when I consider the influence of liberty and republican forms of government upon science, and the vigour which the American mind has acquired by the events of the late revolution, I am led to hope that a great portion of the honor and happiness of discovering and applying these antidotes may be reserved for the physicians of America.’

After thus enabling the medical reader to judge of the motives and views of the physicians of Philadelphia, in forming themselves into a college, we shall go on to the examination of the papers contained in the present volume of their transactions.

Prefixed to the papers, the college has given tables of the diseases of the patients of the Philadelphia dispensary, from december 1786, to december 1792; arranged as much as possible after the manner of the nosology of Dr. Cullen. These tables are inserted

ferted with a view to the formation of a complete history of epide-
mical disorders. The papers are :

1. *A case of curvature of the spine*, by Thomas Dolbeare, in a letter to Benjamin Rush, M. D. censor of the college, and professor of the institutes, and of clinical medicine in the university of Pennsylvania. Read September 4, 1787.

In this case of curvature of the spine we met with nothing very remarkable. It is well known, that caustics are the only remedies in this complaint. The disease is indeed not so common in persons who have attained the age [36] of the patient whose case is here related; yet in a few instances it has occurred, even at a later period.

- II. *Case of an hydrocephalus internus, successfully treated by mercury.* By Dr. Michael Leib, fellow of the college. Read January 1, 1788.

In the treatment of this case of hydrocephalus internus there does not appear any thing uncommon: the mercury was given in pretty large doses until it affected the mouth, at which time there were evident symptoms of amendment. The author thinks it important to observe, that no impression was made on the disorder till the mercury began to affect the mouth. The same thing has been remarked by other writers on this disease. The immediate cause of the disease in the present instance was evidently 'a violent fall on the head.'

- III. *An account of a tetanus from the extraction of two teeth, successfully treated by the use of wine and mercury.* In a letter from Benjamin Rush, M. D. to John Redman, M. D. president of the college of physicians of Philadelphia. Read May 6, 1788.

The patient, whose case is here related, was afflicted with symptoms of *tetanus*, attended with swellings on each side of his throat, a full pulse, and a total inability of speaking; upon being exposed to a cold damp air after having had two teeth extracted. Dr. Rush was at first unable to determine whether the case were a tetanus, or the sore throat, then prevalent in the city and vicinity: After bleeding, however, the nature of the disease became evident, from the patient's being seized with convulsions of the opisthotonos kind, and with pain about the bottom of the sternum. The plan of treatment, which was employed with success in this case, was the tonic. Wine and bark in large quantities, and mercurial frictions to the throat and jaws. From the constipated state of the bowels, in this case, where no opiate was employed, the author infers, that costiveness is certainly a symptom belonging to the tetanus, which has been doubted by doctor Cullen. One case however, is not sufficient to determine this point.

- IV. *An account of the tænia, discovered in the liver of a number of rats.* In a letter from Dr. Joseph Capelle, of Wilmington, to Benjamin Rush, M. D. Read May 5, 1788.

The dissections of animals have in many instances contributed to the improvement of medical knowledge; and the facts respecting the *tæniæ* found in the livers of rats, by the author of the paper before us, are extremely curious. On opening the abdomen

domen of a fat rat, he was struck with the appearance of tubercles on the convex part of the liver. They were of a whitish transparent colour. On detaching them in order to determine what kind of substance they contained, the author was surprized, after destroying the matrices, to find that they enclosed worms of the tænia kind, alive, and about sixteen inches long. The author also observed, that the larger the worms were, the thinner were the matrices, which led him to suppose, that at a future day, the worms would have forced their way through them, and have fallen into the abdomen. The author seems to think that these animals have their origin in the liver, as each of them had a bed, or cavity, in proportion to it's magnitude and figure, and was connected to it by a substance similar to that by which muscular fibres are united. The matrices contained a white serum, and the author, from not being able to discover blood vessels in them, concludes, that the worms derive their nourishment from the lymphatics. Whether the rats feel any inconvenience after the escape of these worms from the liver, how they get quit of them, or whether this be a disease peculiar to these animals in all seasons, and climates, are points on which doctor Capelle has not been able to give us any information.

V. *Case of tetanus*, by William Clarkson, M. B. fellow of the college.
Read June 3, 1783.

In this case of tetanus, which was induced by the puncture of a rusty nail, we have remarked nothing uncommon. The tonic and stimulant plans, with mercurial frictions, were carried to a considerable extent, but without success. The case is related in a clear and perspicuous manner.

VI. *Account of the successful application of cold water to the lumbar region in calculous cases.* In a letter to Benjamin Rush, M. D. &c.
Read September 2, 1788.

From the paper before us it appears, that the application of cold water to the region of the kidneys has been employed in two cases of attacks of the stone with success.

VII. *Case of hydrocephalus internus, with the appearance on dissection.*
By Dr. Michael Leib. *Read February 3, 1788.*

In this case we meet with little worthy of observation; the immediate cause of the disease seemed to be a fall in which the forehead was bruised. Calomel was given internally, and mercurial frictions were applied to the thighs, but without producing much advantage; the patient died, and on dissection, the ventricles of the brain were found distended with a clear watry fluid; the lateral ones containing at least each one ounce and half, and the other two nearly an ounce.

VIII. *Account of the state of the barometer.*

This account, which seems to have been kept in a clear and distinct manner, extends from the first of january, 1789, to the 31st of december following.

IX. *An account of a singular case of ischuria, in a young woman, which continued for more than three years; during which time, if her urine was not drawn off with the catheter, she frequently voided it by vomiting; and for the last twenty months, passed much gravel*
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by the catheter, as well as by vomiting, when the use of the instrument was omitted or unsuccessfully applied. To which are annexed, some remarks and physiological observations. By Isaac Senter, M. D., associate member of the college of physicians of Philadelphia, and senior surgeon in the late american army. Read january 5, 1790.

In this very extraordinary case, the patient, after being attacked with symptoms of an inflammatory kind in the thoracic viscera, was seized with a total suppression of urine without any evident cause, which continued five days. On the beginning of the sixth day she had a vomiting that lasted till nothing but water of an urinous taste was brought up. This vomiting relieved the pain, swelling, and soreness, of the inferiour part of the belly, and the patient thought herself better. It however recurred the next day, and continued more or less every day, until the urine was drawn off by the catheter: she suffered much from the excessive irritability of her stomach, which for ten weeks did not allow her to retain in her stomach either food or medicines, opium excepted. Whenever the urine was omitted being drawn off for thirty or thirty-six hours, she constantly threw it up by vomiting.

P. 102. 'To ascertain so extraordinary a fact beyond the possibility of a mistake on my part, or a deception on hers, I often visited her about the time I knew she must vomit if the catheter was not introduced; and I examined her bladder, found it full, hard, and tender; and sat by her till the vomiting recurred, saved the water that she brought up this way, and compared it with what I drew off, and found it the same in every respect.

'During the time her urine came off by vomiting, she suffered extreme anxiety, and always complained of great heat, smarting, extreme thirst, and a sensation of inversion or turning up of something (running, as she expressed it) that appeared to tear her bowels.'

After continuing in the above state for some time, from no evident cause, she became incapable of being relieved by the catheter, and was unable to vomit up her urine for several days. In this situation it passed off by the navel three days successively; after which, the instrument was used as before: some time after this, a brick-coloured gravel began to pass off by the catheter in large quantities, and afterwards was vomited up with the urine. These, and other appearances, led the author to suspect a stone in the bladder; which, upon sounding, was easily discovered, but felt soft and small. In the spring of 1789, the urine began to take a different course, and to pass by stool; after which, she gradually declined, and soon expired. On dissection the diseased appearances were much fewer than had been supposed. The whole of this uncommon case is evidently in favour of the retrograde action of the lymphatic system, a doctrine which was ingeniously suggested by the late Mr. Charles Darwin, and upon which many phenomena, like the present, are alone explicable.

x. *A case of the retroversio uteri, to which are added a few remarks and observations on that disease, and the different species of procidentia*

proidentiz uteri. By Isaac Senter, M. D. Read february 2, 1790.

After a clear and distinct history of the complaint, and of the difficulties attending it's reduction; the author proceeds to particularize some of the different species of the disease, and of the means by which the uterus may be displaced.

P. 141. ' In the different species of the *proidentiz uteri*, from a slight *descensus* to a complete *inversion*, the *fundus uteri* appears to me to descend generally in a pretty direct line with the *vagina*: while in that of a *retroversion*, the *os tinæ* and *cervix uteri*, are generally raised higher in the *pelvis* than is natural: and in all the cases I have observed, beside those related above, these parts were thrown under the *symphyfis pubis*, and pressed, more or less, upon the upper part of the *urethra* and *bladder*.'

XI. *An account of a supposed case of internal dropsy of the brain, successfully treated by mercury.* By Benjamin Ruth, M. D., &c. Read may 4, 1790.

We meet with nothing deserving of remark in this case of supposed hydrocephalus internus.

XII. *A short account of the influenza which prevailed in America in the year 1789.* By William Currie. Read may 4, 1790.

This case contains nothing new or important, either respecting the history or method of cure of the influenza which prevailed in America.

XIII. *Account of the state of the barometer.*

This account, which extends from January to December, 1790, seems to be given with exactness.

XIV. *Case of inverted uterus.* By Benjamin Duffield, M. D. fellow of the college. Read february 1, 1791.

XV. *An extraordinary case of a rupture of the ligament of the os humeri, with the cure thereof.* By Dr. Benjamin Say, treasurer of the college. Read february 1, 1791.

This case affords an example of the ligament which unites the clavicle with the acromion scapulæ being completely separated. The cure was effected by keeping the parts in strict union, by means of Mr. Parke's leathern sling.

XVI. *An account of an head-ach, cured by the discharge of a worm from the nose.* By Thomas H. Stockett, practitioner of physick at South River, Maryland. Read april 5, 1791.

XVII. *An account of a new bitter prepared from the bark of the root of the liriodendron tulipifera.* By Benjamin Rush, M. D. &c. Read may 3, 1791.

Having heard from different country people, that the bark of what they called the red poplar-tree was a strong bitter, Dr. Rush was determined to subject it to the test of pharmaceutical experiments. By boiling the root with water he obtained a strong bitter extract, equal to that of gentian. By infusion with proof spirit, he procured a tincture which had a simply bitter taste, and was of a peculiarly mild nature. The dried bark, boiled with water, afforded a bitter liquor, but less so than the tincture made with spirit. The infusion of the dried bark was also bitter. The dried bark, when reduced to powder by being toasted before the

fire, was strongly impregnated with a bitter taste. In prescriptions, doctor Rush has found this new bitter equal to most of the common bitters of the shops.

xviii. *An account of a singular case of the small pox, successfully treated by the plentiful use of bark, fermented liquors, and animal food.* By Benjamin Rush, M. D. Read July 5, 1791.

In the cure of this case of putrid small pox, doctor Rush appears to have depended chiefly upon stimulants. Wine, porter, and cyder, with opium, bark, and animal food, were administered in large quantities, and with the most evident advantage. It is remarkable in this case, that there was no swelling in the face, or salivation in any stage of the disease. Sydenham has observed, that he never saw but one instance of recovery from malignant small-pox, without a salivation coming on; and doctor Rush has only met with one case before this, and not one where the number of pocks were so great, and attended with so little swelling, which did not end in death.

xix. *An account of the effects of electricity, in the removal of an obstruction in the biliary duct, in a letter from Dr. Jacob Hall, principal of Cokesbury college, Maryland, to Benjamin Rush, M. D. &c.* Read August 2, 1791.

This case affords an example of the successful application of electricity in obstructions of the biliary ducts in cases of jaundice.

xx. *Medical facts and observations, extracted from a letter from Moses Bartram, M. D. of St. Paul's parish, South Carolina, to Benjamin Rush, M. D. &c.* Read September 6, 1791.

For information respecting these facts and observations, we must refer the reader to the paper itself.

xxi. *An account of the sudden effects of the affusion of cold water upon the body in a case of tetanus,* by Dr. Benjamin H. Tallman, of Haddonfield, New Jersey. Read October 4, 1791.

Beside the affusions of cold water, various medicines of the tonic kind were administered.

xxii. *Case of anthrax,* by John Jones, M. D. late vice-president of the college. Read December 6, 1791.

This case is related with clearness, but contains nothing that demands from us any particular observation.

xxiii. We have here an account of the state of the thermometer, from January 1791, to the end of the December following.

xxiv. *Case of dysentery chronica cured by alum;* by Dr. Michael Leib. Read March 6, 1792.

After having employed emetics, cathartics, opium, bark, wine, &c. in this case without effect, the author had recourse to alum, which soon removed the complaint. It was however given in conjunction with opium and the tincture of bark.

xxv. *An account of one of the causes of the trismus nascentium.* By the late Moses Bartram, M. D. of South-Carolina, extracted from a letter to Benjamin Rush, M. D. &c. Read May 1, 1792.

Doctor Bartram considers the mismanagement of the navel soon after birth, so common among negroes, as the principal cause of this fatal disease.

xx. *Practical*

xxvi. *Practical observations on phthisis pulmonalis; extracted from a letter from Isaac Senter, M.D. to Dr. William Currie. Read august 7, 1792.*

In this disease, the author of this useful paper observes that, p. 234. 'The extreme antiphlogistic regimen, and other treatment of the sick, so strenuously insisted on by many European writers in this disease, as well as in all the complaints of the lungs, I am fearful has done much injury in the practice of medicine. I have tried it with all the zeal that Fothergill or Fordyce ever recommended it, and have been foiled in many cases. For after eight or ten bleedings, with a strong buffy blood every time, the disease advanced without my being sensible of any other change, than a more or less diminution of the strength after every such evacuation. Writers in general on the phthisis that I have perused give me but little satisfaction. I know of no author, who has so clearly and fully described the glandular consumption as I could wish, and at the same time pointed out the true characteristic marks, by which they might be known from those arising from other causes.

'In this species of phthisis, I am very sure, little dependence is to be put upon the use of the lancet: still it is but too common to see it recommended.'

A medicine which the author thinks highly useful in this complaint is the *vitriolum ceruleum*, which has been recommended as a vomit united with tartar emetic, by the very eccentric Dr. Maryatt. Our author however joins it with ipecacuanha; and gives them in the proportion of from seven to ten grains each, in the morning fasting. This emetic he repeats every second or third day; and in the intervals his patients take plentifully of the antiseptic mixture of Dr. Griffiths.

xxvii. *Case of hydrophobia; By Dr. George Bensell of Germantown. Read august 7, 1792.*

This is a clear and evident case of hydrophobia; but contains nothing new either with respect to the nature of the disease, or it's method of treatment.

xxviii. *Remarks on the effects of corrosive sublimate, in cancerous affections. Extracted from a letter from Isaac Senter, M.D. to Dr. William Currie; with additional remarks, by Dr. Currie. Read september 4, 1792.*

The author of this paper adduces a variety of proofs of the mischief and danger attending the use of corrosive sublimate as an escharotic.

xxix. *Case of hydrocephalus internus, attended with equivocal symptoms, with the appearances on dissection, by Dr. William Currie. Read April 2, 1793.*

We have in this case the fullest proofs of the difficulty of ascertaining the presence of this disorder. For though upon dissection between six and seven ounces of a limpid fluid were discharged from the ventricles of the brain, the patient had not one of the symptoms mentioned by authors as pathognomonic, except that of a constant moaning.

In looking over the different papers contained in this volume of transactions of the college of physicians of Philadelphia, we have remarked but a very scanty proportion of new or interesting matter. Many of the cases we think too trifling to have been inserted in a work of this kind,

M E D I C I N E.

ART. V. *Letters from Dr. Wüßerling, of Birmingham; Dr. Ewart, of Bath; Dr. Thornton, of London; and Dr. Biggs, of the Isle of Santa-Cruz; together with some other Papers, supplementary to two Publications on Asthma, Consumption, Fever, and other Diseases.* By Thomas Beddoes, M.D. 8vo. 48 pages. Price 1s. Bristol, Balguy; London, Johnson. 1794.

By way of introduction, the author first gives a letter to Dr. Black, in which he congratulates him on his adoption of the new system of chemistry.

We have next a translation of Mr. Lavoisier's paper on the 'Air of places where a great number of persons are assembled;' from the Memoirs of the Paris Society of Medicine, in 1785.

This was a truly interesting paper at the time it was published, and although the facts contained in it are now very generally known, we are glad to see the whole of it in an english dress. It contains statements of the weight and bulk of the two elastic fluids of which the atmosphere consists, and of the quantity of elastic fluid called oxygen gas inspired in given times by men, and some animals.

By the following queries of the immortal but unfortunate Lavoisier, Dr. Beddoes appears to have been urged to introduce the trial of breathing different kinds of air.

'Amongst the different substances of which the atmosphere is composed, none beside oxygen air is essential to respiration; the azotic air contributes nothing towards it. So that, in fact, any other mephitic fluid might be substituted in its place; and, provided this substituted fluid possesses no irritating or deleterious quality, and is combined with oxygen air, in the proportion of 72 parts in 100, such a mixture would constitute a fluid equally salutary and respirable with the common air of the atmosphere.

'Such is the knowledge of the composition of the air we breathe, which the science of medicine has derived from natural philosophy and chemistry.

'But what are the changes produced in air thus formed in the various circumstances on the organs of respiration? what diseases in the animal economy may hence arise? and what are the methods of preventing or remedying them?'

It appears from the experiment of including animals in oxygen air, that they die in it not from defect of oxygen, but from the effects of this elastic fluid. More oxygen appears to be inspired than is expired in the carbonic acid, and therefore a part of it is concluded to be combined with hydrogen air, to form water, or to be united with the blood itself.

Air taken from the lower part of the ward of an hospital contained in 100 parts, 25 of oxygen air, 4 of carbonic acid air, 71 of azotic air: while air taken from the upper part of the same ward, contained in

in 100 parts $18\frac{1}{2}$ oxygen air, $2\frac{1}{2}$ carbonic acid air, 79 azotic air. Atmospheric air, taken at the same time in the open air, contained of oxygen air 27 parts, and of azotic air 73 parts. Beside these experiments, showing the alteration in the proportion of oxygen and azotic airs, and the addition of carbonic acid air by respiration, Mr. Lavoisier proposed to write a *second dissertation* 'on the vitiation of the air, produced by the burning of lamps, wax tapers, candles, coal, fresh plaster, oil painting, &c.; and a *third dissertation* on atmospheric air, considered not as an elastic fluid, susceptible of decomposition, but as a chemical agent capable of taking up, in the way of solution, miasmata of various kinds. Alas! those investigations so important to human kind, were not executed before the late revolution in France, and at this moment we are deploring the fate of this incomparable chemical philosopher.

Dr. Withering's letter to Dr. B. is the next article in this pamphlet. We find in this part a few practical observations on consumption; and among these we are told, that the *truly scrofulous* consumption 'is not an incurable disease, if the treatment be properly adjusted to its nature.' In what this treatment consists is not stated, because Dr. Withering did not wish to have the account of it anticipated by another person. Carbonic acid air appears to arrest the progress and to palliate consumptions. Carbonic matter, or charcoal mixed with food, is given to fatten poultry; which countenances the opinion that this substance absorbs oxygen, even in the heat of the stomach.

We have in the next place Dr. Ewart's letter, giving an account of two cases in which carbonic acid air was inhaled with seeming advantage. The first was the case of the hon. col. Cathcart, who used this remedy during his voyage to the East-Indies, with considerable relief, and perhaps his life was protracted by it. The other case, was that of a lady 22 years of age, who had been eighteen months ill of a cough and consumptive complaints, when she began to inspire carbonic acid air. She appears to have been much relieved, and apparently the progress of the disease was stopt by it, but the issue is not yet determined or known.

Dr. Thornton's letter is the next article, which relates, that he was cured of phthical symptoms, by living chiefly 'on fried fish and animal food with fresh butter.' He tells us also of the astonishment of beholders, on the recovery of a child thirteen years old in a fever, by the administration of oxygen air. He recommends 'hyper-oxygenated air' as a cosmetic; and in conjunction with electricity, has no doubt of it's being a very effectual cure for chlorosis.

An anonymous letter contains an account of hyper-oxygenated air administered in a case of spasms, by which they were suspended.

Dr. Biggs describes in his letter the relief he obtained, in a kind of asthma, by breathing oxygen air, mingled with atmospheric air.

Dr. Beddoes gives the history of an epileptic affection, which was aggravated by oxygen air.

An abstract of Mr. Vauquelin's experiments on the liver of the skate or ray fish. Upon this paper Dr. Beddoes seems to have founded his theory of obesity.

Dr. Thornton communicates the benefit procured in the asthma and hooping-cough, by breathing oxygen air,

This publication concludes with the rev. Edmund Cartwright's account of the use of yeast in putrid fevers, and Dr. Parry's description of a mal conformation of the pulmonary vessels, which afforded a strong presumption, that the red colour of the blood is owing to the oxygen which it receives during the act of inspiration.

Nothing shows so plainly the imperfect state of physic, as the practice founded upon mere hypotheses and remote analogies. We wish not to discourage the trial of airs in diseases, for which at present we have no efficacious medicine. But we almost fear, that it will open an additional field for quackery and imposition. We beg the gentlemen, who are trying the different airs, not to publish their accounts of the effects too precipitately, and that they will divest themselves of prejudice. It is not probable, that such *great effects* and *violent changes* are really produced by adding a little oxygen or hydrogen air to atmospheric air, as are related in some of the above cases.

ART. VI. *An Essay towards a Definition of Animal Vitality; read at the Theatre, Guy's Hospital, January 26, 1793; in which several of the Opinions of the celebrated John Hunter are examined and controverted.* By John Thelwall, Member of the Physical Society, &c. 4to. 21 pages. Price 2s. 6d. Robinsons. 1793.

IN investigating the nature of the vital principle, physiologists have been led into an extensive field of unsatisfactory theory and useless speculation; yet not discouraged by their fruitless attempts, the author of the present essay boldly ventures to add one conjecture more to the extensive catalogue. He sets out by endeavouring to establish a more clear and satisfactory distinction between the living and dead states, than has generally been in use; with this view he thinks it necessary to keep in mind 'the difference between a *vital principle* and the *state of vitality*, the former properly meaning a *living cause*, the latter simply a *modification* or *effect*, to which the *name of life* is given, and which may be the *result of a co-operation of other causes*, neither of which need, in themselves, of necessity be alive.' P. 8.

'Now—that there is a state of animal existence, that may properly be called the *state of life*, and be put in direct contradistinction to that of *death*, and that upon the previous induction of this state depend all the higher functions of the sensitive being, are certainly among the most self-evident of all simple propositions. Nor is it less certain, that there must be an exact and precise moment (nay, *fraction*, or, if I may so express myself, *mathematical point* of a moment,) in which this *state of life ceases*, and that of *death begins*; though whether that moment can ever be ascertained by any sensible and positive mark of discrimination, is matter of considerable doubt: but if this *vitality* is to be considered, *ab origine*, as a *principle*, (by which, *physically* or *philosophically* speaking, I conceive is always to be understood, a *simple, elementary, and first natural cause*,) and not, as itself, an effect of the co-operation of other principles, or *natural* and pre-existing causes, I own, for my own part, I must be rather slow in yielding my assent; and, while I bow with respect to superior judgments, must claim the privilege of exercising my own.'

It is true, says Mr. Thelwall, that the ancients and moderns are at variance; yet against this host of giants I presume to lift my pigmy voice, and brave the unequal combat. The combat is indeed unequal, when

when the puny attempts of this author are put in competition with the elegant and polished writings which are attacked. After examining different opinions respecting the vital principle, Mr. T. proposes to simplify this difficult and involved subject, by 'regarding man as differing from other animals rather in the extent than in the nature of his powers;' and by considering him, together with other inferior animals, 'as consisting of a simple organized frame, from the susceptibility and presence, or the non susceptibility, or absence of stimuli in which arises the whole distinction between the *living body* and the *dead*.'

P. 12. 'Wherever there is a perfect organization of the animal substance, there, I conceive, we have the *susceptibility* (or, as it may, perhaps not improperly, be called, the *PREDISPOSING CAUSE*) of life: whatever may be that specific stimulus, by which such susceptibility may be disposed to be excited, that, I conceive, must be admitted to be the *REMOTE CAUSE*, or agent by which life is to be produced: from the intimate combination of these results, that meliorated or altered state of the organized frame, which may be considered as the *PROXIMATE CAUSE*; and the vital action, as it may properly be called, or the power by which the vital functions are performed, being the ultimate effect of these co-operating causes, is, in reality, as I humbly presume, to be considered as that life, or animal vitality, for which, under so many denominations and imaginary forms, the philosopher and the medical professor have so long been seeking.'

Having thus attempted to account for the vitality of animals on the principles of materialism, Mr. T. takes a slight view of the theory which supposes the vital principle to reside in the blood. He conceives the brain to be more vital than the blood, from the compression of the former being more dangerous than a considerable deduction of the latter. In opposition to the arguments which have been brought in support of the theory of the vitality of the blood, Mr. T.'s reasoning is by no means deficient in ingenuity; yet it cannot be considered as either clearing up the doubts, or removing the difficulties, which attend this curious subject. It seems to be Mr. T.'s opinion, that the whole doctrine of the vitality of the blood originated from observing the important offices that it fulfils in the reproduction of parts evidently alive. The author thinks it sufficiently clear, that the nerves and other parts of the animal body are nourished by the blood; and that but for such nourishment, exhaustion, and a loss of vitality in these parts must take place; 'but that the fluid nourishing and sustaining a living part, must of necessity be itself alive, is what he cannot admit, because he thinks it seems to contradict the known laws and phenomena of nature.'—After this view of the subject, Mr. T. proceeds to the main object of his paper, the definition of animal vitality. Here the author *modestly* confesses a difficulty to present itself. He therefore first goes into an examination of the various definitions which have been given of animal vitality, and afterwards concludes by stating his own; which is, that 'life in the animal is that state of action (induced by specific stimuli upon matter specifically organized), by which the animal functions, or any of them, are carried on.' Hence it is evident, that he considers 'the preliminary principles of life to be a specific organization and a specific stimulus; the perfect contact of these to be the immediate cause, and life itself to be the state of action produced by this union.' On the nature of the

specific

specific stimulus the author has given us but very little information. According to him, it is something however contained in the atmosphere, and probably the electrical fluid. This essay is evidently the production of a young theorist, who has not been much accustomed to physiological inquiry.

ART. VII. *Man Midwifery Dissolved; or the Obstetric Family Instructor. For the Use of married Couples, and single Adults of both Sexes. Containing a Display of the Management of every Class of Labours by Men and Boy-midwives; also of their cunning, indecent, and cruel Practices. Instructions to Husbands how to counteract them. A Plan for the complete Instruction of Women who possess promising Talents, in Order to supersede Male-Practice. Various Arguments and Quotations, proving that Man-midwifery is a personal, a domestic, and a national Evil. In fourteen Letters, addressed to Alexander Hamilton, M. D. F. R. S. Edinburgh. Occasioned by certain Doctrines contained in his Letters to Dr. W. Osborne.* By John Blunt, formerly a Student under different Teachers, but not a Practitioner of the Art. 12mo. 255 pages. Price 3s. 6d. sewed. Fores. 1793.

THE principal design of this very exceptionable publication is to decry the use of an instrument, which has lately become the subject of unnecessary dispute and controversy between two respectable teachers of midwifery; and by indecent, improper, and illiberal insinuations, to create alarm and uneasiness in the minds of females with respect to the propriety of employing male practitioners. A. R.

BIOGRAPHY.

ART. VIII. *The Life of John Hunter.* By Jesse Foot, Surgeon. 8vo. 287 pages. Price 5s. 6d. in boards. Becker. 1794.

THE biographer that undertakes to write the life of a man who was his contemporary possesses very peculiar advantages for acquitting himself of his duty with a fidelity that will bear examination, and a minuteness that can gratify curiosity: for a considerable number of authentic documents may be furnished by his own memory; and the various sources of information are so easily accessible, that he scarcely need to remain ignorant of any circumstance, which it would be important for him to know. The motives by which Mr. Foot was induced to assume the province of the historian, upon this occasion, are delivered in the introduction to this work, a specimen of which we shall present to our readers.

Of the professional life of John Hunter, whose celebrity hath attracted my attention in common with the rest of the world, I shall not open the account with a boast of uncommon encomium. I must be content with telling, that I write more to inform than to praise, more for example than glory; that I intend to reason from consequences, rather than strike the mind with splendid attractions of admiration for the character I am about to display. To allay the tender apprehensions of those, who plaintively expressed their fears and anxieties for me, and who persuaded me to decline the work; to enlighten the blind admiration of those who never having read a single line he has written, believed

believed him to have been the first surgeon of his time; and to inform the implicit, but zealous pupil, who relying upon the truth and integrity of his master, without consulting his own understanding, was persuaded, that the latest discoveries, and newest opinions of John Hunter, could not be found already registered in former authors; this professional life, if I mistake not, will be found to be not badly calculated. P. 5—7.

This performance is divided by its author into four parts, each comprehending a particular period of Mr. Hunter's life; the first part commences from the 'time of his study in the school of anatomy,' and includes 'consequent transactions, to the year 1760.'

Part 1. John Hunter was a younger brother of the late Dr. William Hunter, and was born in the county of Lanerk in Scotland, some time about the year 1728.' Mr. F. has not communicated any anecdotes of the early part of Mr. Hunter's life; he only informs us, that 'a wheelwright or a carpenter he certainly was, until the event of William Hunter becoming a public lecturer in anatomy.' 'This was in the year 1746, and it was about this time, that John Hunter entered into the dissecting room of his brother, when he was about eighteen years old.' Mr. Hunter cultivated the practical part of anatomy with such diligence and success, that in the year 1757 his brother ascribed to him a considerable share of the merit of a discovery, which was at that time a subject of dispute between Dr. Hunter and professor Monro. The observations of our author on this controversy, 'of the injections of the testis,' do not conveniently admit of abridgement. Dr. W. Hunter was about the same period engaged in another dispute with the Monros senior and junior, 'on the origin and use of the lymphatic vessels, and of absorption by veins.' 'The part which John Hunter appears to have taken in the dispute upon the present subject, is, by his attempting, out of date, to prove by experiments made on five animals, that there was one, and but one system of vessels for absorption.' P. 74. Mr. F. we think, would have expressed himself more correctly, if he had stated the matter as it stands in the medical commentaries: for Dr. Hunter there informs the public, that he 'considered the lymphatics and lacteals, as an appendage to the venal system;' and, continues he, 'my only doubt was, whether the veins did or did not absorb a certain quantity, especially in the intestines.' To determine this interesting question, Mr. Hunter made the experiments referred to; and proved in the most decisive manner, 'that the red veins do not absorb in the human body.' It was at this period also, that Mr. Hunter was employed in ascertaining the situation of the testes in the fœtus; their descent into the scrotum; and in exploring the true nature of that species of rupture, which has acquired the name of the *hernia congenita*. These inquiries formed the subject of a dispute between Mr. Pott and Dr. Hunter, the substance of which is contained in the medical commentaries. An account of the several controversies brings us to the year 1760, which completes the first period of Mr. Hunter's life, and although we do not perfectly coincide with every observation which Mr. F. has delivered, yet we found this first part agreeably interspersed with historical remarks on the characters of Haller, Hewson, Watson, Pott, and others; and we cordially join with him in that very handsome tribute of praise which he has paid to the talents and useful pursuits of these respectable men.

men, The second part treats of Mr. Hunter's 'entrance into the army, with consequent transactions to 1770.'

The author here informs us, that Mr. Hunter, in consequence of ill health, retired from his brother's dissecting-room, 'and in may 1756, he became the house surgeon to St. George's hospital, in which situation he only continued for about five months; this was the commencement of his being a surgeon.' p. 75. 'John Hunter's education,' Mr. F. farther observes, 'seems to have been upon an inverted ratio to all other surgeons. He to become a surgeon, served a long apprenticeship to anatomical pursuits, and only five months to surgical: whilst others, to become surgeons, serve their apprenticeships with surgeons; and for a year or two pursue their anatomical studies.' p. 76. 'He therefore, to lay a foundation for becoming a practical surgeon, obtained an appointment, I believe upon the staff in the army; and in the year 1761 was with the army that took Belleisle; and in the subsequent year, he accompanied the army to Portugal, returning to England in may.' p. 78. 'On his return to England, and at the close of the war, he took a house in Golden square, and found himself in point of fortune, better than nothing by his half pay;—and here commences his first career of a London surgeon.—In february 1767 he was elected a fellow of the Royal Society; and in december 1768 he was chosen surgeon to St. George's hospital in the room of Gataker.'

The following catalogue of his papers published in the *Philosophical Transactions*, with their dates, is given by Mr. F.

		vol.	page.
June 18, 1772.	On the digestion of the stomach after death.	62.	447.
July 1, 1773.	Observations on the torpedo.	63.	481.
Feb. 27, 1774.	Of certain receptacles of air in birds.	64.	205.
March 17, 1774.	On the Gillaroo trout.	64.	310.
May 11, 1775.	On the gymnotus.	65.	395.
June 24, 1775.	Experiments on animals and vegetables, with respect to their power of producing heat.	65.	446.
March 21, 1776.	Proposals for the recovery of people apparently drowned.	66.	412.
June 19, 1777.	Of the heat of animals and vegetables.	68.	7.
Feb. 25, 1779.	Account of the free martin.	69.	279.
Jan. 17, 1780.	Account of a woman who had the small-pox during pregnancy.	70.	128.
June 1, 1780.	Account of an extraordinary pheasant.	70.	527.
Nov. 14, 1782.	Account of the organ of hearing in fishes.	72.	379.
March 7, 1785.	Anatomical remarks on a new marine animal.	75.	333.
March 22, 1787.	An experiment to determine the effect of extirpating one ovary, upon the number of young produced.	77.	233.
April 26, 1787.	Observations tending to shew that the wolf, jackall, and dog, are of the same species.	77.	253.
			June

- June 28, 1787. Observations on the structure and œconomy of whales. 77. 371.
- April 30, 1789. Supplementary letter on the identity of the species of the dog, wolf, and jackall. 79. 160.
- Feb. 23, 1792. Observations on Bees. 82. 128.
- Six Krohnian Lectures on Muscular Motion, from 1776 to 1782.
 - I have given an account of these papers, which were accepted by the Royal Society; and I have more to add of a similar description, which were not offered, or if offered, were not accepted.
 - Observations on the glands situated between the rectum and bladder, called *vesiculæ feminales*. *Animal œconomy*.
 - Of the structure of the placenta. *Idem*.
 - Some observations on digestion. *Idem*.
 - On a secretion in the crop of breeding pigeons for the nourishment of their young. *Idem*.
 - On the colour of the pigmentum of the eye in different animals. *Idem*.
 - The use of the oblique muscles. *Idem*.
 - A description of the nerves which supply the organ of smelling. *Idem*.
 - The following are his chirurgical productions :
 - 1. The natural history of the teeth, in two parts; containing 258 pages, 4to. with plates. Price 1l. 1s. 1778.
 - 2. A treatise on the venereal disease, containing 398 pages, 4to. with plates. Price 1l. 1s. 1786.
 - 3. Observations on the inflammation of the internal coats of veins. A paper published in a volume of transactions for the improvement of medical and chirurgical knowledge. 1793.
- From this statement, it appears, that the smallest portion of Mr. H.'s time was devoted to surgical inquiries; the study of natural history seems to have been his favourite employment; and in the cultivation of this part of the field of science, he displayed such a talent for experiment, and such patience of investigation, as have secured to him the reputation of an industrious and philosophical naturalist.
- The third part of this work consists of what Mr. F. calls 'explanatory remarks on all Mr. H.'s various productions in natural history, anatomy, and surgery.' As the author has taken the trouble of writing critical observations on every paper separately, it would be impossible to bring our readers acquainted with the general purport of these strictures, without extending this article to an improper length. We shall therefore only observe, that Mr. F. has neither betrayed any symptoms of servile fear, nor of partial tenderness in his examination of Mr. H.'s writings; and although we do not assent to the propriety of every remark, yet we believe that many people may meet with information, and few will peruse them without finding entertainment. As a specimen of his manner, we have selected the following.
- He, Mr. H., 'has said, I shall consider the situation of a person drowned to be similar to that of a person in a trance. In both the action of life is suspended, without the power being destroyed; but I am inclined to believe that a greater proportion of persons recover from trances, than from drowning, because a trance is the natural effect of a disposition in the person to have the actions of life suspended for

for a time; but drowning being produced by violence, the suspension will more frequently last for ever,' &c. Upon this passage, Mr. F. observes, 'that which he has produced as similar, has been destroyed by him for want of similarity. What is a trance?—comparisons for the elucidation of a truth are generally drawn from familiar subjects; at any rate the subject for illustration by comparison, should have been defined by somebody, in order to be known. Medically speaking, I have never read of a trance—historically, I have heard of it: but it was when I was a child, from the gossip of old women, as something told at a late hour, &c.—What author has defined it? where, I ask his admirers, am I to look for the information which he was in possession of?—But such were the strong and abstract powers of the illustrious J. H.! A trance has been ever defined as an ecstasy. In this sense, poetically, we can read it in Spencer, Milton, and Thomson;—but I have never read a medical case which authenticates a trance, and know not where to find one:—neither Motherby, nor Wallis after him, have given the word a place, even in their medical dictionaries. Locke has asked—whether what we call ecstasy be not dreaming with our eyes open? I answer—that it is; and refer for an example of my assertion, to J. H.!' p. 126.

‘Part IV. Series of transactions from 1770 to the final close; with an account of the arrangement and progress of his museum.

‘In 1770, J. H. had the honour conferred upon him of surgeon extraordinary to his majesty. In the following year he was married to Miss Home, the daughter of a surgeon.—From 1770 to 1780, J. H.’s professional profits did not keep pace with his expenses; and these ten years were particularly preparatory for obtaining information, and acquiring fame.—In the autumn of 1773, he advertised ‘not a course of anatomical lectures, but a sort of skirmishing course—something new, and which could not be compared, consisting of surgical, physiological; and anatomical branches,—and so mixing them together, as either to confound or illustrate each other.—These lectures were continued at his house in Jermyn-street, with very unequal success.—To some of his courses I have been told, he had nearly fifty attendants, and I have been also told, that in the autumn of 1786, after the publication of his work on the venereal disease, he had but twelve.—In 1783 he took a house in Leicester-square, this was fitted up in a very expensive manner; and here he established an *expensive* room for his museum;—another for a public medical levee on every Sunday evening;—another for a lyceum for medical disputation;—another for his course of lectures;—another for dissection;—another for a printing warehouse and a press;—and another for vending his medical works.’ The author, after writing some anecdotes which tend to depreciate Mr. H.’s ability as a surgeon, proceeds to give an account of his museum. This, he informs us, ‘is a valuable collection, and of a nature rare and extensive.’—The arrangement of the museum is this: ‘it begins with specimens of the most simple, or component parts of the human body, and of the same parts in other animals, where they differ in structure; such as a muscle, bone, tendon, ligament, cartilage, &c.—It goes on to the more compound parts; as the heart from the human subject, and the hearts from all those animals from which they could be procured; shewing the different variations. The human stomach and the stomachs of other animals: the intestines, the parts of generation, the liver, spleen, kidney,

kidney, &c. are shown in preparations from the human subject, and from a variety of other animals. The bones too, of every animal that could be procured, are formed into skeletons. In the arrangement of undissected animals, or parts of animals, J. H. has *began* with what he called, the most simple animal, a polype, or a leach for example, and going on to the more compound, ends with man. The deviations from nature, called monsters, are also in large numbers. There is a collection of the remains of petrified animals;—and lastly, a good collection of calculi.

After the death of Mr. Pott in 1788, Mr. F. informs us, that Mr. H. acquired a considerable increase of employment as a surgeon; 'his consultations were more in fashion, and his range of practice was more extensive—than those of any other surgeon.' p. 274. In the year 1789, Mr. H. succeeded Mr. Adair in the offices of surgeon general to the army, and inspector, a situation, for which the author asserts he never possessed the requisite qualities. p. 275. Mr. H. did not long enjoy the honours and emoluments to which he had attained; on wednesday, october 16, 1793, he died suddenly in the board-room of St. George's hospital, in the 64th year of his age. 'He was carried to his house in Leicester square, in a close chair belonging to the hospital, and was interred, on the wednesday following, in the public vault belonging to St. Martin's, a few select friends attending at his funeral.' p. 282. Perhaps the following account of Mr. H., which is given in the last pages of this work, may be gratifying to many of our readers:

'I believe J. H. to have been one of the most industrious of men. The way in which his time was devoted, before he obtained the public appointments, was as follows: He rose very early in the morning, and went immediately into the dissecting room, where he sometimes dissected, and gave directions concerning what he would have done in the course of the day. After breakfast, he attended to those patients who came to his house. At eleven he went abroad, and was employed in visiting patients, attending at the hospital, and when occasion called for it, in opening dead bodies. He *eat* very hearty at his dinner, and rarely drank more than a glass of wine, and sometimes not that. In the evening, he was engaged in reading his lectures, and writing down observations which he had made through the day, or preparing for the next coming publication. He seldom retired to rest till twelve or one o'clock. His person was about the middle stature: he was rather robust, but not corpulent: his shoulders were broad and high, and his neck remarkably short: by the exertions which he constantly made, after the manner of something like a cough, he seemed as if he solicited to set the circulation of blood a going. His features were hard—cheeks high—eyes small and light—eye lashes yellow, and the bony arch protruded. His mouth was somewhat underhung. He wore his hair curled behind. His dress was plain, and none of the neatest. He was frequently seen to smile in conversation, but it was generally provoked, from a ridiculous, or a satirical motive.'

In concluding this article, it may be proper to remark, that Mr. H. does not appear to much advantage in the course of the preceding work, either as a scholar, a surgeon, or as a member of society. Mr. F. indeed confesses, that in his account of him, 'his virtues

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tues have appeared somewhat thin and shadowy :’ but he adds, ‘ I cannot accuse myself of having passed a single virtue by, but have given the scatterings I have found the strongest impression they could bear.’ It may be presumed, that the author has too great a respect for truth, and for his own reputation, to make a declaration like this without due reflection ; and if his candour have indeed been strained to the utmost in the preceding narrative, we are of opinion, that Mr. H. justly merited to have the records of his life transmitted to posterity by such a biographer as Mr. Foot.

A. F.

ART. IX. *Character of Dr. Priestley, considered as a Philosopher, Politician, and Divine. With a short Account of the Rise, Progress, and Establishment of the Arian and Socinian Doctrines.* 8vo. 32 pages. Price 1s. Symonds. 1794.

THIS is a very slight, and in many respects a very erroneous sketch of the character of Dr. Priestley. The author appears to be little acquainted with his writings, and to be still less conversant with the liberal and comprehensive views which have guided both his philosophical and theological labours. As a *politician*, Dr. Priestley is in this pamphlet allowed the praise of honest zeal in the cause of liberty, and exculpated from the charge of seditious motives in his attempts to promote reformation. It is even acknowledged, that his political opinions are only such as the best political writers have maintained, and ought never to be abandoned. Yet he is blamed for pleading for unlimited toleration in religion, for this curious reason, that ‘ the organization of a state may be such as to render a free toleration the cause of destroying all order, property, and security ;’ and it is asserted, contrary to the general spirit and constant language of Dr. P.’s writings on the subject, that could he have induced the government to extend the privileges the church of England enjoys to his and every other religious sect, he would undoubtedly have proved a defender instead of a subverter of establishments. Dr. P.’s opposition to establishments is grounded upon universal principles, not known, or not attended to by this writer.

As a *philosopher*, a loose and general encomium is bestowed upon him for researches in optics, electricity, pneumatics, and chemistry ; and a few of his discoveries are mentioned as proofs of his eminence in these branches of science. But he is charged with having extended philosophy beyond it’s province, and misemployed it in the support of heretical opinions in metaphysics and theology. The philosophy of Plato and Pythagoras, of Plotinus, Porphyry, and Jamblicus, is called divine truth, as teaching mankind the eternal existence of God, the immortality of the soul, and the intellectual principles of duty, virtue, and wisdom : while Dr. Priestley, who has been through his whole life a zealous and able advocate both of natural and revealed religion, is accused of having applied philosophy to subvert divinity.

As a *divine*, the writer, instead of examining Dr. P.’s theological works, confidently asserts, that he is only an advocate for the

the opinions of others, and is devoted to the doctrines of *Arius* and *Socinus*: whereas every one, who has barely looked into his writings, must know, that he opposes the doctrine of *Arius* no less than that of *Athanasius*; that in several particulars he differs from *Socinus*; and that, if a man who thinks with so much freedom and originality can be properly called a disciple of any master, Dr. P. is a follower, not of *Socinus*, but of *Hartley*. The concluding account of the *arian* and *socinian* doctrines is superficial and unsatisfactory. The task of appreciating such merit as Dr. *Priestley's* requires talents and knowledge far superiour to those which this writer appears to possess.

ART. X. *Literary and Critical Remarks, on sundry eminent Divines and Philosophers, of the last and present Age. Particularly Sir Walter Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftsbury, Bishop Butler, Dr. Blair, Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. &c. Combining Observations on Religion and Government, the French Revolution, &c. with an Appendix, containing a short Dissertation on the Existence, Nature, and Extent of the prophetic Powers in the Human Mind, with Examples of several eminent Prophecies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe. Particularly those of Bishop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, Dr. Smollet, &c. &c. 8vo. 515 pages. Price 6s. in boards. Crosby. 1794.*

THE title of this work is calculated to raise expectations, which the work itself will disappoint. Of the authors, upon whom the reader is promised remarks, more than half are noticed only in an incidental and cursory way. Sir Walter Raleigh and Cudworth are quoted in what the author (with the same precision with which he applies to his Remarks the epithets of *literary* and *critical*) calls an *introductory preface*, merely to show that the trinitarian doctrine is *platonic* and *pagan*. Upon Hobbes, Locke, Newton, Bolingbroke, and Shaftsbury, so little is said, that we cannot give the insertion of their names in the list of philosophers criticised in the work any softer appellation than imposition.

The body of the work consists of remarks on bishop Butler's sermons, Dr. Gregory's, bishop Porteus's, Dr. Taylor's (supposed to have been written by Dr. Johnson), Blair's three volumes, bishop Hurd's Dialogues and Letters; and Mrs. Macaulay Graham's Letters on Education. At the conclusion, the author adds a few miscellaneous reflections on orthodoxy, infidelity, &c., in which are introduced some general strictures on Hume's Dialogues concerning Natural Religion, and on Priestley's Disquisitions concerning Matter and Spirit. The short dissertation in the appendix on the existence, nature, and extent of the prophetic powers in the human mind, is indeed *very* short, little more than two pages in length. The author asserts a general and constant revelation of the divine will and purpose, in a communication of the spirit of prophecy to certain individuals of every age and nation, and

a continuance of this communication to the present season. A pretty numerous list of prophets is added, in which the ingenious conjectures of sagacious observers, critical explanations of scripture prophecy, and the wild reveries of ignorant and silly fanatics, are most absurdly compounded (to borrow one of those elegant phrases with which this work abounds) into a *botch-potch* of prophecies.

The writer touches upon various subjects, but in so vague and obscure a manner, that it is not easy to discover what opinions he means to maintain. It is indeed pretty evident, that he is an enemy to the doctrines of materialism and necessity, and, at the same time, no friend to the orthodox system of theology. Upon the subject of the trinity, however, he is by no means consistent. In his preface, he appears as an opponent of the socinians, and though he admits, that the trinitarian doctrine is platonic and pagan, he supposes, that the pagans might have derived their notion from revelation; but in his subsequent theological remarks, he speaks of Christ as the agent or instrument of the works of God, and of the Holy Spirit as the divine influence allegorized or personified; opinions which are strictly socinian. On politics, the reader will meet with little more than a few loose strictures upon *Mr. Burke's Reflections*. The author throughout discovers a strange propensity to credulity. He seems to think the inhabitants of this globe to be fallen angels; and speaks of the earth as the sink, or jakes, of the universe; he appears to believe in the reality of apparitions, and intimates that the idea of them is innate; he even gravely relates a story of the apparition of a horse. His philological remarks are very trivial; they point out a few obvious grammatical improprieties, but afford no proofs either of accurate judgment, or refined taste, with respect to the higher graces of composition. Our readers will be best enabled to judge of this writer's talents for criticism from a specimen or two of his manner of writing. The following are his general remarks on the preachers, whose sermons he reviews.

P. 154. 'Were I to endeavour to give, in a word, the peculiar characters of the writers of the discourses criticized, that, possessing an original cast, happened to fall in my way; from my remarks, on which the reader may have the satisfaction of collecting my idea of merit in sermons, without any intended disrespect to the excellent authors of others; I would denominate those of Butler, *profound*; those of Proteus [Porteus], *elegant*; those of Blair, *splendid*; those of Gregory, *terse*; those of Taylor (Johnson's) *charitable*. When the active ambition in men of genius, whether the servants professed of God or not, to reflect that precious endowment back to the fountain whence it is derived, doubtless they cannot offer a more grateful tribute.

'The splendidness of Dr. Blair's discourses, though accompanied with a sententiousness, reminds me of Mr. White's *Bamptonian sermons*, composed, though in the golden machine of orthodoxy at this time exploded both from church and state on the continent, with considerable candour. However, I observed an important error of another kind; that of confounding magnetism and

and miracles, which disagree in the essential distinctions of regularity and irregularity.

' Since people have discovered so many better manners of spending their time than at church, our modern preachers, to deter them as little as may be from it, have charitably reduced their discourses to a very moderate length; though, it being impossible to please all, some persons may complain that they have not time for a nap. It may perhaps be doubtful which is preferable, the absence of religion, or its adulteration with fanatical hypocrisy; but the union of fanaticism with an annihilation of religion, is a deplorable predicament indeed, from which God of his infinite mercy deliver us all. However, it is from active colliding opinions, certainly not from no opinions at all, that truth and religious light are struck; and if our preachers would learn even from fanatics to use art and address, and some novelty to engage the attention of their audiences, the powerful arguments in favour of religion could hardly fail of effect. *Fas est et ab hoste doceri.*'

We add another short extract, as a curious specimen of original phraseology. It is a general criticism on Dr. Blair's third volume of sermons. P. 216.

' This third volume, like the two former, is in general interesting, and engages with a natural simplicity of elevation, combined with an amplitude of conception, and with eloquence; is enameled with choice of words, elegance and taste in the composition itself, and selection and application of texts, and concludes with an *apex* of sublimity. The doctor's orthodoxy which,

' *Projicit ampullas et sesquipedalia verba,*
seems not quite inclined to tread the dust of the mill-horse track, nor to gulp down doctrines which, being indigestible, recoil into the opposite extreme of deplorable indifference and scepticism, the issue they have found in France, &c. where popery is now expiring; and it is well if the sophistication of the church-of-England-panther do not distemper and crumble away the lump. He has shewn his judgment in avoiding metaphysical disquisitions, which are unfit for sermons calculated for popular perusal: and I hope he will also prove it, by erasing the blemish of the awkward use of *will* and *would*, which would do little honour to a panther or to a mule.'

If our readers should be at a loss to make out the grammatical construction of any part of the preceding quotations, we wish them to be assured, that we have copied the original correctly. If they should find any difficulty in comprehending the author's meaning, we cannot promise them clearer light from the perusal of the whole volume.

ART. XI. *The Life and extraordinary Adventures of James Moleworth Hobart, alias Henry Griffin, alias Lord Massey, the Newmarket Duke of Ormond, &c. Involving a Number of well known Characters: together with a short Sketch of the early Part of the Life of Doctor Forquid. In two Volumes.* By N. Dralloe. 12mo. Price 6s. Sael. 1794.

IT is always a doubtful point, whether the relation of the adventures of such gentlemen with many names, as Mr. Hobart, alias Griffin, &c., be not more pernicious, in exhibiting vice under an enticing aspect, than useful, in furnishing a warning of the steps by which youth may fall from the purest innocence to the lowest depravation of character. In the present instance, we perceive so evidently a mischievous tendency, as to feel little inclination to allow the editor any credit for motives of benevolence in the publication, or to recommend the perusal of the work as a moral lesson to the younger part of our readers. The book is one continued narrative of licentious amours, and of the ingenious contrivance of knavery, to levy contributions upon simple good nature, and unsuspecting honesty. It might not improperly have been entitled *The Road to Ruin*.

G. S.

INDIA AFFAIRS.

ART. XII. *British India Analyzed. The Provincial and Revenue Establishments of Tippos Sultaun, and of Mahomedan and British Conquerors in Hindostan, stated and considered. In three Parts.* 8vo. 3 vols. 1040 pages. Price 18s. in boards. Jeffery. 1794.

DOUBTLESS the reasons are manifold and various by which a man is induced to compose or compile a book. To ascertain new facts historical, scientific, or descriptive, is unquestionably of the first importance. Nor is it an unacceptable present to the public to methodize and arrange in a more lucid order what is already known, or to collect the knowledge of particular subjects from the wide scattered labours of individuals into one focus, smoothing and shortening the way to it's attainment. To accomplish these objects, however, it is necessary, that an author should in the first place understand the subject, and in the second have sufficient judgment to discern what to prefer, and what to reject.

But we are daily under the painful necessity of considering the works of very different writers; *sunt alii quos dura necessitas urget*, those, whom dire necessity impels, must complete the volume, however time and abilities may be wanting to mature it to excellence. *Et alii quos cacoethes scribendi instigat*. Whether the malady of writing be superinduced as a punishment for the transgressions of the patients, we do not absolutely affirm; but certain we are, that it operates as a fearful chastisement on reviewers. It is no easy task to follow an author, who laboured under this infection, and whose pen was impelled forward without waiting for distinct ideas on the subject, to collect order out of chaos, and to discover, what the writer himself could not tell, the object and utility of the work. If therefore we occasionally fail in the attempt, it will not be too much to claim indulgence.

It might be a curious speculation, perhaps, in discussing the merits of a work, to investigate the motives which most preponderated in bringing it before the public: but it would certainly be a rash attempt. Probably we should seldom state that which the

the authors would allow ; and our infallibility and inviolability might be brought in danger of more attacks than we at present experience. In the work now before us the author has been kind enough to attempt to explain his motives.

‘ Having,’ says he, ‘ never entered into covenants with the company, nor at any time shared its interests as a proprietor of india stock, and having never been in India, it may be enquired, why I take this trouble. My answer is short ; I have followed the progress of friends through every part of India ; my mind often hangs over the honourable graves of much-lamented friends in India ; I enjoy the society of others, who have returned with honour to Great-Britain ; and others yet remain in India, whom I respect and value. I do not publish for them ; I have reckoned life well spent, when it founded the bare hope of deserving friendship ; and I do not reckon it a sacrifice to devote a few hours in the hope of contributing to the protection of millions of fellow subjects, who will never be conscious of my existence. My motive, in all events, must be my apology ; and without farther preface, I shall examine the act cursorily as to its general principles of connecting *Great-Britain* with *British India* in the introduction, and then proceed to consider the internal management of *British India* under *Mahomedan* and *British conquerors*, and to deduce a plan for *British India*, connected with the principles of the act of the last session of parliament.’

The hope of contributing to the protection of millions is no doubt a good motive, and would operate to cover a multitude of mistakes, if they were not of a nature to counteract the object proposed. Thus if the author, in the hurry to complete his work, should not have staid to make himself acquainted with the subject, or to arrange his materials properly, or to treat the several points in an intelligible manner, these would form a considerable drawback from the motive with which it was undertaken.

The publication now before us has suffered greatly by precipitation ; for although it contains a variety of information, and shows that the author has read and reflected much on the subject, yet the want of order is such as to make it more like the gleanings of a common place-book, than a regular digested composition. The author, indeed, apologizes for ‘ the defects being increased to a careless arrangement,’ by a determination which he made after a part of the Mysorean regulations were printed off, to distinguish the principles of different periods. But ‘ if it shall be intelligible, his object will be, perhaps, better answered than if he had gone out of his own room to seek information, or to advise even with a single person !’ In this the author is a little mistaken. The more complete a work is made, the more likely it must be to produce the effect desired. A desultory compilation, which is continually going backwards and forwards without a fixed plan, fatigues the attention. A volume is perused, and no ground appears to be gained, when in the next the reader is brought back to the same point, and has again to labour through the same incidents differently applied, or new ones related, that occurred in a period which had been already discussed at considerable

length. To make a work of this kind useful, if it be necessary to distinguish the principles of different periods, a general view of the whole should be first taken according to the several branches to which they belong. From this a general plan might be deduced and arranged under the proper heads, with references to what had been already stated as to the effects of former measures, and the reasons for new suggestions might be given unembarrassed with long quotations, and a prolix intermixture of facts and opinions.

The introduction consists of some observations on the nature of landed property in India, and the tenures by which it is held by the different classes according to the laws of Hindustan; whether the sovereign be proprietor of the soil, or whether various descriptions of subjects possess an absolute heritable right. This subject we have already seen discussed by several writers, who have generally left the matter of fact doubtful. With regard to the poor landholders, the nature of their tenures appears to have been of little consequence, as the assessment was made annually to a larger amount than could in general be paid; so that a very productive year afforded but little relief to the tenant, for a large balance was always in arrear to be brought forward against him. The new system, which has been established by the marquis Cornwallis, relieves the Bengal provinces from this effectual check to all industry and exertion. The demands of government on the several districts there have been permanently settled; beyond which the renter will reap the benefits of any improvements he may make on the soil already cultivated, or of waste land that he may bring into cultivation.

In revenue regulations established by Tippoo, every thing is considered as appertaining to the sovereign. Not any intermediate proprietor of land is mentioned; the farmers are allowed to rent one village, but may be dispossessed by the collectors, who are to make circuits through the several villages, and to make settlements themselves with the reyuts, or immediate cultivators of the soil. The established customs in the several districts are, however, to be strictly attended to, lest the reyuts should be alarmed; various regulations are directed to be observed, and advances of money to be made, &c. in order to encourage them to cultivate the land; and degrees of punishment for disobedience are fixed. If the reyuts flee from a district in consequence of the excessive exactions or oppression of the collectors, a fine for every reyut so absconding is to be levied on the collectors, and the reyuts are invited to return. A reyut becoming a convert to the mohammedan faith is to pay only half the usual assessment, and to be exempt from the payment of house tax; if he be a merchant, his goods are to pass duty free. Padres and christians are to be seized, and their property sequestered to government. No respect is to be shewn to persons who are born of slave women, and of prostitutes; and they are not to be associated with. They are, moreover, not to be taught to read and write. Teachers are to be forbid to instruct them; if any one shall instruct them, his tongue is to be cut out. Persons of the above description may

may marry amongst themselves, but shall not be permitted to marry into respectable families. A scrap of paper is not to be trodden upon; this injunction is to be particularly attended to; whenever scraps of paper are found, they are to be buried in the earth.'

This is a small specimen of the mysorean regulations, which fill 95 pages of the first volume. Many of them appear well calculated to encourage agriculture, and the planting of particular articles. They all favour of the arbitrary power by which they were dictated, and to support which is their ultimate tendency. These are followed by an abstract of the act passed last year for settling the government and trade of India, taken from Mr. Russell's short History of the East-India Company. The remainder is compiled from Mr. Grant's political Survey of the Circars, and from his Analysis of the Revenue of Bengal. These two latter works contain much information respecting the state of the inhabitants, and the modes of levying the revenues in India; but are unnecessarily prolix, and burthened with hypothetical conclusions, where matters of fact only ought to have been stated. It is here remarked, 'that we are not to imagine that the burden imposed upon the mass of the people, more especially the useful class of husbandmen, leaves a smaller proportion of the fruits of their labour to satisfy their own necessary wants, or indeed is in any respect so oppressive to the peasantry as in other civilized parts of the world. In the freest countries of Europe, Great-Britain, Switzerland, the Netherlands, and the Pays d'Etats of France, we believe the share left to the peasantry of the growth of the soil from their own industry, has never been reckoned more than from two-thirds to four-fifths of the whole yearly produce: whereas in Hindostan, agreeable to the institutions of the emperor Akbar, universally adopted, and invariably adhered to since, the proportion is fixed at one-fourth for the circar, or sovereign proprietor, and three-fourths for the reyuts, or immediate cultivators of the land.' But taking into consideration various other circumstances, as the luxuriance of a soil yielding almost spontaneously a triple yearly harvest, and a perpetual verdant pasture, &c. 'instead of three-fourths, we may allow *seven-eighths* to be the share of annual territorial produce enjoyed by the hindoo peasantry;' that is, compared with what the peasantry of colder and more barren regions enjoy. Mr. Grant has not stated this matter clearly: indeed that writer is almost as seldom guilty of being perspicuous as our author. The style of both appear to be formed on the same confused model, which perhaps may be one reason for the quantity of praise bestowed on Mr. G.'s performance in this work.

The second volume is on the provincial and revenue establishments of british conquerors in India, and contains a review of the state of affairs in that country from the time of lord Clive's obtaining possession of the dewanee of Bengal, to the passing of the late act, with various references to the preceding mogul system. These are selected from the minutes of several governors-general, and members of council, and plans offered by individuals.

duals, most of which were not adopted, but which contain considerable information as to the state of the british provinces when the authors wrote. But if those plans would have been useful at the time they were offered, circumstances have so much changed since, that the same persons probably, if living, as some of them are, would not now propose measures of a similar nature. The various opinions brought forward at different times tend to show, that a very great degree of caution is necessary in the adoption of a permanent system: but as none of these were fully adopted, we cannot tell what might have been the consequence if they had—whether the innovations proposed might have endangered the british interests, and the promulgation of reform been the signal for discontent; or whether such alterations might not have ensued, as would have increased the happiness of the governed, and the security of government. The plans for improving particular districts, and meliorating the situation of the inhabitants, demand the attention of government; particularly those for the prevention of famine in the circars, where one half the inhabitants perished through a failure of rain in 1792. The author's observations on these instances do credit to his feelings, but they are too prolix and encumbered with words to have their full effect.

The third volume is entitled *deductions* from the history of mohamedan and european conquerors. This is divided into six chapters. The first is on the progress of the company in British India, and whether the company's treaties can and ought to be observed by the british nation. This is a curious question, and those who wish to see our author's arguments in favour of breach of treaties we refer to the work itself. We must however allow, that as the company have broken through a great number of treaties, we know of no reason, except political necessity should intervene, why a few more should not be broken. The observance of treaties being, according to the definition of some european states, only to be kept so long as it suits their own interest. Right, of course, follows the power. Our author however contends, that the right of the crown to sovereignty over the british provinces supercedes that of the company, and consequently, that the inferiour cannot bind the superiour. However the question of right over these provinces as between the crown and company may be decided, we should think, that as a delegated authority at least, duly recognized by charter and by parliament, all treaties entered into by them must be equally binding as if made immediately with the power from which they derived their authority, especially as that power has approved either directly or tacitly of their proceedings. The question whether the crown has the right of sovereignty over these provinces, according to the maxim of law, that all territories obtained by conquest vest in the crown; or whether the grants from the native princes under which the company obtained possession of a considerable part of these territories do not supercede that claim, is next a subject of discussion. In his short history of the East India company, Mr. Russell has decided in favour of the company with respect to the purgunnahs and zemindary of Calcutta, the ceded lands of Midnapore and Chittagong, the district of Masulipatam, the five northern circars, and the jageer lands of Madras. The provinces of Bengal, Bahar, and Orissa, and the countries

countries lately ceded by Tippoo are considered as conquests, and claimable by the public. This distinction our author contests, and in his next chapter gives a political and historical view of the northern circars from Mr. Grant's political survey. A great part of this has little or no relation to the subject under discussion, but it contains information relative to the circars. On the whole, the author absolutely denies the facts, for which Mr. R. contends, 'that the circars were never conquered by the company, and that it will not be liable to account for the revenues of them to the public, after the expiration of the present act.' As this act does not expire till twenty years hence, it seems to us not absolutely necessary to settle that point just at present; and if it were settled we might ask, who would be the better for it? would the natives be any happier for being told, that the territory belongs to the crown instead of the East India company?

The next chapter is on the competition of the french and english for territory in India. This gives a cursory view of the several wars between these two powers in that part of the globe, until the peace of 1783. The military establishments and service in India are treated of in the next. This also goes back to the period of lord Clive, and mentions the millions of money obtained at that time by individuals on settling up and deposing the soubahs of Bengal. A long account is given of the establishment of the army at different periods, particularly in 1782. The whole of which appears defective. Some well merited tribute is paid in this chapter to british officers, who lost their lives in the war of 1783, in India. In conclusion some attempt is made to point out a plan for regulating the armies in India, but it is scarcely intelligible. The author next recurs to the old and favourite subject, on the consistency of parliamentary vigilance, and assertion of the rights of the crown to the sovereignty of India. In this we are led back again to 1698, in order to combat Mr. R.'s opinion respecting the right of the company to the territories they possess. This point is considered of so much importance as to warrant an assertion, 'That the rights and property of the subject in British India will continue to be violated, and remain insecure, until the rights of the crown and of the public are defined, avowed, and asserted.'

The abuses which had been committed by the company's servants in India, and those which subsisted at home in the contention for patronage between the secret influence of ministers and the court of directors, called loudly for the direct interposition of government, and the flourishing state of the company since that has been exercised, has shown the efficacy of the present system. There cannot be any doubt, but that the company must be bound by acts of the legislature: it does not therefore appear necessary, in order to pass legislative acts for the benefit of the natives of India, to decide the question, whether the soil vest in the crown by right of conquest, or whether the company possess an independent right to certain districts from the tenure on which they were obtained. The regulations for the internal government of these territories are undoubtedly very imperfect: and considering the customs, manners, and almost insuperable prejudices of the natives, the most proper way of amending their government appears to be by gradual alterations in the existing modes of administering the laws, and enacting, by means of a charter of justice, such new rules as shall from time to time be found necessary. The

author 'hopes the present act will prove the æra of intelligible system; the king's commission extended to the army in India; specie coined in the king of England's name should be sanctioned by parliament, and announced to the *king's British India*, and to India in general; that it may be known from the highest executive authority that the honour of the crown and parliament of Great Britain guarantee a just administration of the company in its several governments.' This, in few words, not very correctly expressed indeed, appears to be the principal part of our author's plan for contributing to the happiness of millions: but though we have laboured through three volumes in search of proofs or arguments, we still doubt of such a measure's producing any good effect.

The following chapter is introduced with a brief notice of the last provincial reform in India, made at the departure of lord Cornwallis. By this regulation, courts of appeal are established in the Bengal provinces independent of the collectorships. The judges have fixed salaries, and are to administer justice in all cases of complaint between the ryots, and their landlords or collectors. By this establishment it is intended, that the avenues to justice shall be equally accessible to all classes of inhabitants. This, however, our author thinks insufficient. 'The neglect of actual measurement of lands, of registry, and of equitable participation of the crops, bears equal date with the british revenue administration, and will still exist; and the definitions of persons and things are still erroneous and impolitic.'

To prove this we are referred to letters written in 1766 and 1789, to lord Cornwallis, sir J. Shore, and Mr. Law, to Adrian's letter to Servianus respecting Alexandria, to Josephus's wars of the jews, to Polybius, to Jortin and the Koran, to Abulfeda, Renardot, bishop Hooper, Vauban, and others, to Tacitus, to Polyanius, and to colonel John Murray, concluding with a recommendation to abolish tithes in England, by taking advantage of forms now in use in the villages of the hindus. From this we come to a disquisition on the use and abuse of precedent. 'Having enlarged on the component parts of British India under different systems of administration,' the author observes, 'it may be expected that he should connect the various deductions into a new and perfect system; he professed only to give an analysis, and if the component parts are truly stated, system will arise out of them, instead of the established order of society being subverted to adapt them to system; for it would be impossible to connect in one system, the ideal perfection of Plato, and the practical cruelty of Aurengzebe.' Perhaps it may be asked, why should such a connection be attempted? But in his conclusion our author travels a little into the incomprehensible. In order to solve the difficulty, 'as to the best mode of diffusing among the inhabitants of British India a knowledge of our intentions, and the necessary intercourse with the various people included in our empire,' the example of Justinian, who published in greek, because it was the most generally understood language, is preferred to Mr. Francis's recommendation of obliging the natives of India to learn English. And to prove this, a cursory view is taken of the proceedings of William the conqueror, of Alfred, of Edward the confessor, and of various occurrences at other periods in the english history. Thence we proceed to the saracens, the turkish and circassian mamluck tartars, sir W. Temple, judge Blackstone, cum multa

multis aliis. This leads to a consideration respecting the possibility of introducing the christian religion among the natives, which is certainly not much recommended by the practices of the greater number of those who profess it in that part of the world. But we have been led already to too great a length in noticing only a part of the topics in this multifarious work, we shall therefore conclude with an extract of one sentence, which, if read according to the punctuation may be of service to the lungs: p. 952.

* These comments may appear foreign to the subject of *British India*; they are, however, in my opinion necessary to be remembered by those who legislate, and by those who meditate on the law to be prescribed to *British India*: they are congenial to the *british* character, because the established religion, and the established law of *England* have the peculiar blessing of being in unison with the true principles of christianity, in a degree beyond other christian nations, whose law partakes more of the rigour of the *roman* law*; its influence appears in the discrimination which this nation has shewn on the disastrous crisis of the *french* monarchy, by receiving as brethren those only who are respectable, by suffering poverty and banishment for conscience sake, and whose age and infirmity render them unable to resist by arms the new system of tyranny and irreligion: the patriarchal dignity of the bishop of *St. Pal de Leon* and the correct life and deportment of the proscribed clergy, must, to a reflecting mind, quicken its sensibility for the millions of well-disposed inhabitants of *France* who are sacrificed by unexampled assassination essential to the introduction of the new system; but must not the same reflection excite a degree of honest indignation against those who know the means by which society has been unhinged, property violated, and religion destroyed, and reconcile it to their honour and their conscience to excite a savage lawless democracy† and inordination to outstretch the indulgence of the law by systematic violation of its principles, and to weaken the energy necessary in the moment, by the same management which weakened the executive force of *Great Britain* in the last war, on a then less questionable principle of diffusing *real* liberty; for no man can be so uninformed as not to know, that not only the liberty of *Europe*, but the liberty of *America*, the influence of religion, the security of property, and the happiness of the present and future generations are equally involved in the present cause, which if not successfully opposed, will have worse consequences than when the irruption of the northern hordes

“ of lost mankind,
Drove martial horde on horde with dreadful sweep
And gave the vanquished world another form.”

THOMSON.*

Z.

* * Leges Romanæ duriores erant quam lenitas christiana patiatur.
Grot. de Jure Belli. i. 11. Sec. 4.’

† Δημοκρατία δι’ ὅ ὁρισμένης καὶ χειροκράτιδος. Polyb. Hist. p. 638.*

AAT.

ART. XIII. *A Crying Epistle from Britannia to Colonel Mack, including a Naked Portrait of the King, Queen, and Prince, with Notes; Political, Philosophical, and Personal*, by Anthony Pasquin, Esq. 8vo. 88 pages. Price 2s. Symonds.

In this motley piece, drollery only makes his appearance as gentleman-usher to grave wisdom. The burlesque panegyric on colonel Mack, and the crying epistle from Britannia to this hero, have wit abundantly sufficient to raise a laugh; but the subsequent portraits, consisting of strictures on the characters of the great personages mentioned in the title, intermixed with political discussions, will soon contract the broad grin of merriment into the settled features of sober reflection. We shall give only a short specimen of the humorous poetry, in order to leave room for two or three extracts from the serious prose. The following are the first four stanzas of the epistle.—P. 9.

* Prodigious man! nutmeg of sturdy wights;
Hero of heroes, light of all the lights;
Who's done such wonders, and has seen such fights;
Save me from ruin, gallant colonel Mack,
Oh what a way I'm in—good lack!

* From Danton, Robespierre, and all those dogs,
Who call my bishops rogues, all sovereigns logs;
Who anarchize the world, and govern frogs,
Save me, oh save me, noble colonel Mack,
Oh what a way I'm in—good lack!

* Germans have had a general rout and run;
And we a general fast, and general Monk!
Yet is our hope and eke our honour sunk!
Oh haste and save us, matchless colonel Mack,
Lord what a way we're in—good lack!

* They make our gracious king himself look blue!
Our peers all pallid, and our knights askew,
The devil ride a hunting with the crew:
Bully the cannibals, great colonel Mack,
Oh what a way I'm in—good lack!

The portraits are not, as from such a prelude might be expected, grotesque and rude caricatures, but masterly delineations, sketched, indeed, with some freedom, but not without a due regard to amiable qualities, and respectable virtue. The pieces are not written in the blunt style of republican rudeness, but in the manly spirit of constitutional freedom. The writer's ideas on monarchy, as well as the nervous and energetic character of his style, may be seen in the following quotation:

P. 35.—'It has become a sort of fashion with the unthinking to depreciate monarchies, yet would I, upon mature deliberation, rather live under the guidance of the most acknowledged european despot than the republic of Venice. The most powerful aphorism that ever escaped from the sarcastic imagination of Swift, was, that *complaints* was the largest tribute that heaven ever received, and the sincerest part of our devotions:—the truth is, that Englishmen have a constitutional propensity

propensity to complain; hence the advantages that accrue to the cunning from the credulity of the mob. There is scarce a miscreant so unworthy, but can be well received by the vulgar, if he has but sufficient address to persuade the healthy that they are infirm, and the happy that they are infelicitous.

As the universe is maintained by the appropriate adhesion of its atoms, and the beneficial conjunction of its innumerable seeds, so is the well being of a people dependant on fraternal co-operation, and a rigid support of the beauty of order. Man, as a mere animal, it must be admitted, is free in his nature: but man, as a thinking being, feels himself subject to fate and necessity; and, as the understanding is an agent more noble than the senses, he receives it as a struggle of wisdom to make his policy and his necessity accord with each other. That argument which goes to involve our savageness with our artificial wants, can only be productive of anarchy, as the ends are irreconcilable. The inroads of proud scepticism are alarming; the pregnant forcerefs must not be permitted, by the propagation of vain scruples, to remove our obedience to customs which reason introduced, and convenience upholds.

When the king was restored to the health of his mind, after being plunged in the most afflictive of all sorrows to which the human system is liable, the general joy so zealously manifested by the three kingdoms, and the unbounded illuminations of the capital, were conclusive testimonies of heart-born esteem in the people for their common parent, which none but a good man could deserve, and none but a good man could receive. This restoration of the mental powers to the sovereign, was the most opportune event that providence could order for the preservation of the national peace. Discord, with all her disastrous appendages, began to appear in the legislative councils; governing wheels became apparent in the cabinet of the prince, which this calamity only developed; and what the issue would have been, had the king's malady continued, not the haruspices, with all their rufcan skill of divination, could have foretold.

To those who seem absorbed in the visionary blisses of republicanism, I wish to recommend a serious review of the blessings they already know. The most ignorant must be conscious of their advantages, though they cannot exactly elucidate the means; but the effect is significant of the cause, and they will find it wise to be content: our feeling is frequently touched by undescribable enjoyments, which are of too refined and subtle an essence to be verbally depicted. We are convinced that some things are, without having the ability to define their progress, or even to ascertain their existence to others; though we indisputably know that no atom, however light, descends obliquely through a void; yet our perception is too circumscribed to follow the particle in confirmation of the hypothesis.

The first portrait concludes with the following elegant paragraph:

P. 52. 'Charity, as well as respect, should have a greater influence in our minds, when investigating the qualities of a sovereign, than other persons; and the reason is obvious—their state is more hazardous and complicated. The progress of a monarch through the mazes of existence, is more toilsome and perilous than the progress of a subject; as the leviathan must cleave through a larger body of waters than the pautilus, and in his immense navigation may be bruised against

against those rocks which the lesser fish can easily avoid. I urge not this, under the idea that the king generally wants an apologist, but only in the endeavour to give a permanence to truth: his blameless life, as a man, begets universal veneration; and the best eulogium that I can bestow upon his propensities and his principles, is comprised in this conviction, that as the virtues of the individual have absorbed the errors of the king, his last moments will be sorrowful to a majority of his people, but happy to himself.'

The second portrait is one uniform eulogium on the merits of our amiable queen; of whom the writer says,

P. 61. 'As a queen, she is benign—as a christian, meek—as a mother, affectionate—as a wife, chaste—and as humility of spirit is the best defence we can make against the pressure of mortal anxiety, be our temporal lot what it may, she has wisely adopted a system of self-denial, evidently fraught with Faith, Hope, and Charity.

'Not being susceptible of that accommodating bigotry towards sovereigns, which in the practice is as fatal to loyalty as religion, I presume that any eulogium I may think it just to bestow upon an imperial personage, should be perused with attention, and succeeded by due faith.—Oppressed by those disadvantages of situation which immemorial custom has rendered arbitrary, even towards primary merit, I have no desire to mingle in those birth-day circles, where the vain, the flippant, and the unworthy, crowd to offer adulation to a woman, whose blameless life exalts her above the reach of flattery; yet has this ornament of the age been subjected to the whisperings of detraction—she has been assailed, but not sullied—questioned, but not abased. At the miseries of Antoinette of France, I sigh; but at the distresses of Charlotte of England, I should weep; the first sensation is a compliment to the sex, the other would be a compliment to injured perfection.'

Upon the portrait of the prince, the painter appears to have bestowed uncommon diligence. Without taking upon us to determine whether it be a striking likeness, we will venture to pronounce it a good picture. We quote a single passage:

P. 83. 'The best panegyric of the prince of Wales, is involved in the conviction, that he is never more apparently a prince than when unsurrounded by those alluring symbols and pageantries, which time has rendered concomitant to his elevated situation. If he possesses weaknesses, they should be investigated with an eye of charity; as a consciousness of manly integrity induces him to resist any irregular desire of appearing what he is not. In his exemplary creed of honor, to be subtle is to be unworthy.

'This imperfect portraiture should rather be considered as what the prince *has been*, than as what *he is*—he has now, politically speaking, no character at all!—he reclines in the west, like a fatigued and sleepy sun, "shorn of his beams;" he seems as if eager to skulk behind a hill, and elude the cognizance of reptiles he has too indiscriminately generated!—When he has run his circuit round society, and undergone the purgation of the elements, may he beam again with renovated lustre, and make all happy who can contemplate, and himself more happy than the many, by receiving a common tribute of gratitude for a common blessing.

* When he was *decey'd* into the society of temperance and contrition, he must surely have felt an agitation not easily described, arising from the necessity of worshipping at the same altar with Mr. Pitt, from whom, if loud rumour deserves any credit, he has experienced instances of cold indifference, which, if not amounting to insult, were at least most painfully disgusting!

* But necessity makes us acquainted with
Strange bedfellows.'

* As I expect much from his generous nature, he may have it in his power in future, to regenerate the source of pride—as we are, the world appears to me but as the wide mart of sophistry:—those who have become uplifted by the perversion of nobleness, create an audacity that tacitly apologises for their shame; as the striking characteristic of the present times is involved in this simple but disastrous truth, that the WORST OF EVERY THING IS UPPERMOST!

The extracts we have made from this publication, will be sufficient to recommend it to the notice of our readers, as the production of an able pen.

ART. XIV. *Beauty; an Ode: With a Dedication to her Grace the Dutchess of R*****.* By Talieffen de Monmouth. 4to. 24 pages, and 2 vignettes. Hookham. 1794.

As in the other fine arts, so in poetry, every amateur is not an artist. From the glowing sentiments expressed both in this ode, and in the dedication to the dutchess of R., we may conclude, that the writer is warmly devoted to female beauty. And the animated apostrophe to beauty with which the poem opens, as well as many subsequent lines, shows that the writer is not wholly a stranger to the muses. But the numerous negligences and defects, both in diction and versification, which we observe through the piece, will not permit us to consider him as a poet by profession, but merely as a gentleman performer.

We select the following lines: P. 13.

* Where'er I look, where'er I turn,
I see thy works, I see and burn.
Beauty! thy touch comes boldly forth
In tints of flood, of air, of earth.
In ev'ry animal I trace
Design, and colour—composition, grace:
The stallion's flashing eye, and fiery mane;
The greyhound's spring in contests on the plain;
The pheasant's neck—the proud swan's majesty;
The sprightly wren's fine turns of ecstacy:
The gilded fly, not dress'd in vain;
And serpent beauteous in his dreadful train."
* P. 15. But far 'bove all in man's fine frame,
Beauty demands a glorious name.

Where find the bard whose song shall trace—
The Titian, whose high touch retain'd,
Shall give the smiles of CLARA's face,
Those sun-beams of a spotless mind:

Those

Those smiles, where hosts of cherubs play
 Like atoms in the solar ray:
 Those smiles, of sweet content the sign,
 Nature's *chef d'œuvre*; confess'd divine.'

ART. XV. *Telemachus*. By Lady Burrell. 8vo. 78 p. Pr. 2s. 6d.
 in boards. Leigh and Co. 1794.

OF lady Burrell's talents for verification our readers are already in some measure enabled to judge from our account of her miscellaneous poems. (See *Analyt. Rev.* Vol. xvii, p. 141.) The present poem is intended neither as a translation nor paraphrase of Fenelon's *Telemachus*. It is, nevertheless, so far founded upon that celebrated work, that the authoress has followed the narrative, and adopted the leading ideas and sentiments of the original writer, in the first and seventh books, so far as relates to the loves of Calypso, *Telemachus*, and *Eucharis*. But she has enriched the narrative with additional poetical imagery, and expanded the sentiments proper to each character, with much tenderness of sentiment, and in a kind of easy and flowing verse, sometimes indeed feeble and negligent, but in the main very happily suited to the subject. The piece, as it is here detached from the epic poem, forms an elegant love tale, which will be read with pleasure by those who are not either too wise or too stupid to relish this kind of entertainment. We shall treat our readers with an extract: p. 30.

• Fair *Eucharis* among the nymphs is seen,
 With blooming cheek, and unaffected mien.
 High as the knee, her snowy robe is ty'd,
 A painted quiver fasten'd to her side
 Contains the feather'd deaths; her golden hair
 Redundant flows, and dances in the air.
 A silken shade is o'er her shoulders hung,
 And in her hand she bears her bow unstrung:
 A gentle languor on her features dwells,
 Caus'd by the anguish that she hourly feels:
 With guilty blush she starts, and owns not why,
 Her wounded bosom labours with a sigh,
 Her eyes avoid the busy mirthful throng,
 She loathes the sound of a loquacious tongue,
 The voice of melody can please no more,
 And all the joys of laughing ease are o'er.
 Her conscious passion long restrains her feet,
 And *Eucharis* is last, her queen to meet.

Now the fierce hounds impatient run before—
 The ardent train the woody vales explore,
 But *Eucharis*, who late outran the rest,
 Kept in the rear, by love and grief oppress'd;
 Till led by Cupid, from the chase she turns,
 Seeks the lone grove, and there sequester'd mourns.
 (So *Philomel*, fatigu'd by *Phœbus*' ray,
 Flies from the dazzling splendour of the day;
 But when mild evening mounts her stary throne,
 Perch'd on the flowery hawthorn, makes her moan,
 And warbles plaintive in the woods alone.)

} While

While gentle Eucharis, enslaved by love,
 Carelessly wanders thro' the silent grove;
 She sees embower'd in the cypress shade,
 Where pendant leaves fictitious evening made,
 The son of Ithacus supinely laid.
 His arms were folded, and his panting breast
 The agitation of his mind confess'd;
 The name of Eucharis he trembling speaks—
 Amaz'd she answers—and her captive wakes.
 Joyful he sees, and scarce believes her there,
 Yet thinks a phantom could not look so fair;
 Beholding *her*, his fortitude retires,
 To Eucharis alone his heart aspires;
 Mentor and Ithaca no more prevail,
 Oppos'd to her, their influence must fail.
 Her love is all he craves, nor thinks it hard
 To give up Ithaca for such reward.
 She views her victory with secret pride,
 In his fidelity she dares confide;
 With mutual love her artless language flows,
 And each to each engage themselves with vows.'

ART. XVI. *Edwy and Edilda, A Tale, in five Parts.* By the Rev. Thomas Sedgwick Whalley, Author of a Poem on Mont Blanc, &c. &c. Embellished with six fine Engravings from original Designs, by a Young Lady. Imperial 4to. 146 pages. Price 12s. in boards. Chapinau. 1794.

WE announce to our readers this new and splendid edition of a poem which appeared several years ago, not so much on account of the engravings which accompany it, which however neatly executed, are we think deficient in graceful and animated expression; as because the tale, though much too long to be recited in one uniform current of ballad verse, is very happily conceived, and expressed in natural and easy language.

ART. XVII. *The Solitary Frenchman on the Banks of the Thames, to a Friend in Switzerland. A Poem.* Translated by the Rev. John Gregg. 8vo. 48 pages. Price 1s. 6d. Debrett. 1794.

BRITISH generosity, which has of late been so liberally extended to the out-casts of France, though it may prompt us to afford protection to their persons, cannot require us to grant indiscriminating patronage to their literary productions. If this translation be a fair copy of the original, they may both be consigned, without hesitation, to oblivion under the concise character of contemptible doggrel. For how well inclined soever we might be, as the translator expresses it, amongst 'good materials to overlook *some* bad stuff,' such *very bad* stuff as the Solitary Frenchman's verses, we cannot overlook. A short specimen will justify our opinion; and our readers will think, the shorter the better. P. 14.

' France has, my friend, these past five years, I'm sure,
 Of ruthless robbers been the den impure;

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Y

One

One stage of death, or fury, and dismay,
 'To wail such woes increasing ev'ry day,
 Oh! who my raining eyes shall fate with tears!
 Such discord, famine, war, horror, despair appears!

ART. XVIII. *The Captive Monarch. A Tragedy. In five Acts.* By Richard Key, of the Middle Temple, Esq. LL.D., and Fellow of Magdalen College, Cambridge. 8vo. 107 pages. Pr. 1s. 6d. Verner and Hood. 1794.

A NEW attempt is here made to press the tragic muse into the service of politics; but we apprehend that very few readers, whatever be their zeal for monarchy, will think it a successful one. In order to produce dramatic effect, the author has indeed chosen rather to exhibit general principles and proceedings, than to represent actual events, and has not only made use of names different from those of the late king of France and his family, but has made the other characters of the drama entirely fictitious persons. But after all, the plot and the characters too nearly resemble the real events and persons, to gratify the reader with any perception of novelty; the sentiments are feebly expressed; and the piece, except so far as it may derive interest from recent recollection, will be thought dull and tedious in the perusal, and would appear still more so in the representation. The following soliloquy of the king may serve to give the reader an idea of the writer's poetical style. P. 82.

THE KING, *solus.*

* Now hastens down my sun to its horizon.
 Of all we see on earth how fades the glare!
 Life's goods and ills are mix'd and melted down
 In mild and inoffensive hues; that stir,
 Indeed, a gentle parting melancholy.
 They lightly touch, but grapple not, the soul.
 That world which lies before me, though with clouds
 'Tis dimm'd, yet holds mine eye, with force unknown
 Till now. There is a language, talk'd by men,
 Calling this first vain world a shadow, bubble,
 A house for travellers; and the next, our home,
 Our journey's end, our being. These are words.
 And words are heard and spoken. But, to see,
 Stand here,—on the grave's brink;—no earthly vapours
 To thwart the eye.—My foes, how feeble seem they!
 Danger they cannot move. A passing pity:—
 Then they're forgot. My friends who with me suffer,
 Who suffer for me, fill the narrow space
 My busy mind can grant to all I'm leaving.
 For these, what can a king dethron'd and dying?—
 Pray to his king. [*Kneels.*] Sov'reign of all, whose throne
 Stands open to the captive and condemn'd;
 Look on my friends. Bind up their wounds. Discharge
 The debts I owe them. And restore them to me!—
 But there, where sin and sorrow are no more.

D. N.

NATURAL

NATURAL PHILOSOPHY. ARTS.

ART. XIX. *Heads of Lectures on a Course of experimental Philosophy, particularly including Chemistry. Delivered at the New College in Hackney.* By Joseph Priestley, LL.D. F.R.S., &c. 8vo. 180 pages. Pr. 3s. 6d. sewed. Johnson. 1794.

DR. PRIESTLEY engaged to read lectures at Hackney on *history and general policy*, as well as on *experimental philosophy*. The heads of the lectures on the latter subject are now printed, and the author observes, 'they may serve as a compendious view of the most important discoveries relating to the *subject*.' No account is given of the experiments, as they are supposed to be sufficiently indicated by the subjects of them.

An address is prefixed to the students of the New College, as a specimen of the language held on the subject of *politics*, which, with reasonable men, will serve as an answer to the many calumnies that have been thrown out against the members as disaffected to the government of this country.

The course is comprised in thirty-six lectures.

Lecture 1. The introduction.—Lect. II. Of the properties of matter—Of aeriform substances.—Lect. III. Of atmospheric air.—Lect. IV. Of dephlogisticated air—Of phlogisticated air.—Lect. V. Of inflammable air.—Lect. VI. Of nitrous air.—Lect. VII. Of fixed air—Of hepatic air—Of phosphoric air.—Lect. VIII. Of dephlogisticated marine acid air—Of phlogisticated marine acid air.—Lect. IX. Of vitriolic acid air—Of fluor acid air.—Lect. X. Of alkaline air—Miscellaneous observations relating to air.—Lect. XI. Of liquid substances; and first of water.—Lect. XII. Of the nitrous acid.—Lect. XIII. Of the vitriolic acid—Of the marine acid.—Lect. XIV. Of the vegetable acids, and others of a less perfect nature.—Lect. XV. Of the phosphoric acid.—Lect. XVI. Of alkalis.—Lect. XVII. Of liquid inflammable substances—Of *Æther*.—Lect. XVIII. Of oil.—Lect. XIX. Of solid substances—Of calcareous earth—Of siliceous earth.—Lect. XX. Of argillaceous earth—Of terra ponderosa—Of magnesia.—Lect. XXI. Of ores—Of gold.—Lect. XXII. Of silver—Of platina.—Lect. XXIII. Of mercury.—Lect. XXIV. Of lead—Of copper.—Lect. XXV. Of iron.—Lect. XXVI. Of tin—Of the ferri-metals.—XXVII. Of nickel—Of arsenic—Of cobalt—Of zinc.—Lect. XXVIII. Of antimony—Of manganese—Of wolfram—Of molybdena—Of solid combustible substances.—XXIX. Of the doctrine of phlogiston and the composition of water.—XXX. Of heat.—Lect. XXXI. Of animal heat.—Lect. XXXII. Of light.—Lect. XXXIII. Of magnetism.—Lect. XXXIV. Of electricity.—Lect. XXXV. The same subject continued.—Lect. XXXVI. The same subject continued.

The first lecture contains general observations on matter, reasoning in natural philosophy, attraction, &c. Of the doctor's chemical principles the reader may judge even from the contents of the lectures above stated, and more clearly from the conclusion of the first lecture.

As there will be frequent occasion to speak of the component and elementary parts of all substances, I shall here observe, that according to the latest observations, the following appear to be the elements which

compose all natural substances, viz. *dephlogisticated air*, or *the acidifying principle*; *phlogiston*, or *the alkaline principle*; the different *earths*, and the principles of *heat*, *light*, and *electricity*. Besides these, there are the following principles which have not been proved to be substances, viz. *attraction*, *repulsion*, and *magnetism*.

In treating of each particular substance, Dr. P. does not attempt to relate all its chemical properties, but to select some of the most remarkable and distinguishing. As an example of the doctor's method, we shall lay before our readers the sixth lecture, on *nitrous air*:

‘Nitrous air is procured by dissolving most of the metals, especially iron, mercury, and copper, in the nitrous acid; but that from mercury seems to be the purest. Nitrous air produced from copper contains a mixture of phlogisticated air. Some nitrous air is also obtained from the solution of all vegetable substances in nitrous acid; whereas animal substances in the same process, yield chiefly phlogisticated air; but in both these cases there is a mixture of fixed air.

‘This species of air is likewise produced by impregnating water with nitrous vapour. This process continues to have this effect after the water becomes blue, but ceases when it turns green; there not then probably being a sufficient proportion of water. Nitrous air is likewise produced by volatile alkali, passing over red hot manganese, or green vitriol, when they are yielding dephlogisticated air. This shews that dephlogisticated air is one ingredient in the composition of nitrous air, and the same thing appears by pyrophorus burning in it. On the contrary, when nitrous air is made to pass over red hot iron, volatile alkali is produced.

‘Nitrous air is completely decomposed by a mixture of about half its bulk of dephlogisticated air, and the produce is nitrous acid. And as nitrous acid is likewise formed by the union of inflammable and dephlogisticated air, one principal ingredient in nitrous air must be common to it and inflammable air, or phlogiston. This air is likewise decomposed by dephlogisticated nitrous acid, which by this means becomes phlogisticated. It is also decomposed by a solution of green vitriol, which by this means becomes black, and when exposed to the air or heated, emits nitrous air, and recovers its former colour. These decompositions of nitrous air seem to be effected by depriving it of phlogiston, and thereby reducing it to the phlogisticated air originally contained in it.

‘This kind of air is diminished to about one fourth of its bulk by a mixture of iron filings and brimstone, or by heating iron in it, or calcining other metals in it, when the remainder is phlogisticated air.

‘Nitrous air and dephlogisticated air will act upon one another through a bladder, but in this case there remains about one fourth of the bulk of nitrous air, and that is phlogisticated air; so that in this case there seems to be a conversion of nitrous air into phlogisticated air without any addition of phlogiston.

‘Nitrous air is decomposed by pyrophorus, and by agitation in olive oil, which becomes coagulated by the process. It is also absorbed by spirit of turpentine, by ether, by spirit of wine, and alkaline liquors. It is imbibed by charcoal, and both that air which is afterwards

afterwards expelled from it by heat, and that which remains unab-
sorbed is phlogisticated air.

• Nitrous air resists putrefaction, but is diminished by the animal substances exposed to it to about a fourth of its bulk, and becomes phlogisticated air. It is likewise fatal to plants, and particularly to insects.

• When nitrous air is long exposed to iron, it is diminished and brought into a state in which a candle will burn in it, though no animal can breathe in it. But this peculiar modification of nitrous air, called *dephlogisticated nitrous air*, is produced with the greatest certainty by dissolving iron in spirit of nitre saturated with copper, impregnating water with this air, and then expelling it from the water by heat. If bits of earthen ware be heated in this dephlogisticated nitrous air, a great proportion of it becomes permanent air, not miscible with water, and nearly as pure as common air; so that the principle of heat seems to be wanting to constitute it permanent air.*

It is clear from this lecture, that the author is still what has been of late called a *phlogistian*, that is, an adherent to the doctrine of phlogiston. His terms evince this. It is also evident, from the above extract, that the doctor considers nitrous acid to be compounded of inflammable and dephlogisticated air, and consequently that water is not as the new theorists affirm, composed of these two airs. Instead of explaining the above properties of nitrous air, with the antiphlogistians, on the supposition that it is composed of oxygen and azote; and in some cases combining with more oxygen to form nitrous acid, and in others parting with it's oxygen and affording azotic air, we find our author adopting the more complicated and more obscure hypothesis of the older chemists.

What Dr. P. calls *dephlogisticated nitrous air*, has been lately investigated by Messrs. Deiman, Troostwyk *, &c.; and being demonstrated to consist of oxygen and azote, of which the oxygen is in the smallest proportion, it is called by them *oxyd of azote*.

In the eleventh lecture, on water, the author affirms, that this substance is compounded of the airs of which the atmosphere consists, viz. of dephlogisticated and phlogisticated airs.

It seems unnecessary to make any further abstracts, or to attempt an analysis of the whole work, because this publication is not supposed to communicate new matter.

T. T.

ART. XX. *The Construction and Use of a Thermometer, for shewing the Extremes of Temperature in the Atmosphere during the Observer's Absence; together with Experiments on the Variations of local Heat and other meteorological Observations.* By James Six, Esq. F. R. S. 8vo. 62 pages, with an appendix of 24 pa. Price 4s. Maidstone, Blake: London, Wilkie.

THIS posthumous publication of the papers of the late Mr. S. contains materials for the most part communicated to the Royal Society, and published in their Transactions. The philosophical world is well acquainted with the construction of his thermometer,

* See our Review, Vol. XVII, p. 376,

which, from it's utility, has become part of the stock of the best instrument-makers of the capital. For this reason, and still more because it would be difficult to give an intelligible description without the engraving, we shall avoid speaking of it's construction. The leading facts enumerated are the following.

1. The mean temperature at Canterbury is 47° -9 of Fahrenheit.
2. A considerable difference of temperature is found at any given place according to the elevation above the ground. This proceeds from a refrigeration, which takes place on the surface of the earth in the evening and night, more particularly when the weather is still and clear. The cause of this is found to be the precipitation of the dew, which mostly falls from a superiour and consequently colder region of the air.
3. This effect does not produce any considerable alterations in the mean temperature.
4. The variation is found to be more constant and regular the nearer we approach to the earth. For here the refrigeration constantly takes place, notwithstanding violent winds, thick fogs and cloudy skies; though at such times it is proportionally less.
5. These observations are useful, not only to direct the placing of thermometers, but likewise to account for various apparent irregularities in meteorological observations. Thus, for example, in Virginia, it was observed by Jefferson, that frosts of considerable severity are experienced when the thermometer is at 37° , 47° , 48° and even at 54° of Fahrenheit; doubtless, because the instrument was elevated above the stratum of air near the ground, where the refrigeration took place. And so likewise it is noted by the same author, that on the higher parts of the mountains, where it is absolutely colder than in the plains on which they stand, frosts do not appear so early by a considerable time in autumn, and go off sooner in the spring, than in the plains. This is chiefly owing to the much smaller quantity of dew falling on the mountains, which are therefore less refrigerated during the night.
6. Mr. S. prefers a shady, open, northern exposure for the thermometer. He found that the experimental determination of a mean diurnal temperature might be conveniently had by sinking a wooden tube in a spot of ground constantly in the shade, and placing the thermometer in the tube to the depth of about two feet.
7. The difference between a thermometer in the sun and one in the shade; both being remote from buildings, was from 2° to 4° .

The remaining part of the work consists of a description of a thermometer for measuring the temperature of the sea at great depths, with the appendix on the method of constructing these thermometers.

ART. XXI. *An Enquiry into the Laws of falling Bodies.* By Robert Anstice. 8vo. 91 pages. 7 plates. Price 3s. Arthur and Arch.

THIS author explains in a loose popular way the descent of heavy bodies; the descent of water through tubes and other vessels; the various kinds of forces; the leibnitzian controversy respecting percussion; the action of water on overshot wheels, the

the reaction of spouting fluids ; Dr. Barker's mill ; the resistance proportioned to the maximum of work ; the effect of fly wheels on machines ; and the action of fluids on inclined surfaces.

As the deductions in this short treatise are made out rather in the way of illustration than strict proof, we shall avoid entering into any observations on it's contents. With regard to it's value, it is not easy to point out a class of readers to whom it may be of much utility. Pretensions to scientific novelty it has none. It's conciseness deprives it of the perspicuity required in a book for the multitude, and it wants the comprehensive accuracy which might render a compendium of science of value to the learned.

Plate vi exhibits an ingenious application of two overshot water wheels connected by a chain in the manner of a strap. A small spring affords about 400 cubic feet per day, with a fall of 48 feet. The whole stream for half this fall is received on one wheel, from which it proceeds to the other, which is connected with the machinery of the mill. The advantages of this, as to lightness, saving of cost, &c., will be obvious in many cases to the practical mechanic.

Plate vii exhibits a press upon the principle of the compound lever, which may have it's advantages in places where the construction of a screw press is found less convenient. The common screw press, nevertheless, appears to us to be much superiour in simplicity, compactness, and the convenient application of power.

ART. XXII. *A short Account of a new Method of Filtration by Ascent ; with explanatory Sketches upon six plates.* By James Peacock, of Finsbury Square, Architect, &c. 4to. 22 pages. Price 2s. Lackington and Co. 1793.

THE principle of Mr. P.'s method of filtering by ascent, for which he has obtained a patent, is this. Since the action of the filter consists in transmitting a fluid through interstices too small to allow the impurities to follow, it is evident that a filter will be more perfect the smaller the interstices between it's parts. But as the impurities must necessarily stop these apertures, it is requisite that the surface of the filter be extensive, and consequently the apertures numerous ; and still more that a method should be afforded of clearing them from time to time. Mr. P. therefore avails himself of very fine sand, or ground glass, as the material of his filter, because these are capable of any acquired degree of comminution, and extent of surface. He causes his fluid to ascend through a stratum of these substances in order that the impurities may be deposited at the lower surface, and from that position be easily washed away by an occasional refiltration of pure water in the contrary direction. These are advantages sufficiently obvious, as well as the means of acquiring them ; but the contrivance for depositing a stratum of the most impalpable powder between two masses of a fluid, so that it shall not be washed away by a current in either direction is much less evident, and constitutes the chief part of the invention. It is grounded on the considerations, that the greatest interstice among a num-

ber of equal spheres in contact is formed, when four of them touch each other, and that the diameter of the largest sphere capable of passing through this interstice, will be equal to the difference between the diameter of the first mentioned sphere, and the diagonal of a square formed upon that diameter, namely, $27\frac{1}{2} - 1 = 0.414$ or less than half. Hence he infers practically, that if a stratum of stones or gravel be laid upon a grating, it will afford an effectual support for another stratum twice as fine, and this for another proportionally finer: And as the series $1, \frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{16}$ converges fast, he deduces that the altitude of a compound stratum of materials, the upper part of which is formed of particles sufficiently minute to serve for a filter, will not exceed the limits of convenience and utility. This he has accordingly effected, with the additional security of a reversed series of particles above the finest stratum, the use of which is to keep the several orders in their places.

We do not hesitate to assert our opinion in favour of the ingenuity, and great probable utility of this invention. The theory is indubitable, and the object of extensive public concern. How far it may be practicable, or to what extent, we cannot take upon us to decide. Mathematicians, from a knowledge of the specific gravities, can compute the time of falling of particles of given magnitude in a fluid, and conversely the magnitude of the particles from the time. From computations of this nature it is found, that the particles mechanically suspended for days, weeks, and months in turbid water, are of extreme minuteness. Mr. P. has said nothing of the expedients, to which as an artist he may have recurred for the assortment of the particles of his filtre, or their relative arrangement in his reversed or upper stratum. It was not indeed any part of the object of his pamphlet. The accomplishment of this, though difficult, does not seem to be insuperable, and we sincerely wish it may have long ceased to be so to the inventor.

v.

ART. XXIII. *A Treatise of Callicoe Printing, theoretical and practical; including the latest philosophical Discoveries any way applicable: Accompanied with Suggestions relative to various Manufactures.* 2 Vols. 12mo. Price 6s. sewed. Printed for O'Brien, Islington. 1792.

HIGH as improvements have been carried in the manufactures of this country, there is no doubt but excellence would have been more easily and speedily attained, had the public been made acquainted from time to time with the best processes and modes of management in each particular branch of manufacture. Many practices common in one district are unknown in another; many observations are familiar to some artists, which, though important, are not obvious, and though simple and practical, are neglected and unnoticed by many others engaged in a similar routine.

The French have long been aware of the importance of this object; and the *Dictionnaire des Arts et des Metiers*, was a magnificent attempt to supply the required information on the trades and manufactures of that kingdom: which might facilitate the labours, and add to the knowledge of the artist; and enable the philosopher to suggest improvements

ments unthought of by the mere practitioner; and explain processes heretofore unknown beyond the walls of the workshop.

The ground work might be laid for a performance much more important than the work last noticed, could the actual and experienced practitioners in the respective branches of manufacture in this country be incited to communicate to the public, not only such observations and methods as seem to them important though neglected, but the regular and detailed routine also of the processes they are engaged in, so far as they can be conveyed by mere description. Much useful knowledge might thus be given, and much more might be *suggested* by the man of science, which otherwise would never occur; though practice and experience would still remain equally necessary as before to the profess'd artist, and manufacturer.

The work now before us, though it be not a complete treatise on the very elegant and ingenious branch of manufacture which it professes to explain, comes from one of the class of persons whom we are anxious to see before the public on such an occasion. It is evidently the publication of a real workman: much experienced in *some* branches of the art of printing, though superficially acquainted with *others*; and little calculated for speculative discussions upon any. We do not say this to disparage a performance, which we believe to be a very useful one; or to discourage a writer, who is certainly able to instruct the public on the subject on which he treats; but to suggest to him the true kind of instruction to which he is equal, and to our readers the true character of the work itself.

After a preface of 'preliminary suggestions,' and an introduction, the first section of the book is on

Pattern-drawing. Here, after several pages of loose uninteresting observation, follow some hints for designing and pattern-drawing, which seem to merit the attention of the artist. Pattern-drawers are certainly apt to make rather a showy pattern to please the eye, than such as can be neatly and easily conveyed upon the cloth; and in general they attend to cheapness as little as they do to facility of working. The hints here given by the author seem worth the attention of the master also, as well as the artist. The topics we have just mentioned, however, might have been enlarged upon very usefully.

Of putting on the block (i. e. conveying the pattern to the blocks on which the various parts of it are to be cut).—The observations and rules on this head are practical, and worth the notice of those of the trade.

Of Pitches.—The remarks here also are evidently those of a man who has thought much on a subject he understands, and are well calculated to enable a master to examine the work of his men, in this branch of the manufacture. The same may be said of the subsequent sections in this volume, viz. those entitled—Of Squaring Blocks—Of Cutting—Of Pinning—Of Blockmaking (which in point of regularity should have succeeded the section of pattern-drawing)—Of the use and management of Blocks—And of taking off Blocks.

The section entitled 'General Rules to be observed in a Shop' contains some good observations, but is much too short and imperfect, considering the importance of the subject. We are the more surprized at this, as the writer evidently appears to us to have been in the capacity chiefly of overlooker of a printing shop. Much useful instruction might have been added to the observations he has given.

Of

Of preparing and setting Prints and Grounds to work, and of Printing.—This ought to have been preceded by the sections on Bleaching and Calendering, in the second volume. The observations in this part of the work are useful, but might have been more specific, practical, and pointed. Thus, when the writer observes that ‘no printer need be informed, that his blanket is not too nappy nor too hard, his colour too thick nor too thin, his sieve too fine nor too coarse, and that his piece is properly calendered or stowed,’ it is saying little, unless he gives the particular directions by which a printer may know this (and in general they need this knowledge), or by which a master casting his eye over a shop may notice the negligence or care of the men he employs. The business of callicoe printing is so complicated, and involves so much knowledge, that observations which every pattern-drawer, putter-on, printer, &c. ought to be familiar with, are of importance to be detailed, *to a master*; because he has to think for every servant in the numerous branches of this art; and in the multiplicity of facts he has to attend to, hints very obvious in themselves may sometimes escape his memory.

Of Pencilling.—This article is much too superficial. A great deal of useful observation might have been made on the course of work proper for pencilling, as well as the possibility of rejecting it in many cases where it is now very slovenly employed.

Of Engraving.—Why not some detail at least on the subject of the machines by which plate-work and roller-work is struck off? On this very important part of the business not a word is mentioned in this place where a printer would naturally look for it, and it is only touched upon very superficially in a note in the ‘retrospect’ toward the close of the second volume.

Vol. 2. Of Copper-work, and Field work.—These articles contain some useful and practical observations, but are very imperfect, considering the importance of them to the master’s pocket.

Of Bleaching, Ashing, and Souring.—On all these points the author is quite ignorant. Indeed the printers themselves have for some years given up the business of bleaching to persons who attend to this only: and as a branch of the cotton manufacture it is very extensive and important, and to the philosophic chemist highly curious and interesting. It were to be wished, that some good detail of the process of bleaching were given, together with the experiments of Kirwan on the colouring matter of gray cloth, and the quantities of alkali in the various ashes sold, and consumed by bleachers.—Every printer should indeed sour his own goods, when they come from the bleacher, but the instructions of our author are very incomplete on this head.

Of Calendering.—This article too is very brief and incomplete.

Of cleansing Goods.—It is not necessary, nay we believe it is detrimental, to run printed goods, as this writer directs, through warm bran liquor previous to maddering. Doing so dissolves some of the saline mordant (acetated argil), and impregnates the white part of the cloth with a mucilaginous mordant.

Of Dunging.—The writer toward the close of this volume doubts whether this be necessary. It certainly detracts a little from the strength of the colours, by it’s action upon the mordant; but it as certainly prevents the colours from spreading.

Qf

Of Madding.—This section is very imperfect, and we fear worse than imperfect in some of the directions. The quantity of madder hinted at per piece is wasteful; so are the two-fold dyeings: the number of pieces to be dyed together are too many for good work, even though it be light work.

Nothing is said of the kinds of madder, though so various: of the modes of judging of it, or of keeping it; of managing it as to quantity; of following pieces for coarse work; of the different kinds of madder equally useful, though not equally cheap, for different colours, and courses of work.

Nothing is said of woad, to direct the judgement in the choice or the management of it. Nothing is said of the cases when the quercetan bark (*quercus niger giganticus* of America) may be used in lieu of woad: or of the uses of sumach and galls in certain dark colours and courses of work. All these points should have been observed upon in this section. Neither are any reasons pointed out respecting the difference of colour, in hue and in strength, which different copper men will produce with the same quantities of madder, woad, &c.—We wish our author had understood better, and dilated more upon this part of his subject. Something here too might reasonably have been said on the very evident superiority of the reds and chocolates in the swiss chintzes.

Of Grass Bleaching or Fielding.—Some tolerable observations, but not enough upon this subject.

Of Colour-Making.—This very ingenious and highly interesting part of the manufacture occupies three fourths of the second volume, and, we are sorry to say it, does not comprehend one interesting fact or observation. The author makes a parade of chemical knowledge, with which he fills the greatest part of this article. He has read some chemical books, but he certainly does not yet understand any thing of his subject, and the chemical information he retails is almost throughout either false or inapplicable. Whenever he speaks in these volumes on the branches of printing in which he has been actually engaged, he is deserving of attention, but his speculations and affected display of knowledge, which he very superficially possesses (as in the present case), are unworthy of notice. We are very sorry so little is to be said in favour of this part of the book, important and entertaining as the subject is. But when we expected a detail of the common processes of making the various colours; the mordants; the various thickenings of senegal, tragacanth, flour, &c. and the circumstances wherein each may be preferred; the proportions; the theory and practice of fast chemical colours; the reasons of general failure in this point, practicable as it is; the various vats and the use of each; the pastes for dipping; and their imperfections; the modes of printing with the blue vat in lieu of dipping; and the many other very interesting points; that might have been and ought to have been noticed in detail here; we felt ourselves unpleasantly disappointed.

In lieu of observations arising from actual practice, there is nothing but an ill digested assemblage of chemical quotation, tending not to use but to parade.

In the retrospect and general reflections, there are some remarks that deserve notice, though not many: certainly not so many as this author was capable of making, and we hope in a new edition to see this

this part, as well the others we have animadverted upon, corrected and enlarged. As it is, the book is an useful one upon the whole, and as such we recommend it to persons engaged in the business of which it treats.

We have made no extracts, because, unless to the confined description of persons last mentioned, they would have been uninteresting: but we have dwelt thus long upon the work itself, since to the public such works, as a *class of publications*, are highly important.

The book is *not paged* either in the first or second volume, it has no table of contents, and is printed upon bad paper. W. L.

L A W.

ART. XXIV. *The Solicitor's Guide to the Practice of the Office of Pleas, in his Majesty's Court of Exchequer, at Westminster; in which are introduced Bills of Costs in various Cases, and a Variety of useful Precedents, with a complete Index to the whole.* By Richard Edmunds, one of the Attornies of the said Office. 8vo. About 310 pages. Price 6s. sewed. Cadell and Davies. 1794.

As the business of the exchequer of pleas is in general little known, or understood, Mr. E. has compiled this work, on purpose to diffuse a general knowledge of the practice, and to point out some peculiar advantages arising from suits commenced and carried on in this court. The materials seem to have been collected with great care and attention; and as the editor is an old, and respectable practitioner, we have no manner of doubt, but this volume will be considered as a *vade mecum*, by the profession at large.

ART. XXV. *Report of the Trial of Archibald Hamilton Rowan, Esq., on an Information filed, ex officio, by the Attorney General, for the Distribution of a Libel; with the subsequent Proceedings thereon, containing the Arguments of Counsel, the Opening of the Court, and Mr. Rowan's Address to the Court at full.* 8vo. 163 Pages. Price 3s. 6d. Dublin, printed; London, reprinted for Kearsley. 1794.

THE information filed *ex officio* stated, 'that the defendant being a person of a wicked and turbulent disposition, and maliciously designing, and intending to excite and diffuse, among the subjects of the realm of Ireland, discontents, jealousies and suspicions of our lord the king, and his government, and disaffection and disloyalty to the person and government of our said lord the king, and to raise very dangerous seditions and tumults within this kingdom of Ireland; and to draw the government of this kingdom, into great scandal, infamy, and disgrace, &c. on the 16th day of december, in the 33d year of the reign of, &c. wickedly, maliciously, and seditiously, did publish a certain false, wicked, malicious, scandalous, and seditious libel, &c., entitled, an Address from "the Society of United Irishmen at Dublin, to the Volunteers of Ireland."

Mr.

Mr. Ruxton opened the pleadings, and the attorney general conducted the prosecution for the crown. The latter adverted, as it is but too usual in this country, to the anarchy and excesses of France, with which he appeared desirous to couple the designs of the defendant. He stated the address of the united irishmen to be highly seditious; and dwelled much on the following expression.—‘In four words, lies all our power, UNIVERSAL EMANCIPATION, and REPRESENTATIVE LEGISLATURE;’ he contended, that this doctrine went to annihilate that valuable branch of the constitution, the house of peers.

A guard of soldiers having been brought into the court-house by the sheriff, Mr. Curran, counsel for the defendant, rose, and animadverted with much animation on this very remarkable circumstance. He then, in a strain of the most impressive eloquence, commenced a very long and elaborate speech in behalf of the defendant. He began, by stating the ungracious and equivocal nature of *ex officio* prosecutions, founded on the simple assertion of one of the king’s servants; as, if the charge ‘had no cause of dreading the light,’ it was likely to find the sanction of a grand jury.

Mr. C. next paid very high and well-merited compliments to the volunteers of Ireland; he asked, whether ‘the assembling of that glorious band of patriots was an insurrection?’ and he affirmed, that the design of his client was equally meritorious, as he had called upon them at this critical period, ‘to take up arms to preserve their country from foreign enemies, and domestic disturbance.’

He contended, that the avowed object of the defendant was, ‘to propose the redeeming of religion from the abuses of the church, the reclaiming of three millions of men from bondage, and giving liberty to all who have a right to demand it; giving, in the so much censured words of this paper, giving “universal emancipation!”’

‘I speak,’ adds he, ‘in the spirit of the british law, which makes liberty commensurate with and inseparable from the british soil; which proclaims even to the stranger and the sojourner, the moment he sets his foot upon british earth, that the ground on which he treads is holy, and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced;—no matter what complexion incompatible with freedom, an indian or an african sun may have burnt upon him;—no matter in what disastrous battle his liberty may have been cloven down;—no matter with what solemnities he may have been devoted upon the altar of slavery; the first moment he touches the sacred soil of britain, the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains that burst from around him, and he stands redeemed, regenerated and disenthralled, by the irresistible genius of universal emancipation.’

Here Mr. C. was interrupted by a sudden burst of applause from the audience.

He then proceeded to remark, that ‘the case of the invaded american, and subjugated indian,’ proved, that the policy of England had ever been to govern her connexions ‘more as colonies

lonies than as allies,' and that it must be owing to the 'great spirit of Ireland,' if she continued free.

We shall here introduce another short quotation from Mr. C.'s speech, as it is too intimately connected with recent events to be omitted.

'Let us now, gentlemen, consider the concluding part of this publication: it recommends a meeting of the people to deliberate on constitutional methods of redressing grievances. Upon this subject I am inclined to suspect, that I have in my youth taken up crude ideas, not founded perhaps in law; but I did imagine that when the bill of rights restored the right of petitioning for the redress of grievances, it was understood that the people might boldly state among themselves, that grievances did exist; that they might lawfully assemble themselves in such manner as they might deem most proper and desirous. I thought I had collected it from the greatest luminaries of the law. The power of petitioning seemed to me to imply the right of assembling for the purpose of deliberation. The law requiring a petition to be presented by a limited number, seemed to me to admit that the petition might be prepared by any number whatever, provided in doing so, they did not commit any breach or violation of the public peace. I know that there has been a law passed in the Irish parliament of last year, which may bring my former opinion into a merited want of authority. That law declares, that no body of men may delegate a power to any smaller number, to act, think, or petition for them. If that law had not passed, I should have thought that the assembling by a delegated convention was recommended, in order to avoid the tumult and disorder of a promiscuous assembly of the whole mass of the people. I should have conceived before that act, that any law to abridge the orderly appointment of the few to consult for the interest of the many, and thus force the many to consult by themselves, or not at all, would in fact be a law not to restrain, but to promote insurrection.

'How was it understood until last session of parliament? You had both in England and Ireland for the last ten years, these delegated meetings. The volunteers of Ireland, in 1782, met by delegation; they framed a plan of parliamentary reform; they presented it to the representative wisdom of the nation; it was not received, but no man ever dreamed that it was not the undoubted right of the subject to assemble in that manner. They assembled by delegation at Dungannon, and to shew the idea then entertained of the legality of their public conduct, that same body of volunteers was thanked by both houses of parliament, and their delegates most graciously received at the throne. The other day you had delegated representatives of the catholics of Ireland, publicly elected by the members of that persuasion, and sitting in convention in the heart of your capital, carrying on an actual treaty with the existing government, and under the eye of your own parliament, which was then assembled; you have seen the delegates of that convention carry the complaints of their grievances to the foot of the throne, from whence they brought back to that convention, the auspicious tidings of that redress which they had been refused

refused at home.' Mr. C. concluded a long, animated, and brilliant speech, by some severe remarks on the evidence for the crown, one of whom had just received a commission in a marching regiment. The concurring testimony of several witnesses, he observed, had entirely destroyed his credibility; and one of them in particular swore, that he was not worthy of credit, even upon oath.

The jury returned a verdict of 'guilty,' amidst the hootings, hissings, and groans of the crowd.

A motion was afterwards made for a new trial, grounded on affidavits, stating, that some of the jury had prejudged the cause, and that new evidence had been discovered subsequent to the trial. It was also asserted by the defendant, that the sheriff, who was the personal enemy of the defendant, had made an undue use of the influence of his office, 'having returned the whole panel contrary to the usual custom.'

Mr. Justice Boyd declared the following to be the sentence of the court: 'that you, Archibald Hamilton Rowan, do pay to his majesty, a fine of five hundred pounds, and be imprisoned for two years, to be computed from the 29th of January, 1794, and until that fine be paid; and to find security for your good behaviour for seven years, yourself in the sum of two thousand pounds, and two sureties in one thousand each.'

s.

NOVELS.

ART. XXVII. *Ivan Czarowitz; or the Rose without Prickles that Stings not.* A Tale: Written by her Imperial Majesty. Translated from the Russian Language. 8vo. 29 pages. Robinsons. 1793.

'A TALE written by her Imperial Majesty!'—Good! an excellent device to catch the public ear!

'Let but an *empress* own the happy lines,
How the wit brightens! How the style refines!'

This astonishing literary phenomenon, thus warranted genuine, is a moral allegorical tale, of which the outline is as follows:—The young czarowitz, or heir apparent, named Ivan, during the absence of the czar and czarina his parents, is stolen from his guardians, by a neighbouring han or prince of the tartars. The han, having heard surprising reports of this child's talents, determines to put them to the trial, and sends him out by himself into the fields to seek a flower, the rose without prickles that stings not. The sultana Feliza, after advising Ivan not to be diverted from the object of his pursuit by any entertainments, sends her son Rassudock with him as his companion on the road.

The tale is naturally conceived, and told in simple language, and though it may not entitle the writer to a literary crown, must be allowed to be very well for an *empress*.

The translation may on the whole, merit the character given it of elegant simplicity; but it would have been more elegant without such scotch vulgarisms as, *just so*, and *I tired of it*.

ANECDOTES.

ART. XXVII. *Domestic Anecdotes of the French Nation, during the last Thirty Years. Indicative of the French Revolution.* 8vo. 444 pages. Price 7s. in boards. Kearsleys. 1794.

THIS work is offered to the public as the joint production of several persons, who have united to collect materials respecting the domestic history of France for the last thirty years, in order to furnish a clue for discovering the cause of the revolution. The authors profess not only to have examined the multifarious memoirs of the day, but to have been themselves acquainted with the greater part of the anecdotes which they bring forward, and to have been able sometimes to correct the notes they collected, and to add some original information. Their materials are said to have been drawn from collections as copious as they were rare, and not from printed books only, but from manuscript information. The particulars of these authorities are not always specified, but the anecdotes are curious, and we see no reason to suspect their authenticity.

The work opens with an account of the different sects of french philosophers, extracted from *Memoires secrets pour servir à l'histoire de la republique des lettres*. These were, the encyclopedists, whose object was, by dissipating the clouds which theology had hung over metaphysics, to annihilate fanaticism and superstition; the economists, who chiefly directed their study to morals and practical politics; and the patriots, who, ascending to the source of the laws, and constitution of governments, have undertaken to fix the great principles of administration. The portraits of the french philosophers are more particularly sketched in the following quotation.

P. 5.—‘ It is of late (1768) that there has arisen a sect of philosophers in France, who with unparalleled audacity appear to employ a regular system, to impart a fatal light to the minds of the people; to shake all belief, and to subvert religion by gradually sapping its foundations. Some who are the light troops of the confederacy, point their sarcasm and irony, under significant allegories, and ingenious fictions; with these agreeable compositions they cover with an indelible ridicule the ministers of religion, its dogmas, its liturgy, and even its *morality*. Others, more profound speculators, in the full armour of erudition, and with an invulnerable metaphysic present themselves with an uncovered face, and attack it with open force; and exerting against it the most formidable arguments, not meeting with athletes worthy to wrestle with them, they have unhappily remained victors in the field of battle. At the present moment, as this incredulous race consider their labours to be advancing rapidly; as they wait for the gradual aid of time, till their light gaining every hour, shall totally dissipate the night of prejudice, ignorance, and superstition, they attack their adversaries in their last holds; they pretend to prove that *Politics stand in no need of the aid of Religion* for the support and government of a kingdom. It is against this assertion, so ancient and so universal, and which the defenders of christianity, for their final argument, pushed to the extreme, that these philosophers unite all their forces, and seem preparing a body of works, which are daily making their appearance in France. A treatise was published (in 1768) intitled, ‘ The Holy Contagion; or, The Natural History of Superstition.’

Superstition." The result of this dangerous work, is, that fear was the origin of the different systems of religion; that they are all characterised by a superstitious melancholy, and sinister genius, which can only make their sectarists hypocritical and gloomy, and render them cowardly citizens; that all religions were designed to serve the purposes of despotism, and yet tend to destroy it, whenever that despotism attempts to throw off the yoke of priestly servitude; that their morality is entirely foreign and opposite to that of nature, which alone can establish and maintain society. In a word, that all religions are in their essence, false, and intolerant, and that a sovereign who would really consult his own happiness and that of his people, should only strengthen his throne by erecting it on the basis of *liberty and truth*. Throughout the whole volume, there prevails a *republican* spirit; and antipathy against the sacerdotal power. Its force of argument and vehemence of style must have attached readers, and perhaps it found too many admirers.

An account is added of another similar production, entitled, '*Letters to Eugenia, or a preservative against prejudices.*' Of the manner in which publications in favour of infidelity were opposed by the clergy, the following account is given.

P. 27.—'The clergy had, since their great assembly in 1765, made a formidable collection of all the publications against religion, which were diffused throughout France. It was their first intention to undertake an elaborate refutation of these works; but either this was impossible for their number, or they judged that it might announce the impotence of their defence. They therefore, in 1775, to extricate themselves from this dilemma, thought proper to substitute, instead of a solid and complete refutation, a kind of sermon, or manifesto against the incredulous. It bears for title,—“Advertisement of the General Assembly of the Clergy of France, held at Paris by the permission of the King, in 1775, to the faithful of this kingdom, on the advantages of the Christian Religion, and the pernicious effects of Incredulity.” This was presented to his majesty, by a deputation from the ecclesiastical corps; and afforded a fund of merriment to the philosophers and unbelievers at Paris.

'To this advertisement, the clergy added a condemnation of many anti-religious books, which had appeared since the last assembly, held in 1765. The list may gratify the curious—*Le Christianisme dévoilé—L'antiquité dévoilée par ses usages—Le sermon des cinquante—L'Examen important—La contagion sacrée—L'Examen critique des anciens et nouveaux apologistes du christianisme—La lettre de Trasybale à Leucippe—Le système de la nature—Le système social—Les questions sur l'Encyclopedie—De l'homme—L'Histoire critique de la vie de Jesus Christ—Le bon sens—L'Histoire philosophique et politique du commerce et des établissemens dans les deux Indes, &c.*

'These books are condemned *in globis*, as containing false principles injurious to God, and his holy attributes; favouring or teaching atheism; full of the poison of materialism; annihilating morals; introducing a confusion of vices and virtues, destructive of the peace of families; extinguishing those sentiments which unite the orders of society; authorising passions and disorders of every kind; tending to inspire contempt for the holy writings; overturning their authority; aiming to deprive the church of the power it has received from Jesus

Christ, and calumniating it's ministers; adapted to make subjects revolt from their sovereigns; to foment sedition and troubles; destructive of all revelation; replete with sarcasms and outrages against our holy law, and the adorable person of Jesus Christ, our Saviour, scandalous, rash, impious, blasphemous, and as offensive to the divine Majesty, as pernicious to the welfare of empires and society.

'The abbé Raynal particularly attracted the notice of this body; he is here said to be, "One of the most seditious writers among the modern unbelievers." *L'un des plus séditieux écrivains parmi les incrédules modernes.*

'The king received this address in the most favourable manner, and appears to have been as justly alarmed as the clergy themselves. The philosophers saw and meditated; laughed, wrote, and at length remained masters of the field. The lamentations of the ecclesiastical power, were the preludes of their approaching victory. The clergy every month, made *Auto da fés* of books; it is certain, that there were some, who lamented that the day was past when they might have *burnt men.*'

The following anecdote is interesting, on account of the illustrious characters who appear in it.

P. 37.—'When Voltaire arrived at Paris, an interview took place between him and Franklin. After the first compliments, which by the way were more adulative than comported with the character of a briton, and above all of a stern republican, the doctor presented his grandson to Voltaire, in soliciting for him his *blessing*. The philosopher of impiety, relished the pleasantry; and to render the farce compleat, he rose from his chair, and with a patriarchal air, laid his hands on the head of the child, and solemnly pronounced, in a loud voice, these three words: GOD, LIBERTY, and TOLERATION. All the pious were shocked at the American, who, they said, burlesqued religion in asking the *blessing* of Voltaire.'

Under the head of *the Clergy*, anecdotes are related to expose the dissolute character of the higher ecclesiastics; their pride and avarice, their oppressive treatment of the inferiour clergy, and their intolerant spirit; and in conclusion it is asserted, that one part of the french ecclesiastics was more corrupted than any branch of the government: they who composed this part enjoying enormous revenues, which they dissipated in a lazy and effeminate opulence, being at court intriguers, at Paris libertines, and in their dioceses oppressors.

P. 76.—'It is very certain that the higher class of the prelates possessing immoderate incomes, dissipated them, like so many sinful laics. Although their debauched manners were well known at Paris, the bishops at least endeavoured to conceal them, and to sacrifice any thing rather than to be brought forward as actors on the public stage, by exposing themselves in a court of justice. Madame de Marignan, a lady of greater beauty than fortune, found an admirer in the sieur Charlot, a chevalier of the order of St. Louis. This gentleman having insinuated himself into her good graces, had been too premature in his affection, so that her indiscretion appeared before the parson had been employed. The lady was obliged to lie in secretly. Charlot from a lover became a traitor, and forsook the fruit of his own planting. She cited him in a court of law. The knight to draw himself out of this intricate affair, declared to the lieutenant de police, that he was
ready

ready to pay his *share* respecting the child ; but that he was far from being the only father, and that he would prove the bishop of Angers had, at least, made a leg or an arm. The bishop informed by the mother of the project of the sieur Charlot, and alarmed at the public notoriety which this might occasion, he took on himself, to silence all parties, the care of the mother, the grandmother, and the little one.

This scandalous anecdote, and others of a similar cast, are relieved by the following contrast.

P. 104.—‘ M. de la Motte d’Orleans, was a prelate of the most distinguished merit, and the most exemplary life. Vice itself did homage to his virtues. When the concerns of the french clergy called him to Paris, he was accustomed to visit the king at Versailles. Louis xv. and the dauphin his son, when they heard he was in the antichamber, would come and seek him out in the throng of courtiers, and lead him into their apartment. After their conversation, which the princes prolonged as much as possible, the king himself would reconduct the prelate, and used to say, embracing him when he took leave ; pray God for me, bishop, for you are a saint on earth. To a piety truly angelick, and austere manners, this prelate joined a gaiety of mind and amenity of character, which won him all hearts. One day his purse, which was truly that of the poor, being exhausted, he learnt, that the intendant of Amiens, was to give a superb ball to the ladies of the city ; his industrious charity availed itself of that circumstance to replenish it. Instead of retiring to rest, at ten o’clock in the evening, he orders the horses to his carriage, gets into it, and bids his servants drive to the hotel of the intendant. The ball was commenced when the bishop arrived ; at his sight, the women, all superbly dressed, fled on all sides, to different parts of the hotel. To stop this disarrangement, the intendant intreated the bishop to step into another apartment, to settle the matters which brought him there. I have no business to treat on, says the good man ; I am eighty years of age, and have never seen a ball ; I am come therefore to yours ; so I beg you will reassemble the ladies. The dispersed and astonished troop are collected with trouble. At last they surround the bishop, his gaiety encourages them, he is invited to dance : You dance ladies, says he, and I rejoice at it, but in the mean while, my poor are without bread, and drowned in tears. It is for those who divert themselves, to dry up their griefs ; behold their purse, says the worthy bishop, you see it is empty. We will fill it, my lord, reply the ladies, but on condition that you dance. Willingly cries the prelate. The collection goes round, and the subscriptions were considerable : the bishop is summoned to the dance. It is true, says he, that I have promised, but I forgot to tell you, that there are two days in the week that I cannot dance, let me see what day are we ? Tuesday my lord. Sure ! I am very sorry, but that is precisely one of my excepted days, I must therefore put off my engagement, but pursue yours, and I wish you good night.’

The refined intrigue, fantastic levity, and disregard both to decency and humanity of the late *court* of France, are next exhibited, in a variety of anecdotes, of which the following is a specimen.

P. 142.—‘ In 1780, the following anecdote made a great noise. The prince de L——sc (whose name does not honourably occur in the history of the revolution) with several noblemen and ladies, was re-

turning from the country in the evening, in a coach and six. As they passed the Rue St. Antoine, the host was going to a dying person. The postillion stopt his horses, but the coachman, encouraged by the prince and his noble companions, whipped them, and dispersed the holy retinue. The priest, whose office was to ring the bell, was an old feeble man, who had that day paid fourteen similar visits, and was soon overturned and wounded. This was a subject of loud mirth for the gay young courtiers. The populace burning with indignation at this public offence of decency and humanity, pursued the coach, and would certainly have avenged the injury; the prince only escaped by the fleetness of his horses.

The wounded old priest was carried to his bed. The ecclesiastics of the parish assemble, and in an address to their curé, demand an immediate recourse to the archbishop, and at the same time a complaint of the sacrilegious crime. The curé, having taken information of the criminals, and finding them to be such powerful persons, a long time refused performing his duty. The countess de B——e, mother to the prince, is at length informed of the affair; she immediately silenced all parties, by an annuity to the priest, and before the police could take cognizance of this disgraceful behaviour, she desired that the prince should himself apologise for his conduct; but this was *refused*. This, for some time, afforded a topic of conversation to the parishians. The populace murmured, and could only blame the dishonourable weakness of the curé, who permitted a public transaction of so shameful a nature not to be expiated by a public punishment. The philosophers themselves were not silent; they not only felt a horror at the barbarity of the action, but they exacted, though vainly, that a striking example of justice, should restrain the *Great* who were ever insulting the nation by their pride and wantonness remaining unchastised.

It was in vain that the nation murmured, and the philosophers declaimed; the prince de L——sc was *grand écuyer de France*. For such an officer to overturn the host, and break an old man's limb, could not be a crime. Let us remember, that this prince, in the *Thuilleries*, on the 14th of July, 1789, had not then lost the same imperious inhumanity; with a stroke from his sabre he massacred an unfortunate decrepid old man.

The characters of the ministers Turgot, Necker, and Calonne, are next briefly sketched and illustrated by anecdotes. The unwearied vigilance, which the government exerted, to suppress publications that touched them in the remotest degree, appears in what follows. P. 209.

A declaration of the king, made 28th March, 1764, prohibits all works on the subject of finance. An authority so great, employed on this occasion, evidently shews, that the government considered it as dangerous to inform the public concerning their true state. It certainly proves, that liberty was utterly extinct in France, and that the most terrible despotism had taken place, since it had placed its talons on the presses of the kingdom, with the minutest vigilance. It not only seized on what had been printed, but prohibited what they should not write on. The declaration was no sooner made public, than all the minions of the police were busy at ransacking the booksellers shops.

There

‘ There were not wanting at this moment, men of a daring spirit not inattentive to the reigning despotism, and the ministerial abuse of power. It is probable that some of these anonymous persons are now seated in the convention. In 1763, several papers were found pasted up in various parts of Grenoble, the capital of Dauphiny, which bore the following address. The remonstrances of their parliament were distinguished by their boldness.— “ O FRANCE! O nation base and servile! In contemning the laws, thy ministers ravish thy wealth to form chains for thee. And wilt thou patiently suffer it, unhappy people ?”

This chapter contains many examples of the luxury and corruption of the ministers of France and their dependants, and concludes with the following extract of a letter dated 1780. P. 247.

“ I have no doubt that the french are attached to their sovereign ; but you are ill advised in what passes in the interior of France, as well as of the dispositions of those who reside in the country, whose ignorance is not such as you suppose. I have frequently travelled throughout the kingdom, and have been astonished at the enlightened state of the people. *It is not with the king that they are dissatisfied, but with his ministers ;* they see with indignation the despotism exercised by them under the name of the monarch. I was surprised to find in the suburbs and villages the lowest people who were perfectly instructed of the american revolution, and the causes which occasioned it. The inhabitants of cities, still more enlightened, are for the greater part republicans ; it is above all in commercial towns that the spirit of independence manifests itself most : you form no conception of the freedom with which they speak, and of the manner in which they censure all the operations of the government. They are highly incensed at the prerogatives accorded to the nobility, and clergy, of that croud of privileges which these two orders enjoy, as well as all those who purchase titular offices, which exempt them from contributing to the wants of the state.”

National levity is the next topic ; a topic fertile in anecdote ; we must confine ourselves to two or three short extracts. P. 265.

‘ In 1786, reigned the mania of buttons ; they not only wore them of an enormous size, as large as crown pieces, but they painted on them miniatures, and other pictures ; so that a set of buttons was often valued at an incredible price. Some of these *petit maitres*, wore the modest medals of the twelve Cæsars ; others, antique statues ; and others, the metamorphoses of Ovid. At the Palais Royal, a cynic was seen, who impudently wore on his buttons, above thirty figures from Aretin, so that every modest woman (if there was a modest woman in Paris) must have been obliged to turn away from this eccentric libertine. The young men, imitated the romantic fancy of the ancient knights of chivalry, and wore on their buttons the cypher of their mistresses ; and the parisian wits, exercised their puny talents by forming with the letters of the alphabet, insipid rebusses. In a word, the manufacture of buttons was a work of imagination ; which wonderfully displayed the genius of the artist, and the purchaser

purchaser, and which offered an inexhaustible source for conversation.

‘ To this fashionable extravagance succeeded in the same year, that of the waistcoats. These became a capital object of luxury in dress. They had them by dozens, and by hundreds; as they had shirts. They exhibited the fancy of the wearer, by their fine paintings, and they were enriched by the most costly ornaments. Among the variety of subjects they offered to the eye, a number of amorous and comic scenes were drawn; vine-gatherers, hunters, &c. ornamented the chests of the *déjans*; and over the belly of an effeminate trifler was seen a regiment of cavalry. One of these amateurs, delighted with finer fancies, had a dozen of these waistcoats painted, to represent the finest scenes in *Richard Cœur de Lion*, and the reigning operas of the day; that his wardrobe might become a learned repository of the drama, and perpetuate its happiest scenes.’

We add, by way of contrast, the serious conclusion of this amusing chapter. P. 307.

‘ The french nation gradually appropriated something of the energy of the british character. They first imitated our fashions, and at length adopted our manners, and even our government. This change was visible so far back as the year 1783. The *petit maitres*, and coxcomb abbés, were metamorphosed into reasonable beings. There were no more, any of those frivolous conversations, where the fashions, theatres, intrigues of court, and separations of love, formed the only topics. These pretty nothings, were followed by sensible conversations; they only talked of the revolution of America, liberty, equality, the abuse of ministerial power; restraining despotism; and the forming a constitution drawn from those of the americans, and our nation. Satirical songs appeared no more; the errors of a minister, or a general, were not now put into vaudevilles; but they *reasoned* on every thing; they conversed and meditated on the *constitution*. The french were formerly too little instructed; they were now, perhaps, too *suddenly instructed*. The women particularly were foremost, in exulting on the revolution of America. They were solicitous, they used to say, to propagate the new principle of government. In a word, to close our reflections by anecdote, a fashionable beauty addressed herself to a gentleman, in these words: “ The empire which our sex has ever enjoyed over your’s, shall serve for the future to teach you to shake off the chains of despotism, that you may wear no other than our own.”’

Further instances are given of french frivolity, as well as of gross depravity of morals, in a chapter on theatres and actors; but this we must pass over, to take some notice of the chapter on literary persecution, which affords convincing proofs, that, as the author remarks, nothing obtains it’s end less, than a government attacking the freedom of the press. This chapter relates the persecution of Marmontel for his *Belisarius*, and his subsequent triumph, and communicates the following particulars relative to the celebrated work of the abbé Raynal. P. 360.

‘ The

' The parliament of Paris, who in 1781, appears entirely devoted to the court, and careless of the cause of the people, resolved to prove its existence by a striking instance of its sovereign authority over those objects which were submitted to its cognizance. In June of that year, it ordered an *auto da fé* to be made on the new edition in ten volumes of the *Histoire philosophique et politique des Etablissements Européens dans les deux Indes, par l'Abbé Raynal*. According to their barbarous law diction, it was said, *The court having heard the report, &c. has condemned this work to be torn and burned as impious, blasphemous, seditious, and tending to make the people rise against the sovereign authority, and to overturn the fundamental principles of civil order*. It was also ordered, that the person of Raynal should be seized; it was kind of them, that he was not condemned to share the fate of his book: the abbé escaped to Berlin, where he was most favourably received.

' This celebrated work of the abbé Raynal has too much intrinsic merit to have wanted such a factitious incitement as a decree of the parliament of Paris, to have become popular. But to such a cause many works of mediocrity have been indebted for their ephemeral reputation. To burn a book was the most favourable advertisement; and it is somewhat astonishing that our areopagists were not yet convinced, after the experience of a century, of the inutility of such decrees, which assisted the sale, rather than hurt the condemned work. Many in consequence of such edicts became readers; and middling productions obtained notice, which would not have been known had it not been for the denunciations of the *avocats généraux*, and the honour of being burned by the hangman. Rousseau very justly observed, *bruler n'est pas répondre*; burning is not answering.

' A curious anecdote is given concerning this work, and which rather tends to prove that the parliament did not so much exert themselves as that they were excited to this condemnation by superior orders. It seems that an enemy of Raynal had one of the volumes bound, and so ingeniously contrived as to open directly at the passages which might prove most offensive to the king. The volume was placed on his table. His majesty did not fail to observe them, and immediately sent for the keeper of the seals, whom he severely reproached for suffering such works to enter into France. His majesty also added, that he was surprised that men so religious as himself and M. de Vergennes should countenance such publications by their subscriptions. The keeper of the seals hastened directly to the secretary for foreign affairs. He wrote to the republic of Geneva (then entirely devoted to the french court) soliciting the prohibition of the work. The parliament of Paris received an injunction to fulminate with their magisterial power; and to conclude the formidable farce, the Sorbonne employed itself in condemning it theologically. Raynal, however, is yet living, and the eloquence of his compositions will exist with the language. But the parliament, the Sorbonne, and Lewis xvi. are no more.'

Three chapters are added of anecdotes to illustrate the characters of Lewis xv, Lewis xvi, and the late queen; but we have already extended our extracts to a considerable length: and wish to excite rather than to exhaust our readers curiosity with respect to this amusing and interesting work.

T H E O L O G Y .

ART. xxviii. *The Age of Infidelity: in Answer to Thomas Paine's Age of Reason.* By a Layman. 8vo. 76 Pages. Price 1s. 6d. Button. 1794.

THIS reply to Mr. Paine is divided into two parts; the first containing a sketch of the evidences of christianity; the second a review of Mr. Paine's objections. Of the former it is unnecessary to give an abstract. It contains a general view of the evidence of revelation drawn from the character of the writers of the scripture, from the prophecies, moral character, doctrines, and miracles of Jesus, and from the rapid progress, and the moral influence of christianity; but stated rather in a loose and popular, than in a strictly argumentative way.

To Mr. Paine's objections against *any* revelation, it is replied, that revelation may be communicated through the medium of a second person of established veracity, provided he produces satisfactory credentials of prophecies and miracles, as was done by Moses, and by Jesus Christ. In answer to Mr. Paine's objections against the christian revelation, this writer distinctly examines his remarks on the Old and New Testament. The account of the creation, &c. is supposed to have been received by Moses from heaven, during his residence for forty days upon the mount. The mosaic cosmogony is asserted to be, in comparison with the wretched and unintelligible reveries of the heathen philosophers, as light to chaos. The author understands this account of the origin of the world, to be only a description of the formation of the solar system, and thus understood, he conceives it to be perfectly consistent with modern discoveries in astronomy.

The history of the fall our author judges it unnecessary and dangerous to interpret allegorically; and he maintains, that nothing can be more probable or rational, than this account. He overlooks, however, many difficulties, which confessedly hang upon the literal interpretation of this story, and refers to former writers for the proof, that the Pentateuch was written by Moses. The israelites, it is remarked, had more than the bare word of Moses for his divine authority, the delivery of the law being attended with many miraculous circumstances. With respect to the rest of the Old Testament, the author contents himself with dropping a few general hints, which, for want of fuller illustration and confirmation, cast little new light upon the subject. In answer to the observation, that the term prophet meant originally a poet or musician, the author declares, that having examined every text, in which this term has been sup-
posed

posed to have this meaning, he is convinced, that it includes the idea of inspiration, real or pretended.

Passing on to the New Testament, the writer vindicates the literal interpretation of the history of Our Saviour's temptation, and finds nothing in it, that a wise man needs be ashamed of believing; but appears to be unacquainted with the much more satisfactory explanation of the story, on the supposition, that the whole passed in the mind of Jesus, as a vision. To the objection against the reality of Christ's resurrection, that he was seen only by his disciples, the following reply is offered.

P. 61. 'Supposing for a moment, that God were pleased to make a divine revelation of his will to mortals, or to require our assent to a series of historical facts, it is certainly very becoming for such creatures as we are to dictate, *à priori*, the kind and degree of evidence on which we chuse to believe them! Admitting, however, that Jesus Christ had arose and ascended in the sight of all Jerusalem, let us see what better evidence would this have afforded us of the fact. All the inhabitants of Jerusalem are long since dead; that they did see it therefore, we could not possibly have any other evidence than that of a few historians of those ages, and these historians would lay open to the same cavils and objections as the evangelical writers. Mr. P. would still tell us that it rested upon the credit of eight or nine, (perhaps not so many) witnesses who say they saw it, and that the rest of the inhabitants saw it, whence "all the rest of the world are called upon to believe it." And if he could meet with but one unbelieving *Thomas*, who being absent from Jerusalem, happened not to see it, he would add "Thomas did not believe the resurrection; and as they say, would not believe, without having ocular and manual demonstration himself. *So neither will I*; and the reason is equally as good for me, and for every other person, as for *Thomas*." So that the objection to the small number of witnesses of this event is reduced to a mere cavil, for if "ocular and manual demonstration" be *necessary*, then *no* historic evidence can be sufficient.'

That Mr. Paine should admit the evidence of the jews, whose ancestors crucified Christ, against his divine authority, and at the same time reject their testimony in favour of the miracles of Moses, is judged unreasonable. For a reconciliation of the apparently different accounts of the resurrection, the reader is referred to the matterly treatises of Gilbert West, and Ditton; and he is reminded, that neither of them was a clergyman, or wrote for interest.

On the subject of *mysteries*, this writer does not surrender to the enemies of revelation the peculiar mysteries of christianity, but retains the doctrine of the trinity, and other orthodox tenets; not thinking it worthy any exertions, to defend a system of christianity reduced to the standard of natural religion, and mere morality. Whether such a pertinacious adherence to points, which furnish infidels with some of their most powerful weapons of hostility, will be serviceable to the cause of christianity, may perhaps be reasonably questioned.

Upon

Upon the objection of improbability of miracles, the only consideration of any moment, suggested in this reply, is, that Jesus being, as Mr Paine admits, a virtuous and amiable man, who preached excellent morality, it is wholly inconsistent with this character to suppose, that his miracles were only tricks to impose on vulgar credulity.

This Answer to the Age of Reason, though doubtless well intended, in many respects falls short of what might be expected and wished on so important a subject, in reply to a writer who possesses such popular talents as Mr. Paine.

ART. XXIX. *Sermons on some of the principal Doctrines of the Christian Religion, with practical Inferences and Improvements.* By Edward Stillingleet, M. A. Chaplain to the Right Honourable William, Earl of Dartmouth, and late Minister of West Bromwich, Staffordshire. 8vo. 431 pages. Price 5s. sewed. York, Peacock; London, Rivingtons. 1794.

THOSE theological tenets, which have been hitherto commonly received as the peculiar doctrines of christianity, are almost exclusively the subjects insisted upon in these sermons. They are not treated in the way of logical argumentation, or biblical criticism, but in that of popular illustration, and practical improvement. The fallen state of man, the weakness of human reason, the vicarious sufferings and atonement of Christ, the necessity of the sanctifying and regenerating influences of the holy spirit, are this preacher's favourite topics, upon which he expatiates in plain and easy language, with frequent quotations from scripture. The author's zeal for what he deems the truth of the gospel does not, however, lead him to neglect the enforcement of it's duties. He considers these doctrines as most friendly to morality, and most conducive to true peace and comfort of mind; and accordingly directs his hearers to the practical use of them, in the conclusion of his theoretical sermons, and sometimes makes christian obedience the entire subject of his discourse. Even upon controverted points, though his opinions appear to be orthodox, he expresses himself with caution, and often in scriptural language. On the subject of the trinity he makes use of such general terms as might suit any system.

'God,' says he, 'represents himself to us in the holy scriptures under the names and characters of father, son, and holy ghost, and each is spoken of as God.'—Afterwards, 'God has been pleased to reveal himself to us, in his holy word, as an eternal, almighty, all-wise, and good creator and governor of the world, who has particularly manifested his love to us, as father, son, and holy ghost, in the glorious work of redemption.' And speaking of the Jehovah of the Old Testament as the only true self-existent God, he says, 'In the New Testament dispensation, the people of God are described as those who are admitted into covenant with the same God, only under a different name, viz. father, son, and holy ghost.' From this brief account, our readers will know what to expect from these sermons, without further extracts. The subjects are, the different effects of the preaching of the cross; the nature and spiritual worship of God; the poor and contrite spirit blessed; Jesus Christ the only foundation of
man's

man's salvation; the excellency of the knowledge of Jesus Christ; Christ our spiritual physician; the names and titles of Christ; the brazen serpent a type of Christ crucified; the victory over death through Jesus Christ; the ascension and kingly power of Christ; the promise of the holy ghost fulfilled; conformity to the death and resurrection of Christ; the feast of the christian passover; what it is to be born again, and the necessity of it; the way and duty of keeping a conscience void of offence; christians to show forth an exemplary conversation; St. Peter's character and conduct considered; Paul's discourse before Felix considered; the certainty and nature of a rest to the people of God; the hope of eternal glory, an encouragement to press on to it.

ART. xxx. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 16, 1793.* By the Rev. Griffith Griffith, M. A. Rector of St. Mary le Bow, London, and domestic Chaplain to His Grace the Archbishop of Canterbury. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721. 4to. 25 pages. Price 1s. Rivingtons. 1794.

AFTER the numerous sermons which have been published on the occasion of anniversary meetings of the sons of the clergy, it would be unreasonable to expect much new matter in this discourse. The general arguments for charity have been so often repeated, and the particular claims of the objects of this charity have been so often stated, that novelty must give way to propriety, and the preacher must be satisfied to repeat old arguments with perspicuity and energy. This praise is due to the present discourse; and the writer has besides the merit of introducing a consideration in favour of the charity, drawn from the times. When the national benevolence has arisen to such a pitch in the cause of a foreign clergy, he very justly concludes, that it may be expected to regard it's own clergy with peculiar concern.

ART. xxxi. *A Sermon preached before the honourable House of Commons, at St. Margaret's, Westminster, on Thursday, January 30, 1794: Being the Day appointed to be observed as the Day of the Martyrdom of King Charles I.* By the Rev. Thomas Hay, A. M. Chaplain to the House of Commons, 4to. 30 pages. Price 1s. Watts. 1794.

A GENERAL review is in this sermon taken of the civil dissensions of the last century, in order to deduce from them a warning to the present times. The calamities of that period are exhibited as an instructive lesson on the danger of fanatical intemperance; and the recent events in France are represented as affording a melancholy example of the still more lamentable effects of irreligion. Whence is inferred, in conclusion, the indispensable necessity of true religion to the support of civil government and social order. Without determining the degree of accuracy with which facts are here stated, the propriety of the general conclusion drawn from them may be readily admitted. And it would

would be injustice to the author not to add, that the discourse is elegantly written.

ART. XXXII. *A Discourse on the Duty of making a Testament.* By Samuel Charters, D. D. Minister of Wilton. 8vo. 106 pages. Price 1s. Longman. 1794.

It is so material a point both of prudence and benevolence, in those who have any property at their disposal, to bequeath it judiciously, and such serious inconveniences have frequently arisen from neglects of this kind, that the making of a testament may be very properly regarded as a duty, and insisted upon as a distinct subject of pulpit address. In this discourse the reasons for performing without delay this debt of justice and kindness to surviving relatives or friends are particularly illustrated, and many very useful hints are given, concerning the things which ought to be attended to in making a will. After the entire discharge of all equitable claims upon a man's property, the author recommends a just and reasonable distribution of what remains, without following the common practice of preferring sons to daughters, or indulging partialities. The law of entails he entirely disapproves. In the following observations on this subject, the reader will have a specimen of the plain good sense with which this sermon is written: P. 86.

The right of naming an heir was properly enforced: that right was extended to the naming a substitute in case the bequest was not accepted, and a successor, if his heir should die before the age of manhood: it gradually extended further, till the law of entail was formed. This law stretches the principle of testamentary succession beyond its limit, by giving to the testator power over persons for whom he cannot be supposed to entertain affection, and who can as little be supposed to entertain for him any affectionate remembrance: the idea of perpetuity at which it grasps is ill suited to the mutability of human things, things which from their nature ought to be mutable and free. At the first, the will of a dying man was too little respected; at the last it was respected too much. The law of entail, as it exists in our own country, is considered by wise men as hurtful to the public, by obstructing those improvements which multiply the necessities of life: hurtful to commerce, by placing land without the reach of a merchant: hurtful to the possessor, by depriving him of the use for which an estate is chiefly desirable to a parent: hurtful to the younger children of a family, by rendering them unable to dig, and ashamed to beg: hurtful to natural affection, by rendering the father jealous of his first-born son, and the son disrespectful: while the heirs of choice are loving and beloved: hurtful to the human heart, by flattering a preposterous vanity, and immolating to the idol *family pride*, very costly sacrifices: finally, as hurtful to justice (which the legislature ought above all things to protect,) by cutting off the claims of creditors when an heir of entail dies.

An heir of entail, in making his testament, should correct, as much as in him lies, the error of the law; first, by ensuring the payment of his debt: secondly, by doing all for his younger children that a law so inauspicious to them allows; thirdly, by insinuating into their hearts brotherly love, which may hereafter prove a stay, when they descend from the dignity and affluence of their father's house.

Excellent

Excellent advice is given on the subject of leaving legacies to the poor; and an example is mentioned of a clergyman, who instituted a school in his own parish for the instruction of children, upon which the author pointedly remarks: p. 66.

‘He is celebrated on his tomb as an orthodox divine, and a rigid disciplinarian. The praise of orthodoxy and of rigid discipline is mutable and mortal, it will pass away with the tomb which records it: opinions about discipline also change; the meaning of *orthodoxy* varies with the country and with the age; but the praise of charity is immutable and immortal: charity is amiable in every country and in every age, it meets approbation in every heart, it endureth for ever.’

ART. XXXIII. *A Sermon on a Future State, combating the Opinion that “Death is eternal Sleep.” Preached at the Magdalen Asylum, Leeson-street, Dublin.* By Gilbert Aultin, A.M. Chaplain of the Magdalen Asylum. 8vo. 36 pages. Price 1s. Dublin. 1794.

THE laudable object of this discourse being to counteract the gloomy opinion, embraced by many who do not admit the authority of revelation, that death is an eternal sleep, the author judiciously directs his attention principally to those arguments for a future state, which reason is capable of deducing from the nature and condition of man. The topics on which the writer insists are, that, without the belief of a future state, the government of God appears chargeable with great defect and absurdity; that our intellectual state in this world is imperfect, and has a strong tendency towards completion in another life; that there is an essential difference between the rational and the brute creation in the capacity of perpetual improvement; that a consciousness of moral desert, and of responsibility to the author of our being, which is peculiar to man, indicate future reward or punishment; and that man possesses a power of looking forward into futurity, and a natural propensity to direct his attention towards the future, and a strong desire of future happiness. These arguments are opened at large, and forcibly urged, in the form of popular address; and the whole is concluded, by a general confirmation of the doctrine from the authority of revelation.

ART. XXXIV. *Mary Magdalene. A Sermon, preached in the Chapel of the Magdalene Hospital, Blackfriars Road, on Sunday Evening, March 23, 1794.* By the Rev. William Williams, B.A. of Worcester College, Oxford, Curate of High Wycombe, Bucks. 8vo. 22 pages. Price 1s. Rivingtons. 1794.

A FLimsY piece of popular oratory, which, delivered from the pulpit with the due accompaniments of tone and action, might be very well adapted to make a momentary impression upon an audience; but which exhibited to the eye from the press loses a great part of its effect, and must not be severely brought to the test of critical examination.

ART. XXXV. *Equality considered and recommended. In a Sermon preached at St. George's, Hanover-square, April the 6th, 1794.* By James Scott, D.D. late Fellow of Trinity College, Cambridge. 4to. 15 pages. Price 1s. Debrett.

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THE equality recommended in this discourse is neither that which consists in an equal distribution of property, of which none but visionaries can dream; nor that which respects the free and equal enjoyment of civil rights, to which the poorest man has an undoubted right; but that very imperfect kind, which is consistent with, and rises out of great inequality in rank and fortune,—that universal claim which the poor have upon the bounty of the rich. A claim, which must be much better regarded than it is at present, before it can be said, with any plausible appearance of the truth, that the poor, having nothing, yet possess all things; and the rich, though possessing all things, have nothing superfluous.—In drawing the picture here exhibited of the contrasted conditions of the poor in France and in England, fancy and prejudice appear to have had more concern, than an impartial observation of the real state of society in the two countries.

ART. XXXVI. *The Immutability of God, and the Trials of Christ's Ministry; represented in two Sermons, preached at Essex Chapel, in the Strand, March 30, and April 6, 1794.* By Joshua Toulmin, A. M. Published at earnest Request. 8vo. 49 pages. Price 1s. Johnson. 1794.

THESE two discourses are, like all this writer's productions, judicious and solid in sentiment, plain and unaffected in language. The first establishes and illustrates the important doctrine of the immutability of the divine nature, and in the conclusion, applies it as a topic of consolation to the ordinary vicissitudes of human life, and to the changes which are at present taking place in the world.

In the second sermon are distinctly described the severe trials which Christ underwent in executing his ministry, through the poverty of his condition, and the meanness of his birth; through the abuse and calumny which were poured upon him; through the snares which were laid for him by insidious questions; through the acts of violence with which he was attacked; and lastly, in consequence of the inefficacy and unsuccessfulness of his labours.

In drawing up this discourse some months before it was preached, the author acknowledges, that he had in his eye, beside similar instances, the treatment which Dr. Priestley has received, and which has at last induced him to leave his native country.

ART. XXXVII. *A Sermon on the Nature and Obligation of Faith in the Mysteries of Revealed Religion: Preached in the Parish Church of Tadcaster, on Trinity Sunday, 1792.* 12mo. 20 pages. Price 3d. Cadell.

THIS short discourse, we apprehend, will contribute very little towards establishing the faith of believers, and much less towards the conversion of heretics and infidels. It declaims against the presumption of reasoning pride, and inculcates the implicit belief of mystery; but it neither informs the inquirer what he is to believe, nor upon what grounds. The doctrine of the trinity in unity is insisted upon as one of the mysteries of religion; but we are neither told what the proposition is to which we are to assent, nor is a single proof of the truth of the doctrine adduced; except the text of the *three witnesses*, which the writer quotes as the word of the God of truth, without taking any notice of the strong objections which have been brought against its authenticity.

ART.

ART. XXXVIII. *A Funeral Sermon, on the Death of Mr. I. I. jun. preached at Bentinck Chapel, St. Mary le-Bone, on Sunday Evening, February the 23d, 1794; and published at the Request of the Congregation.* By Basil Woodd, M. A. Minister of Bentinck Chapel, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Hon. the Earl of Leicester. 8vo. 34 pages. Price 1s. Watts. 1794.

THE occasion, on which this sermon was delivered, was the death of a young man, who, having been pious in early youth, afterwards fell into vicious courses, which shortened his days; but at last died, as the author hopes, a true penitent. The particulars of his contrition are related in the discourse; and a serious and affectionate address, grounded on this fact, is made to the audience, on the advantage of early piety, the danger of forsaking religion, the deceitful appearance of earthly happiness, and the nature and necessity of repentance. The sentiments and language would by many be called methodistical: but they are such as are well adapted to make a strong impression upon the minds of the common people. Perhaps, however, the general effect of a discourse of this kind may be, to give too much encouragement to a presumptuous reliance on a death-bed repentance.

Fast Sermons.

ART. XXXIX. *A Sermon, preached February 28, 1794. Being the Day appointed for a General Fast.* By J. Brand, CL. M. A. 4to. 25 pages. Price 1s. Clarke. 1794.

THE proper title for this discourse, which in length and variety of matter far exceeds the ordinary limits of a fast sermon, would be An historical declamation against freedom. After the usual picture of french anarchy, ferocity, and atheism, and the usual caveat against the admission of french principles into this country, the preacher, having gratuitously enough construed his text, 'If thou hadst known, even thou at least,' &c. into a lamentation over the fatal consequences of a fanatical perversion of the principles of freedom, enters into a long detail of the causes which led to the destruction of Jerusalem, in a series of extracts from Josephus; or rather in an artful application of the terms *fanaticism of liberty, anarchy, political enthusiasm, deluding fascination, innovation, sedition, democracy*, and the like, to the events related by that historian. This narrative is so ingeniously stated, that the reader might at the first glance imagine, that the roman conquerors were generous neighbours and friends of the jewish state, who kindly interfered to put an end to it's internal anarchy.

In the argumentative part of the discourse, Mr. B. endeavours to prove, that, whenever the people resume the delegated authority which has been abused, they will lodge it again in the hands of ignorant and unqualified men, who will employ it in subserviency to relentless and atrocious passions, and to fatal ends; and a supercilious and ferocious barbarism will take the place of enlightened and cultivated society. On the subject of *equality*, he sophistically converts the idea of equality of right to property, into a right to equality of property; and then combats the latter as the great object of popular reformers, and most ingenuously accuses those, who plead for equal rights, of deliberately encouraging a plan of general plunder.

Mr.

Mr. B. then, after a few preliminary remarks in vindication of political preaching, proceeds to state the scripture grounds of subjection to civil authority; from which he concludes, that all resistance to power legally exercised is a crime, to which is annexed the penalties of damnation. He concludes with some observations of too general a nature to admit of much dispute, but of little consequence to the main drift of the piece, concerning the tendency of dissolute principles and manners, and particularly of impiety, to introduce public discord and calamity. The discourse exhibits a variety and compass of thought, and a command of language, considerably above the general level of political sermons; but its general tendency is to encourage a tame and slavish submission to arbitrary power.

ART. XL. *A Sermon preached in the Parish Church of St. James, Westminster, Feb. 28, 1794, being the Day appointed by his Majesty's Proclamation for a General Fast, on Occasion of the present War.* By William Parker, D.D. F.R.S. Chaplain in Ordinary to his Majesty, Rector of the said Parish. 4to. 20 pages. Price 1s. Stockdale. 1794.

A PATHETIC lamentation over the miseries of anarchy, as exemplified in this country during the existence of the commonwealth in the last century, and at present in 'the atrocious crimes reproaching human nature, the tremendous blasphemies shocking to the human heart, and the unexampled cruelties piercing the human soul, found in a neighbouring land;' and a solemn warning against 'fallacious harangues of freedom,' and 'false reproaches of slavery from the envenomed tongues of democratic libertinism.' The preacher makes more use of rhetorical figures, than of logical rules.

ART. XLI. *The inseparable Union of Religion and Patriotism, a Sermon on Occasion of the late Public Fast.* By the Rev. Thomas Hunter, Vicar of Weaverham in Cheshire, and Chaplain to his Grace the duke of Athol. 8vo. 30 pages. Price 1s. Cadell. 1794.

UNDER the profession of inculcating piety to God, courage against foreign enemies, and union and subordination at home, this preacher pours out a torrent of intemperate abuse against all who are desirous of reformation or improvement. France is 'a nation of professed atheists, a mountain of monsters;' and 'the person who can make up his mind to abet and to propagate french principles, and french politics, under whatever form of disguise, or at whatever degree of distance, must have a heart in a state of complete obduration; he must be a bad man, and a bad member of society, with whom we are not obliged to hold either conversation or discourse.' Incipient deviations from established regulations and precedents are, according to Mr. H., always to be dreaded, and every attempt at innovation is to be strenuously opposed. 'Secular sovereigns reign not without the special commission of the Almighty: sovereignty is his ordinance; and the doctrine, that the established and sacred sovereignty of the prince is transcended by the sovereignty of the people, is to be placed among the wildest and wickedest assumptions that ever escaped the mouths of pirates, highwaymen, and traitors.' Such is the language of one who professes himself an admirer of the free constitution of Britain; a constitution of which the fundamental maxim is, *Salus populi,*

populi suprema lex. Yet he charges the reforming party with not having 'distinguished themselves either by the mildness of their temper, the moderation of their language, or their *endeavours* to preserve the tranquillity of the state.' Wonderful consistency! Amiable modesty!

ART. XLII. *A Sermon, preached on the 28th of February, 1794, being the Day appointed for a General Fast.* By the Rev. C. J. Gough, LL. B., Chaplain in Ordinary to his Royal Highness the Prince of Wales. 4to. 16 pages. Price 1s. Kerby. 1794.

THE author of this sermon candidly acknowledges, that 'the lower orders of the people of France were grievously oppressed under the former government, and felt all the inconveniences, while they enjoyed *scarce* any of the blessings of society;' and that while they to whom the people, in virtue of their elective franchise, had delegated the legislative authority, conducted themselves with temper and moderation in redressing those evils which called aloud for reform, they had the good wishes of the advocates for liberty, and the friends of mankind. At the same time, he laments the violent excesses which have followed, particularly with respect to religion; and concludes with an exhortation to his countrymen, not to hazard the loss of the blessings which they enjoy, by an intemperate pursuit of liberty, and to defer the consideration of the defects of our excellent constitution, till the return of peace shall afford us leisure to form our plans with temper and moderation. The discourse is very short and superficial, but contains nothing which is liable to material objection.

M. D.

P O L I T I C S.

ART. XLIII. *The first Report of the Committee of Secrecy of the House of Commons, on the Papers belonging to the Society for Constitutional Information, and the London Corresponding Society, seized by Order of Government, and presented to the House by Mr. Secretary Dundas, on the 12th and 13th of May, 1794.* [Printed by Order of the House of Commons.] 8vo. 43 pages. Price 1s. Debrett, Chapman. 1794.

The Second Report from the Committee of Secrecy of the House of Commons, &c. to which is added, the First and Second Reports of the Secret Committee of the House of Lords, with an Appendix. 8vo. About 140 Pages. Price 4s. 6d. Debrett, Chapman. 1794.

THE claim of peaceably assembling and calmly deliberating on the situation of the nation has been recognized by long, and we may add, by immemorial custom; indeed it is founded upon, and included in the acknowledged right of petitioning; for the exercise of that right necessarily presupposes the previous meeting of the people to determine upon, and to discuss the immediate object of it. Without the power of assembling for the redress of grievances, and of arming for the resistance of oppression, expressly allowed, and even tacitly enjoined by the spirit of our constitution, our liberties would soon become an empty farce,

and their assertion be equally ridiculous, and impracticable. It is, we apprehend, therefore, the *excess*, and not the *mode*, the *abuse*, and not the *use*, of these great engines of national independence, that can either call down the terrors of the law, or the execrations of a candid and dispassionate public.

The reports now before us open a vast field for speculation, and it becomes every man in the kingdom, to consider them with calmness and attention. A secret committee, among whom, it must be acknowledged, are to be found the names of some of the most violent *alarmists*, and nearly all the great officers of the crown who sit in the house of commons, having been appointed by the commons, in consequence of his majesty's message of the 12th of may, several books and papers were presented to them in a bag, carefully sealed up. This committee inform the house, that the papers, &c., laid before them, contain a full and authentic account of certain proceedings of two societies, calling themselves 'The Society for Constitutional Information, and the London Corresponding Society,' who appear to be closely connected with other societies in many parts of Great Britain, and in Ireland; and they also add, that, from circumstances which have come recently under their observation, 'these proceedings appear to become every day more and more likely to affect the internal peace and security of these kingdoms, and to require in the most urgent manner the immediate and vigilant attention of parliament.'

After inspecting the book, containing the proceedings of the society for constitutional information, they report, that this society has, 'by a series of resolutions, publications and correspondence, been uniformly and systematically pursuing a settled design, which appears to your committee, to tend to the subversion of the established constitution, and which has of late been more openly avowed, and attempted to be carried into full execution.' After this general assertion, we come to facts; and it is for every honest and intelligent man to decide, how far the following may amount to any positive degree of criminality.

The first is a resolution on the 18th of may, 1792, for publishing a cheap edition of the first and second parts of the 'Rights of Man:' now we apprehend, that there could be no portion of guilt annexed to the republication of a book, *previously* to its being declared a libel.

The addresses on the 11th of may, and on the 7th of december, 1792, to the society of the jacobins, and the national convention of France, cannot be considered as implicating any degree of moral or political turpitude: for were we not then at peace with that country, and even united to it by means of a commercial treaty? The same answer will doubtless prove conclusive as to the admission of the citizens Barrere and St. Andre as honorary members of the society. Subsequent to the declaration of war, no correspondence with France, either direct, or indirect, has been laid to their charge; but they are accused of 'having affected to follow, in their proceedings, and in their language, the forms, and even the phrases which are adopted in that country.'

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The next article is 'the unremitting activity and diligence,' with which this society have attempted to disseminate their principles, and establish a general correspondence and concert 'among other seditious societies in the metropolis, and in different parts of England and Scotland, as well as in Ireland.' An example of this is afforded by means of an *extract* of a letter to the secretary of the united political societies at Norwich, dated the 16th of april, 1793. This letter indeed holds out the idea of a convention of delegates, suggested, doubtless, by the bold, although *ineffectual* attempt of the duke of Richmond, John Horne Tooke, the right hon. William Pitt, and others, in 1782, and the more successful precedent of the irish volunteers at a later period; but it expressly recommends a petition to parliament 'as a warning voice to our legislators, and as a signal for imitation to the majority of the people.'

The appointment of delegates to 'the assembly, calling itself, the British Convention of Edinburgh,' is next alluded to; and we perceive, that they are instructed to assist in bringing forward and supporting 'any constitutional measures,' for procuring a real representation of the commons of Great Britain in parliament; and the two principles held out by the duke of Richmond, in his letter to colonel Sharman, of 'general suffrage, and annual representation,' are pointed out as the best means of obtaining this favourite object.

In their declarations of commiseration provoked by the sentences inflicted in Scotland, on Messrs. Muir, Palmer, &c., they were not singular: for undoubtedly a large portion of the english nation, alarmed at the proceedings of the scottish judges, naturally sympathized with men, whose sufferings appeared disproportionate to the measure of their supposed offence.

Against the 'London corresponding Society' it is urged, that they also presented an address to the french convention antecedently to the war. We are favoured too with the copy of a *printed paper*, 'which was found in the custody of the secretary of the society, and contains an address, stated to have been agreed upon at a general meeting of this society, on the 20th of january last' In this *printed paper*, which, whatever may be it's demerits, must be allowed to be admirably drawn up they complain, that the 'assessing of fines' is an 'usurped power of the judges,' in express opposition to the 14th chap. of magna charta; that 'informations ex officio' are illegal and unconstitutional; and that, although a man accused of felony may be bailed on finding two sureties for forty pounds each, 'yet on a charge of misdemeanour by words only, bail to the amount of one thousand pounds has been demanded.'

If these charges be false and calumnious, the authors of them ought to be prosecuted in the usual course of law for a libel. If true, the grievances should be remedied. They, like many others before them, point out 'a fair, free, and full representation of the people,' as the sole remedy for all our grievances; and conclude by proposing a general convention, in case of the landing of foreign troops, proclaiming martial law, or preventing the people

ple from meeting in societies, for constitutional information, or any other innovation of a similar nature.'

Now, it is notorious, that foreign troops have been landed, and yet the threatened convention has not taken place. This surely demonstrates the folly as well as injustice of punishing *on implication*, should such an attempt be made.

The attention of the house is next called to a letter to the secretary of the society for constitutional information, demanding whether the members concur 'in the necessity of a speedy convention for the purpose of obtaining in a constitutional and legal method, a redress of those grievances, under which we at present labour, and which can only be effectually removed, by a full and fair representation of the people of Great Britain?'

At a general meeting, held at Chalk Farm, on the 14th of april, 1794, the co-operation of the society of the friends of the people, we are told, was requested, in order to obtain the avowed object of all their labours. Ten resolutions adopted at the same time, in the 6th and 7th of which, they loudly object (as indeed did many members of both houses) to the arming and disciplining of 'emigrants, and foreign mercenaries,' and the 'unconstitutional' method of raising money by benevolences, are next inserted.

The remainder of the *evidence* consists of a letter addressed by the society to Mr. Gerrald, and a vote of approbation to Archibald Hamilton Rowan, John Philpot Curran, Skirving, Palmer, Muir, &c. The following are the conclusions drawn by the committee, after perusing the books and papers alluded to: 'that the measures that have been stated, are directed to the object of assembling a meeting, which, under the name of a general convention, may take upon itself, the character of a general representative of the people;' and that it is obvious, 'that the present view of these societies, is not intended to be prosecuted by any application to parliament, but on the contrary, by an open attempt to supersede the house of commons in its representative capacity, and to assume to itself all the functions and powers of a national legislature.'

The second differs but little in substance from the first report, except so far as respects arms. A Letter, dated Sheffield, april 24, 1794, addressed to the secretary of the corresponding society, is inserted, in which it is stated, 'that a plan has been hit upon,' for furnishing 'a quantity of pikes to the patriots;' but this is only to enable them to act on 'the defensive,' in case of any attack the 'present administration' may command 'their newly armed minions to make on them.' It is also said, yet no document is produced, on which this assertion has been grounded, that the procuring of arms 'has of late been frequently the subject of conversation at different divisions, among the leading members of the corresponding society:' but this is allowed to have taken place 'after the business of the meeting was closed, and when only a few persons have remained.'

We do not perceive the number of pikes found (if any have actually been found in England) is here specified; the 'eighteen stand of arms traced' by the committee, added to the 'four pikes
or

or spear-heads, finished, fitted with screws and sockets, and ready to be fixed on shafts; eight battle axes, also fitted and finished, and twenty blades more, not quite finished, but nearly so, found in one place in Scotland, and twelve pike or spear-heads, with two other pike or spear-heads, two battle axes, and a shaft or pole with a screw on the end,' found in two separate places in the same part of the kingdom, as stated in Mr. secretary Dundas's letters, are utterly inadequate to the purposes of a general insurrection, in a nation abounding with a loyal standing army, in addition to numerous voluntary associations, all notoriously attached to government.

The appendix contains the evidence of Mr. Thompson, member of parliament for Evesham, and a member of the constitutional society, in the course of which, he states, that the resolution for the appointment of a convention had been negatived in that society.

The two reports of the house of peers resemble those of the house of commons; it is plain, however, that their lordships are still more *alarmed* than the other branch of the legislature. We are favoured by them with a wooden cut, containing the '*fac similes*' of four pieces of manufactured iron. No. 1, is said to be the head of a spear, and No. 2, 3, and 4, are, we suppose, 'the battle axes,' already alluded to; but it is evident to every military man, that the first of these supposed weapons is inadequate to the purpose, and totally dissimilar to the french pikes, of which they are said to be imitations. The other three are exact representations of common halberts, rendered indeed more formidable under the appellation of *battle-axes*.

Thus we have given a general outline of the two reports of the house of commons. We lament exceedingly, that any names should have been mentioned, and more especiall, the names of those who may be brought to trial. It is evident however, that should prosecutions for treason ensue, some more direct and convincing proofs of criminality will be absolutely necessary previous to conviction; and it must give great consolation to reflect, that the prisoners will be tried by a jury of their country, according to the laws of the land.

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ART. XLIV. *A Letter to Earl Stanhope, from Mr. Miles. With Notes.* 8vo. 165 pages. Price 3s. Nicol. 1794.

SETTING OUT, as this writer does, with an angry complaint, that the public mind has of late been vitiated and abused by falshood, the result of a scandalous combination between book-sellers rapacious of gain, and scribblers without talent or principle; together with a formal profession of his accurate political information, and his passionate attachment to liberty and truth; his readers will of course expect to receive from this publication some new light on the great questions now pending, or at least to be led, by strong argument, and close discussion, to some important conclusion. How great will be their disappointment, when, upon the perusal of the whole pamphlet, they meet with nothing that

that has the appearance of new information, except the solitary communication of a letter from Maret, to prove that he was not authorised to treat with Mr. Pitt in november 1792 ;—nothing to exercise their judgment, better than a repetition of the hackneyed sophistry on the subject of equality ; a long transcript of the remonstrance of Clement Tonnerre to the french nation ; a horrid exhibition of monsters, which exist no where but in the writer's inflamed imagination ; and virulent abuse of an independent peer, for daring to give an undisguised opinion concerning the true interests of his country ! Instead of refuting the principles, and invalidating the pleas, of the advocates for political reformation, Mr. M. chooses the easier task of loading them with invective. Rhetorical flowers of this kind are plentifully scattered through the whole piece. For example : ‘ Artful and designing men bellow *reform*, but mean *revolt* ; men who are anxious to behold a whole empire blaze in one grand and comprehensive ruin ;—rancorous and criminal in their hatred to all ecclesiastical establishments ;—who aim at the extirpation of faith and good morals, at the general extinction of all religion and of all the virtues of heart and mind ;—itinerant legislators, with more rags to their backs than ideas in their heads ;—the most part of whom are beggars and malefactors ;—a filthy set of ragamuffins, who wish to ride lords paramount over the whole nation ;—halfpenny club politicians, and night cellar statesmen, whose object is not freedom, but free quarter and free booty.’ To these detached specimens of this writer's *copia verborum* we add one continued passage, uncommonly rich in the peculiar beauties of the author's diction. ‘ p. 29.

‘ I wish that full credit could be given for purity of intention in those who hold these new-fangled doctrines in porter-houses, ale-houses, cow-houses, watch-houses, and meeting-houses ; for we have patriots of all sizes, from dwarfs to giants ; of all complexions, from pale white, to jaundice and jet black ; and of all descriptions, from beggars who would be lords, to lords who are in a fair way of becoming beggars. Nay, we have them of all disorders, and with minds as dilttempered as their carcases.

‘ Even the lame, the blind, and the paralytic are admitted into this chaos of reformers ; and considering the well-proportioned quantities of vice, poverty, and disease among them, it would puzzle justice and humanity to decide whether this piebald assemblage of legislators should be sent to an infirmary, or to an house of correction.’

This kind of eloquence is certainly not very likely to silence complaint, or produce conviction. In the following passage we are at a loss which most to admire, the author's ingenuity in palliating speculative, while he inveighs against practical atheism, or his sagacity in detecting, in the present spirit of toleration, a secret design to accomplish the entire dissolution of religion.

p. 97. ‘ It is the misfortune of the present time to affect a spirit of toleration, not out of compassion for error, not from any particular regard for this, or that, or any other sect, but from
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an indifference bordering on contempt for all sects and persuasions. This *pretended* toleration is nothing more, in fact, than *concealed* atheism; I do not mean that placid and unassuming atheism which is the result of deep metaphysical research, of profound abstract reasoning, which even the mind the most virtuously disposed may, from not being able to procure the proofs necessary to its own conviction, be led to *doubt*, and then to *deny*, but that species of atheism which is the result of vice, and that is confirmed by profligate habits; the former species of atheism, the produce of *too much* or of *too little* reflection, extends no farther than the closet, for it means no ill; but the other has its source in vicious propensities, and as it can only hope for impunity in the *extinction* of *all* religion, it leaves no measures unattempted, by which its direful contagion may spread itself over the surface of the earth. If you look to your friends, my lord, in France, you will find the truth of this observation most woefully confirmed, by the demolition of all the fences and all the barriers which morality and piety had erected for the security of virtue: every beacon which existed heretofore has been destroyed, and the whole country exhibits a wild and sterile heath, affording neither hope nor consolation to the wayworn and bewildered traveller. This is the atheism that is extending its baleful influence throughout the habitable world; which some men are wickedly endeavouring to introduce among us, and which means *guilt*, though it professes *innocence*;—that practical and diabolical atheism, the mischievous and deformed offspring of depravity; (not the mild and inoffensive child of speculation); that licence, that blasphemes all religions, and confounds all the distinctions of right; which is meant to sanction crimes and every species of disorder. My lord, there is fraud legibly written on every feature of this *bastard* toleration. It means nothing less than the subversion of all ecclesiastical establishments, and to inundate the country with vice and profligacy of every description. Its object is to overwhelm the country with a torrent of irreligion and dissolute philosophy, intended to contract the heart to all sense of virtue, in proportion as it expands and adapts the mind to the reception of every species of vice and immorality.

If the author have hoped to produce any good effect, either with respect to the noble lord to whom his letter is addressed, or with respect to the public in general, he has made use of very unsuitable means to accomplish his purpose. Cool reasoning, and calm discussion, will always do more than ranting declamation, and passionate invective.

Mr. M. imputes, perhaps not without reason, the attacks which have lately been made upon the fabric of our political religion, to the officious and intemperate zeal displayed by Mr. Burke in his *Reflections on the French Revolution*; which he calls a book of various hues, tinged even with that jacobinism which it pretends to decry. In a note, Mr. M. reprobrates with great warmth; Mr. Burke's whole political character and quotes sentences from his different speeches in parliament, to prove the entire inconsistency of his former declarations with his present principles and conduct.

ART.

ART. XLV. *Vindiciæ Britannicæ; being Strictures on a late Pamphlet, by G. Wakefield, A.B. late Fellow of Jesus College, Cambridge, intitled, "The Spirit of Christianity compared with the Spirit of the Times in Great-Britain."* By an Under Graduate. 8vo. 66 pages. Price 1s. 6d. Gardner. 1794.

WE cannot but admire the exemplary modesty of this writer, in informing the public, that he has hitherto acquired no higher academic rank than that of an *under graduate*; especially as he has not neglected to stamp upon his work other less unequivocal marks of his humble station; for, though his frequent quotations from the classics, particularly from *Pindar*, might have raised a conjecture that he had reached the higher form in the grammar-school, it would not have been suspected, that a work so totally destitute of all regard to the rules of logic, and particularly so deficient in that *lucidus ordo*, which is one of the first excellencies in writing, could be the production of a graduated man. In truth, we find in this piece, which the author calls his *primary attempt*, so little solidity or depth of thought, and so much confusion of method, that we cannot do either him or the public the injustice to contribute towards confirming him in a design, which he says he has formed from his earliest youth, of dedicating his life to the political service of his king and country.

In a writer who, according to his own account, cannot descend to logical frigidity, it is vain to search for arguments which we can detail to our readers. Something of this kind he endeavours to offer in defence of the present war, as necessary for the support of the christian religion; but his premises and conclusions are too remote to enforce conviction. The french are infidels: therefore we must go to war with them. The argument would have been more conclusive in this form: the french are attempting to propagate infidelity in this country by the sword, therefore they ought to be opposed: but in this statement the premises would be false. Equally illogical is the reasoning, by which the author converts into acts of hostility against the state the laudable zeal of good men to reform it. Mr. Wakefield's censure of the clergy of the church of England the writer imputes to bitter malignity of heart; and instead of examining the grounds of these censures, roundly asserts, that, 'like the bramins of india, these good men quit not the silence of their retreats to mingle in the tumult of the state;'—and in a strain of high panegyric introduces, we suppose as an example of this modest reserve, 'a great and good prelate, who is blessed with the well-earned veneration of his countrymen.' The dissenters of this country are *handsomely* distinguished by the appellation of snarling puritans, and the *friends* of reform are classically compared to Pisistratus, 'who blustered about the sovereign majesty of the people, about equal rights, arbitrary measures, undue influence, universal suffrage, and a long bundle of such like squibs, which the patriots of one age hand down ready cut and dried to those of another.' The ancient solid structure of a Clovis or a Cerdic is, in this writer's judgment, far preferable to the new-fangled system of a Rousseau or Voltaire. Though he admits the right of subjects to call in question the measures of ministers of state, the free discussion of general questions of policy he reprobates, as 'the uncontroled dissemination of political arsenic.' With what propriety such a writer can claim to himself the character of a friend to free inquiry, or with what consistency he can profess himself a lover of british freedom, and exult that he is bred and born an englishman, we leave our readers to determine.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES AND BELLES LETTRES AT
BERLIN.

The anniversary meeting this year was opened by count Hertzberg, who read a memoir on the political connexions that have existed from the remotest periods between the houses of Brandenburg and Mecklenburg. Many parts of Mecklenburg, he observed, were formerly fiefs of the Marche; but Frederic I, the first elector of the family of Hohenzollern, renounced his rights to the sovereignty, on condition, that the duchy of Mecklenburg should revert to the house of Brandenburg, if the male race should become extinct. The count then read some reflections on the utility of literary societies, and distributed to each of the princes who were present, and to the members of the academy, the large prize medal in silver, as he did also to Mr. Schnieber, of Liegnitz, who has naturalized there the *asclepias syriaca*, some articles manufactured from which were presented to the assembly [see our Rev. Vol. v, p. 248, and Vol. xv, p. 237]. After this his excellence announced, that the academy had chosen, with the king's consent, prof. Walter, jun., and prof. Wildenow, members, and sir John Sinclair, and the duchess of Giovanne, honorary members. Mr. Merian read, for Mr. Formey, perpetual secretary of the academy ever since it's revival in 1744, a history of the origin and revival of the academy. Mr. Achard communicated some meteorological observations from the academy of Mannheim. Mr. Erman delivered a genealogical sketch of the alliances, particularly those by marriage, which have taken place in the course of many centuries between the houses of Brandenburg and Mecklenburg. Mr. Burga read some reflections on the periods and cycles of the calendar. Mr. Gedike read an interesting dissertation on the pronouns *du*, *thou*, *er*, *he*, and *se*, *they*, employed in addressing persons [see our Rev. vol. xviii, p. 424]. Mr. G. gave a history of the different uses of these in different times; noticed by the by the revival of the *tu*, *thou*, amongst the french; and made some very true and judicious observations on the thirst of titles amongst the germans. Prof. Bastide read Montaigne's fragment on friendship, put into modern french. And prof. Walter jun. presented several preparations relative to the natural history and physiology of the beaver, which he accompanied with some interesting remarks in comparative anatomy.

ART. II. Mannheim. *Ephemerides Soc. Met. Pal. &c.* Ephemerides of the Palatine Meteorological Society of Mannheim, for the Year 1781.

In the year 1780, Charles Theodore, elector palatine, formed the establishment of which we have here the labours. Convinced that the progress of the science of meteorology depended on two things, the collection of observations made in a great number of places, and the

Similarity of the instruments with which they were made, he conceived the design of transmitting similar instruments, constructed at his own expence, to public bodies, such as academies or religious houses, in which there was any one who would take upon him to make the necessary observations. With these instruments were given a prospectus, intended to produce uniformity in the manner of observing, and engraved tables to be filled up. The instruments were a barometer, a thermometer, an hygrometer, and a variation compass; and more than thirty sets of these were transmitted to different places in the first instance. The observations given most at length in this volume are those of the late ab. Hemmer at Mannheim. Besides accurate accounts of the various meteors, they include the different epochs of the vegetation of trees and plants; the appearance and departure of birds of passage, and noxious insects; with the prevailing diseases, and births, deaths, and marriages, in each month. Electrical clouds communicated their electricity to the conductor at more than two miles distance in an horizontal line. Of 66 times, that it gave signs of electricity, 19 were accompanied with thunder; of the other 47, twenty-three of the clouds were rainy. The negative clouds were more numerous than the positive by eleven. The electrical clouds came more frequently by a north-east wind, than by any other. The observations of the magnetic needle agreed with the result I have drawn from all mine, in a course of more than twenty years, namely, that the greatest declination takes place towards noon, the least towards eight in the morning, and the mean in the evening; and it is sometimes affected by the aurora borealis. In the course of the year 1781 Mr. H. saw the aurora borealis 21 times. Of the barometer the greatest elevation in the course of the year coincided with the new moon, and the day after it's apogee. All the greatest elevations of each month, except one, and all the least, except four, coincided with a lunar point, or the day preceding, or the day following one. The sky was almost always clear at the times of the greatest elevation, and always cloudy at those of the least. The prevailing winds at the greatest elevations were the north and the west; at the least, the east and south. The mercury varies more in the winter months than in the summer. The barometer is in general less elevated at noon than at other hours of the day. From the new moon to the full the mercury has a tendency to ascend; from the full moon to the new it has a tendency to descend: it is also higher towards the apogee than towards the perigee of the moon. From the observations of the thermometer it appears, that in 1781 the greatest heat occurred in september. The greatest cold coincided with a change of the moon. The thermometer varies more in summer than in winter. The barometer ascends more in cold weather than in hot. The air is warmer at nine o'clock in the evening than at seven in the morning. The greatest heat in the sun, and the greatest in the shade, do not occur in the same day. In 1781 the difference between these two heats was 6.7° . The solar heat went on increasing from july to september, and diminished in a very rapid manner from september to october, for it changed from 75.8° to 16° . Of rain and evaporation it is observed, that the most rainy days coincided with the day preceding the eve of a lunar change, seldom with the apogee or perigee of the moon: The increase or decrease of the water of the Rhine bore no relation to the quantity of rain falling

In the course of a month. The quantity of rain was much inferior to that of evaporation. The evaporation was greater in proportion as the heat was stronger.

These Ephemerides have been continued regularly, and are brought down to the year 1791. We shall hereafter take some notice of the remaining volumes, if any thing remarkable occur in them.

L. Cotte. Journal de Physique.

THEOLOGY.

ART. III. Wirtzburg. *Predigten über die Pflichten der böhern und aufgeklärten Stände, &c.* Sermons on the Duties of the higher and more enlightened Classes amidst the civil Commotions of the present Times: preached before the Court at Wirtzburg, by Command of his serene Highness: by Fr. Berg, Prof. of Ecclesiastical History, and G. Zirkel, Subregent of the Theological Seminary. 8vo, 398 p. 1793.

These sermons may be reckoned some of the best ever delivered in either catholic or protestant church. In the first prof. B. endeavours to show, that the diffusion of knowledge is by no means chargeable with the calamities of the times. In the second he descants on the depravity arising from the abuse of polishing the manners and enlightening the mind. In the third Mr. Z. gives some practical precepts for restoring purity of morals. In the fourth prof. B. treats of the decline of religion and contempt of its teachers proceeding from immorality. The fifth, by Mr. Z., is on directing the spirit of the times towards religion. In the sixth prof. B. shows, that the immorality of the higher classes, and a certain seeming philosophy, undermine the peace of civil society. The seventh, by Mr. Z., contains precepts for the maintenance of civil order and concord. Advocates for monarchy, and endeavouring to prove the government of even a bad prince preferable to an ochlocracy, our authors are friends to an equality of rights and duties, and are very tender of setting limits to freedom of thinking, or of communicating our thoughts.

Jen. Allg. Lit. Zeit.

ART. IV. Königsberg. *Die Religion innerhalb der Grenzen der bloßen Vernunft, &c.* Religion within the Limits of pure Reason: by Eman. Kant. 8vo. 360 p. 1793.

A system of religion deduced from the laws of pure reason, by a philosopher, whose metaphysics, though apparently little known in our country, form an era in the literary history of Germany, unquestionably claims attention, and we presume a pretty full account of it will be acceptable to most of our readers.

The freedom of the human will, observes prof. K., to which it is essential, that a man have the power of determining himself according to the rule of rectitude; or in contradiction to it, as pain or pleasure may prompt; assumes the quality and name of inclination, so far as it exercises one of these powers only, and leaves the other unexerted. This inclination to moral good or moral evil is, as a mere exercise of freedom, as the character which the person takes upon himself, and as the internal worth or worthlessness of the man, essentially different from that constitution of his nature, which proceeds from his organization, and

particularly from those rational or irrational propensities founded solely on his temperament without any act of his own. It must be carefully distinguished, too, from the general original disposition. The inclination to evil cannot be natural to man, consistent with a moral law. It must be absolutely impossible for man to do evil, or he has acquired the capacity for it by the exercise of his own liberty. The intrinsic character of moral good, or of moral evil, consists in the rule of conduct which a man lays down for himself. Between a man of good morals and a morally good man there is no outward difference: but a man who does what is in itself good from the fear of pain, or desire of pleasure, and not from obedience to the moral law, is not a morally good man, because he acts from a bad motive: in such a case good works have the nature of sin. The chief root of evil is rather perversity than wickedness: it consists not in choosing evil as evil, but in confounding lawfulness with morality, the absence of vice with virtue, and in deceiving ourselves with respect to our own characters. The will may be determined by the moral law, that is, what is abstractedly right, or by the love of pleasure and fear of pain. Now these cannot consist together: but man is free to choose which he will make his rule of conduct. If the former, he is morally good: if the latter, morally wicked. An error in this choice constitutes that radical evil, which is the source of all moral evil, without which moral evil is inconceivable, and which stamps on every action it's own character. This is beautifully depicted in the scripture under the allegory of the fall of man: the first exercise of liberty occasions the transition from a state of innocence to a state of guilt; and the serpent, the seducer, is an apt emblem of that radical evil, which blinds man with respect to his duty. The changing the rule of conduct, and thus producing a total change of character, is as it were a new birth, and the only way in which we can conceive a man bad by nature to become good. Now this change of the heart, this revolution in the way of thinking, renders the man a new creature: though, if he before were accustomed to do good from a wrong motive, it would not appear in his actions; and if he were used to do evil, it's effects on his conduct would be gradual; but to the searcher of hearts, he would at once be justified.

Radical evil, as the bad principle, stands in direct opposition to the holiness, that is the moral perfection, of human nature, as the good principle. With respect to the deity, the necessary archetype of the holiness of finite rational beings must be considered as having existed in God from eternity, not created, but begotten, and proceeding from the essence of the deity, which is conceivable only as infinite morality. With respect to the world, as the end of creation; consequently as the word, the *be*, through which all things are, and without which is nothing that was made. In him has God loved the world. And with respect to human nature, as not founded on it's substance, but imparted to it as something superiour to a mere animal quality, and so far come down from heaven. Through the conjunction of the moral disposition with those common to our nature, the word became flesh, and dwelled in us. As holiness is primarily the character of God alone, God is considered, through the practical necessity of this holiness in man, as descending to manhood, uniting himself with it, and exalting the human nature to divine. In this archetype we learn all we can know of the deity: we learn his will. Only through the son can men come

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to the father. No man hath seen God at any time. The only begotten son, who is in the bosom of the father, has declared him to us. The actual embracing of the sentiments of this archetype is the sole condition, and at the same time the certain mean, of being acceptable with God. To those who receive him giveth he power to become the children of God. As a pattern for our imitation the holy one must be as closely allied to mankind with respect to his physical nature, as to God with respect to his moral nature: he must be the son of man, as well as the son of God. He must be subject to all the wants and feelings of human nature; and, as the strength of the moral faculty becomes evident to other men only by overcoming difficulties, he must have to sustain the greatest possible conflicts, even to the most shameful death.

By the moral law we are required to make society, which powerfully cherishes the inclination to evil, a mean to render the good principle victorious over the bad. Society in it's most perfect state may be termed a moral commonwealth: a commonwealth, as governed by laws; moral, in contradistinction to legal or political. Every political state is governed by coercive laws; and it's end is to limit the freedom of each member by conditions with which the freedom of all can consist. The moral state knows no coercive law, and it's sole end is moral improvement. The lawgiver of the political commonwealth is the general will of the people: the moral can have no lawgiver but God, who alone can be it's ruler. The moral commonwealth is the church: and indeed the invisible, as it cannot be built on past experience. That visible church is the true, which agrees as far as possible with the invisible. The characters of it's truth are universality, and consequent numerical unity; holiness; freedom; and the absolute necessity of it's internal constitution: which exclude all division into sects; all the weakness of superstition, and madness of fanaticism; all despotism, whether internal from officers of the church, or external from political governors; all arbitrary, and so far changeable, ordinances. We may truly say the kingdom of God is come, when the principle of the gradual transition from mere ecclesiastical faith to religious faith has anywhere openly taken root; though the actual establishment of God's kingdom may be far off. The acknowledgment of this principle by the learned is impossible, without such a revolution in philosophy as shall destroy the seeds of theoretical superstition and unbelief, contained in every system of morals or metaphysics hitherto promulgated, and establish determinate notions of the freedom of the will and it's laws.

A church serves God truly, so far as all it's ordinances and precepts are deduced from the pure religion of reason. Now this pure religion may be termed natural, because man may attain to the knowledge of it by his own natural powers: yet this natural religion the deity might see fit to reveal, that man might acquire a knowledge of it sooner than he would by the mere exercise of his own faculties. The pure doctrines of the founder of the first true church sufficiently evince their truth, and need no confirmation from the dispensation of Moses; though the latter might favour it's introduction amongst men blindly prejudiced in favour of a ritual religion. In religion the moral doctrine must be distinguished from the devotional, of which it must be the basis: they who place devotion first, and take it for the ground of their

their morality, make an idol of God, and their religion is idolatry. Conscience, in it's strict sense, is the consciousness afforded by the moral law that an action we are about to do is right. In matters of faith this conscience must be the guide of the understanding; and consequently the belief we avow secretly to God and ourselves, and publicly before men, must be an actual and by no means a feigned conviction. As no historical belief is exempt from the possibility of error, it is contrary to reason to follow such a belief at the hazard of offending a certain precept of the moral law: it is contrary to reason to require an assent to an historical belief by coercive laws, which may produce untruth in the believer, even if the thing to be believed be true: and it is equally contrary to reason to adopt the known prudential maxim, 'it is more safe to believe too much than too little;' as such a maxim disposes a man to admit for true what is not so, and to lie to God and to himself, by presuming he believes what he does not.

Of miracles our author observes, a moral conviction founded on a miracle is a square circle. To admit miracles as the sources and proofs of religious faith indicates, therefore, not only consummate ignorance of the true principles of morality and religion, but a culpable degree of moral incredulity, as it is not allowing sufficient authority to the precepts of duty imprinted by reason on the heart, unless they be confirmed by miracles. 'Unless ye see signs and wonders, ye will not believe.' And though it must be owned, belief in miracles seen may be indispensable as an introduction to an ecclesiastical faith, and has served for that purpose: yet it must not be forgotten, that this belief has served to the introduction of all known religions, as well as of the one true; and that amongst them the true has no criterion of it's verity but it's conformity to the doctrines of pure religion.

With respect to mysteries, as the practical part of religion consists wholly in the observance of the sole precepts of the moral law as divine commands, what man has to do in obedience to the pure religious faith is no object of belief, but of knowledge. On the other hand, the relation of the deity to mankind is an object of belief; and such an object as contains nothing unknowable, so far as it can be represented to the understanding by determinate ideas. But, then, what in consequence of this relation God alone can do, and how far man's capacity, and consequent duty, to act extends, must remain a mystery; such indeed as we may conceive in general, but cannot particularize; such as we can understand so far as is necessary to our practice, but not so as to render the subject of a theory. The moral relation of the deity is an object of belief under three essentially different characters: as the moral author of the physical and moral world, the creator of heaven and earth, of the divine lawgiver; as the moral supporter of mankind, of the good governor; as the administrator of the moral law, of the righteous judge. God, therefore, is an object of the pure religious faith in a threefold distinct moral personality, which as a symbol of faith represents the whole moral religion, and in which the three qualities are neither to be confounded together, nor attributed to three different beings. Without this threefold distinction the pure religious faith would degenerate into a servile anthropomorphism. From this faith, perfectly intelligible through the moral law, three mysteries are inseparable; vocation, satisfaction, and election. If man were created with a natural inclination to obey an

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innate moral law, he would not be a free agent in his obedience: he must therefore be called to obey a law already existing. The reality of this calling is revealed to us through the moral law; but it's possibility is an impenetrable mystery. The idea of righteousness is not reconcilable with the goodness of God in forgiving the sins of all men: for the sinner, who puts off his bad principles, and continues a new man, performs his duty for the present, and for the future, but makes no satisfaction for the past. We must conceive, therefore, for the forgiveness of sins, a vicarious satisfaction, whereby the sinner is absolved, so that his present and future way of thinking is through mercy imputed to him as a satisfaction for the former, and the new man is suffered to satisfy divine justice for the old. Of this satisfaction a man can reap the benefit only if he render himself capable of it by the free change of his heart. But reason knows not how to reconcile this to man's natural inclination to evil: he must be assisted therefore by God, in some way that intrenches neither on God's justice, nor man's liberty; a way to us incomprehensible. This election of grace every man ought to hope, who does what in him lies to obtain it, and which is for this purpose revealed to him by the moral law, notwithstanding it is to his reason an inscrutable mystery.

The work concludes with reflections on the means of grace. What man can do of himself we ascribe to nature, and to grace what he cannot perform without the assistance of God. Now though we know this, yet what it is that God does is concealed from us, that we might not fall into the presumption of expecting miracles to be wrought in us, or ourselves to work them; reject the moral use of reason; or sink into inactivity, and look to receive from above what we ought to do for ourselves. Man has in his power no mean of obtaining grace, but by the earnest exertion of his freedom to effect his moral improvement. Means of grace, therefore, or attempts to induce God, by actions in themselves indifferent, to bestow his grace on us, are directly repugnant to all ideas of morality. The true moral worship of God is indeed, as the pure kingdom of God, invisible, and can consist only in the observance of all duties as divine commands; consequently not in indifferent actions, performed exclusively for God. But that of which our senses can take no cognizance requires an analogical representation by means of something visible; which, as an instrument of exciting the inward worship of God, may be called the outward worship of him. This may be reduced to the observance of four duties, represented by certain outward forms, not necessarily connected with them, but serving to excite them. Their purposes are to strengthen in us the true religion, and repeatedly awaken it's sentiments in our mind, with which views private prayer should be employed; to spread it abroad, by public meetings on appointed days, for the open profession of religious sentiments, as by church worship; to propagate it amongst our posterity, by receiving them into the community of the faith, and engaging to instruct them in it, as in baptism; and to keep up this community, by some repeated public ceremony, to preserve the union of the members in a moral society, on the principle of equality of rights, and participation in moral benefits, as in the communion. As means of animating, spreading, propagating, and maintaining moral sentiments, these are devout and good; but as supernatural means of working immediately upon the deity, as
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actions that of themselves produce grace, they are completely dishonest. The self-deception of that religious folly which displays itself in the credulous belief of miracles, mysteries, and means of grace, is so far to be accounted for from the propensity to evil, that by it men are disposed to do any thing rather than their duty, and strive to become favourites of God, that they may be excused from being his servants. It seems, too, not to have been noticed, that these in their opinion extraordinarily favoured, these elect, are not in the least superior to the man of natural worth, on whom in social intercourse, in business, and in need we can confide; nay, on the whole, will scarcely bear a comparison with him; a proof, that it is the right way not to make grace the road to virtue, but to make virtue the road to grace.

Thus deducing the true religion from reasoning *a priori*, prof. K. applies it to the christian system, with which he finds it perfectly accord, if the scriptures be interpreted in an allegorical sense; a sense to be preferred to the literal, which contains nothing conducive to morality, and is sometimes indeed inimical to it. All historical faith, without reference to moral, is in itself dead: 'it is the letter that killeth.' 'All scripture is given by inspiration of God, and is profitable for (moral) doctrine, for reproof, for correction, for instruction in righteousness.' The sentiments of the true religious faith are the spirit of God, which guideth unto all truth; and eternal life is to be found in the scripture only so far as it is the work of this spirit: 'it is the spirit that giveth life.'

Jen. Allg. Lit. Zeit.

ART. V. Erlangen. *Einige Bemerkungen das Studium der Theologie betreffend, &c.* Some Remarks on the study of Theology. A farewell Lecture delivered at Erlangen in 1783 by Dr. J. G. Rosenmüller. With an Essay on some Expressions of Prof. Kant respecting the Interpretation of the Bible. Small 8vo. 189 p. 1794.

The lecture which Dr. R. delivered on quitting the university of Erlangen for that of Gießen is already known, and though brief, occupying only 38 pages, is instructive. More important than this is the essay, though it appears to us to have originated in a mistake of Kant's meaning. It is true, that the learned professor, in his late treatise on religion [see the preceding article], considers many passages in the bible as allegorical representations of moral notions, and understands in a figurative sense many that others would understand literally: yet we cannot think with Dr. R., that Kant is to be considered as reviving the old exploded allegorical method of exposition, which extorted from the words of the sacred writers mystical meanings wholly foreign to their natural signification.

Jen. Allg. Lit. Zeit.

HISTORY. VOYAGES AND TRAVELS.

ART. VI. *Madrid.* Last year was published the first volume of A general History of America, by don Juan Batista Munez. The various reports, unknown or unattainable to Robertson, to which the author has had access, and his indefatigable industry, united with his abilities, cannot fail of rendering the work interesting.

ART. VII. Abbe Andres also published last year a fifth volume of his Travels in Italy [see our Rev. Vol. XIII, p. 237].

T H E ANALYTICAL REVIEW,

For AUGUST 1794.

PHILOSOPHY.

ART. I. *Darwin's Zoonomia continued from page 234.*

THE fifteen sections, which we have already considered, are succeeded by a series of dissertations on the most interesting phenomena of animated nature. In the first of these, or in sect. xvi, the *instinctive* actions of animals are investigated at great length, and with a degree of ingenuity, to which we imagine nothing comparable will be discovered in the multitude of preceding writers who have treated the same subject. With the contents of this section, therefore, as being the most generally interesting, and perhaps also, every circumstance considered, the most masterly in the whole work, we shall endeavour to make our readers minutely acquainted. The question is opened by the following necessary distinctions. P. 136.

‘ All those actions of men or animals, that are attended with consciousness, and seem neither to have been directed by their appetites, taught by their experience, nor deduced from observation or tradition, have been referred to the power of instinct. And this power has been explained to be a *divine something*, a kind of inspiration; whilst the poor animal, that possesses it, has been thought little better than a *machine* !

‘ The *irksomeness*, that attends a continued attitude of the body, or the *pains*, that we receive from heat, cold, hunger, or other injurious circumstances, excite us to *general locomotion*: and our senses are so formed and constituted by the hand of nature, that certain objects present us with pleasure, others with pain, and we are induced to approach and embrace these, to avoid and abhor those, as such sensations direct us.

‘ Thus the palates of some animals are gratefully affected by the mastication of fruits, others of grains, and others of flesh; and they are thence instigated to attain, and to consume those materials; and are furnished with powers of muscular motion, and of digestion proper for such purposes.

‘ These *sensations* and *desires* constitute a part of our system, as our *muscles* and *bones* constitute another part: and hence they may alike be termed *natural* or *connate*; but neither of them can properly be termed *instinctive*: as the word *instinct* in its usual ac-

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ception refers only to the *actions* of animals, as above explained: the origin of these *actions* is the subject of our present enquiry.

‘The reader is intreated carefully to attend to this definition of *instinctive actions*, lest by using the word *instinct* without adjoining any accurate idea to it, he may not only include the natural desires of love and hunger, and the natural sensations of pain or pleasure, but the figure and contexture of the body, and the faculty of reason itself under this general term.’

So much being premised, our able author states the sensations the young animal experiences, and the motions he performs, in the womb: from a due attention to these he is persuaded that many actions, which at first sight may seem referable to an inexplicable instinct alone, will appear to have been acquired, like all other animal actions accompanied with consciousness, *by the repeated efforts of our muscles under the conduct of our sensations and desires*. Upon this principle, joined to the consideration that some animals come into the world much more advanced than others, the early acquisition of the art of walking, in certain instances, is accounted for thus.

P. 138. ‘It has been deemed a surprising instance of instinct, that calves and chickens should be able to walk by a few efforts almost immediately after their nativity: whilst the human infant in those countries where he is not incumbered with clothes, as in India, is five or six months, and in our climate almost a twelve-month, before he can safely stand upon his feet.

‘The struggles of all animals in the womb must resemble their mode of swimming, as by this kind of motion they can best change their attitude in water. But the swimming of the calf and chicken resembles their manner of walking, which they have thus in part acquired before their nativity, and hence accomplish it afterwards with very few efforts, whilst the swimming of the human creature resembles that of the frog, and totally differs from his mode of walking.’

From the paragraph which treats of the swallowing, breathing, sucking, pecking, and lapping of young animals, we shall select the following passage. P. 139.

‘The inspiration of air into the lungs is so totally different from that of swallowing a fluid in which we are immersed, that it cannot be acquired before our nativity. But at this time, when the circulation of the blood is no longer continued through the placenta, that suffocating sensation, which we feel about the precordia, when we are in want of fresh air, disagreeably affects the infant: and all the muscles of the body are excited into action to relieve this oppression; those of the breast, ribs, and diaphragm are found to answer this purpose, and thus respiration is discovered, and is continued throughout our lives, as often as the oppression begins to recur. Many infants, both of the human creature, and of quadrupeds, struggle for a minute after they are born before they begin to breathe (Maller Phys. T. 8. p. 400. ib. part 2. p. 1). Mr. Buffon thinks the action of the dry air upon the nerves of smell of new-born animals, by producing an endeavour to sneeze, may contribute to induce this first inspiration, and that the rarefaction of the air by the warmth of the lungs contributes

contributes to induce expiration. Hist. Nat. tom. 4. p. 174. Which latter it may effect by producing a disagreeable sensation by its delay, and a consequent effort to relieve it. Many children sneeze before they respire, but not all, as far as I have observed, or can learn from others.

At length, by the direction of its sense of smell, or by the officious care of its mother, the young animal approaches the odoriferous rill of its future nourishment, already experienced to swallow. But in the act of swallowing, it is necessary nearly to close the mouth, whether the creature be immersed in the fluid it is about to drink, or not: hence, when the child first attempts to suck, it does not slightly compress the nipple between its lips, and suck as an adult person would do, by absorbing the milk; but it takes the whole nipple into its mouth for this purpose, compresses it between its gums, and thus repeatedly chewing (as it were) the nipple, presses out the milk; exactly in the same manner as it is drawn from the teats of cows by the hands of the milkmaid. The celebrated Harvey observes, that the fœtus in the womb must have sucked in a part of its nourishment, because it knows how to suck the minute it is born, as any one may experience by putting a finger between its lips, and because in a few days it forgets this art of sucking, and cannot without some difficulty again acquire it (*Exercit. de Gener. Anim.* 48). The same observation is made by Hippocrates.

A little further experience teaches the young animal to suck by absorption, as well as by compression: that is, to open the chest as in the beginning of respiration, and thus to rarefy the air in the mouth, that the pressure of the denser external atmosphere may contribute to force out the milk.

These are followed by considerations on the sense of smell, and its use to animals. Under this head Dr. D. would perhaps, if they had fallen in his way, have quoted some very curious experiments on smell, related in a late elaborate anatomical work by professor Scarpa, particularly the following:—A duck, accustomed to feed out of its owner's hand, was offered some perfumed bread. The animal at first refused, but afterward took it in its bill, carried it to a neighbouring pond, moved it briskly backwards and forwards under the water, as if to wash away the disagreeable smell, and then swallowed it.

Speaking of the accuracy of sight in the human species, this acute philosopher gives the following account of that agreeable feeling which undulating lines excite. P. 144.

As the images, that are painted on the retina of the eye, are no other than signs, which recall to our imaginations the objects we had before examined by the organ of touch, as is fully demonstrated by Dr. Berkley in his treatise on vision, it follows that the human creature has greatly more accurate and distinct sense of vision than that of any other animal. Whence as he advances to maturity he gradually acquires a sense of female beauty, which at this time directs him to the object of his new passion.

Sentimental love, as distinguished from the animal passion of that name, with which it is frequently accompanied, consists in the

the desire or sensation of beholding, embracing, and saluting a beautiful object.

* The characteristic of beauty therefore is that it is the object of love; and though many other objects are in common language called beautiful, yet they are only called so metaphorically, and ought to be termed agreeable. A grecian temple may give us the pleasurable idea of sublimity; a gothic temple may give us the pleasurable idea of variety; and a modern house the pleasurable idea of utility; music and poetry may inspire our love by association of ideas; but none of these, except metaphorically, can be termed beautiful, as we have no wish to embrace or salute them.

* Our perception of beauty consists in our recognition by the sense of vision of those objects, first, which have before inspired our love by the pleasure, which they have afforded to many of our senses; as to our sense of warmth, of touch, of smell, of taste, hunger and thirst; and secondly, which bear any analogy of form to such objects.

* When the babe, soon after it is born into this cold world, is applied to its mother's bosom, its sense of perceiving warmth is first agreeably affected; next its sense of smell is delighted with the odour of her milk; then its taste is gratified by the flavour of it; afterwards the appetites of hunger and of thirst afford pleasure by the possession of their objects, and by the subsequent digestion of the aliment; and, lastly, the sense of touch is delighted by the softness and smoothness of the milky fountain, the source of such variety of happiness.

* All these various kinds of pleasure at length become associated with the form of the mother's breast, which the infant embraces with its hands, presses with its lips, and watches with its eyes; and thus acquires more accurate ideas of the form of its mother's bosom, than of the odour and flavour or warmth, which it perceives by its other senses. And hence at our maturer years, when any object of vision is presented to us, which by its waving or spiral lines bears any similitude to the form of the female bosom, whether it be found in a landscape with soft gradations of rising and descending surface, or in the forms of some antique vases, or in other works of the pencil or the chissel, we feel a general glow of delight, which seems to influence all our senses; and, if the object be not too large, we experience an attraction to embrace it with our arms, and to salute it with our lips, as we did in our early infancy the bosom of our mother. And thus we find, according to the ingenious idea of Hogarth, that the waving lines of beauty were originally taken from the temple of Venus.

* This animal attraction is love; which is a sensation, when the object is present; and a desire, when it is absent. Which constitutes the purest source of human felicity, the cordial drop in the otherwise vapid cup of life, and which overpays mankind for the care and labour, which are attached to the pre-eminence of his situation above other animals.

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In explaining the origin of natural language, or the expression of the passions, Dr. D. manifests a degree of sagacity and niceness of observation, to which there is nothing perhaps equal, certainly nothing superiour, in the writings of Locke. Concerning the visible signs of fear he observes, p. 148. +

‘As soon as the young animal is born, the first important sensations, that occur to him, are occasioned by the oppression about his precordia for want of respiration, and by his sudden transition from ninety-eight degrees of heat into so cold a climate.—He trembles, that is, he exerts alternately all the muscles of his body, to enfranchise himself from the oppression about his bosom, and begins to breathe with frequent and short respirations; at the same time the cold contracts his red skin, gradually turning it pale; the contents of the bladder and of the bowels are evacuated: and from the experience of these first disagreeable sensations the passion of fear is excited, which is no other than the expectation of disagreeable sensations. This early association of motions and sensations persists throughout life; the passion of fear produces a cold and pale skin, with tremblings, quick respiration, and an evacuation of the bladder and bowels, and thus constitutes the natural or universal language of this passion.’

For the form of features expressive of *serene* pleasure he thus accounts. P. 151.

‘In the action of sucking, the lips of the infant are closed around the nipple of its mother, till he has filled his stomach, and the pleasure occasioned by the stimulus of this grateful food succeeds. Then the sphincter of the mouth, fatigued by the continued action of sucking, is relaxed; and the antagonist muscles of the face gently acting, produce the smile of pleasure: as cannot but be seen by all who are conversant with children.

‘Hence this smile during our lives is associated with gentle pleasure; it is visible in kittens, and puppies, when they are played with, and tickled; but more particularly marks the human features. For in children this expression of pleasure is much encouraged, by their imitation of their parents, or friends, who generally address them with a smiling countenance: and hence some nations are more remarkable for the gaiety, and others for the gravity of their looks.’

Hence HABIT may be said not only to be *second*, but *first* nature; and paradoxical as it may seem, were pains taken for the purpose, a smiling countenance would cease to indicate serene pleasure, and the expressions of most of the passions might be changed. Under the article *anger*, p. 152, we apprehend there is a mistake in point of fact: it is said that the ‘horse, as he fights by striking with his hinder feet, turns his heels to his foe, and bends back his ears to listen out the place of his adversary, that the threatened blow may not be ineffectual.’ Possibly a cowardly horse, when he is about to take to flight, may attempt to strike with his hinder feet, but in case of a regular battle, as is sometimes seen between stallions, the mouth and fore feet alone are employed. The succeeding paragraphs treat of *the artificial languages of turkeys, hens, ducklings, wagtails, cuckoos, rabbits, dogs, and*

nightingales; music, tooth-edge, a good musical ear, architecture; the acquired knowledge, or certain actions of foxes, rooks, fieldfares, lapwings, dogs, cats, horses, crows, and pelicans; of birds of passage, dormice, snakes, bats, swallows, quails, ringdoves, storks, chaffinches, hoopoes, chatterers, barnswiches, crossbills, rails, and cranes. This catalogue of topics will show the copiousness of induction in this section; and after so many quotations, the reader will not be surprised at being referred to the original work for particulars. But we have another reason for this reference—we wish to bring forward part of what the author opposes to a very obvious objection to his doctrine. In order to prove, that certain actions of animals do not arise either from observation and experience, or from transmitted knowledge, it has been perpetually asserted, that these actions are performed by all the individuals of a species exactly in the same manner. As to birds of passage, the variations in their manners are established by a multitude of facts; and it appears that, p. 167,—

‘ 1. All birds of passage can exist in the climates where they are produced.

‘ 2. They are subject in their migrations to the same accidents and difficulties that mankind are subject to in navigation.

‘ 3. The same species of birds migrate from some countries, and are resident in others.

‘ From all these circumstances it appears, that the migrations of birds are not produced by a necessary instinct, but are accidental improvements, like the arts among mankind, taught by their contemporaries, or delivered by tradition from one generation of them to another.’

Many voluntary variations in the manners of animals are also noticed under the following heads: *the choice of a season by birds for pairing; their contracts of marriage; and the construction of their nests.* For instance, p. 168.

‘ Our domestic birds, that are plentifully supplied throughout the year with their adapted food, and are covered with houses from the inclemency of the weather, lay their eggs at any season: which evinces that the spring of the year is not pointed out to them by a necessary instinct.

‘ Whilst the wild tribes of birds choose this time of the year from their acquired knowledge, that the mild temperature of the air is more convenient for hatching their eggs, and is soon likely to supply that kind of nourishment that is wanted for their young.

‘ If the genial warmth of the spring produced the passion of love, as it expands the foliage of trees, all other animals should feel its influence as well as birds: but, the viviparous creatures, as they suckle their young, that is, as they previously digest the natural food, that it may better suit the tender stomachs of their offspring, experience the influence of this passion at all seasons of the year, as cats and bitches. The gaminivorous animals indeed generally produce their young about the time when grass is supplied in the greatest plenty, but this is without any degree of exactness, as appears from our cows, sheep, and hares, and may be

'be a part of the traditional knowledge, which they learn from the example of their parents.' Again,

p. 169. ' Their mutual passion, and their acquired knowledge, that their joint labour is necessary to procure sustenance for their numerous family, induces the wild birds to enter into a contract of marriage, which does not however take place among the ducks, geese, and fowls, that are provided with their daily food from our barns.

' An ingenious philosopher has lately denied, that animals can enter into contracts, and thinks this an essential difference between them and the human creature:—but does not daily observation convince us, that they form contracts of friendship with each other, and with mankind? When puppies and kittens play together, is there not a tacit contract, that they will not hurt each other? And does not your favourite dog expect you should give him his daily food, for his services and attention to you? And thus barter his love for your protection? In the same manner that all contracts are made amongst men, that do not understand each other's arbitrary language.'

As to their nests, we are informed, that birds are instructed how to build them from observing that in which they were reared. They also attend to warmth, cleanliness, stability, security from their enemies, and shelter from the weather. They make such choice of colours as may render them less likely to be discovered. Further, the nests of the same species are not always of the same materials or form. Thus, p. 170.

' In the trees before Mr. Levet's house in Lichfield, there are annually nests built by sparrows, a bird which usually builds under the tiles of houses, or the thatch of barns. Not finding such convenient situations for their nests, they build a covered nest bigger than a man's head, with an opening like a mouth at the side, resembling that of a magpie, except that it is built with straw and hay, and lined with feathers, and so nicely managed as to be a defence against both wind and rain.

' So the jackdaw (*corvus monedula*) generally builds in church-steeple, or under the roofs of high houses; but at Selbourn, in Southamptonshire, where towers and steeples are not sufficiently numerous, these same birds build in forsaken rabbit burrows. See a curious account of these subterranean nests in White's History of Selbourn, p. 59. Can the skilful change of architecture in these birds and the sparrows above mentioned be governed by instinct? Then they must have two instincts, one for common, and the other for extraordinary occasions.'

p. 171. ' In India the birds exert more artifice in building their nests on account of the monkeys and snakes: some form their pensile nests in the shape of a purse, deep and open at top; others with a hole in the side; and others, still more cautious, with an entrance at the very bottom, forming their lodge near the summit. But the taylor-bird will not ever trust its nest to the extremity of a tender twig, but makes one more advance to safety by fixing it to the leaf itself. It picks up a dead leaf, and sews

it to the side of a living one, its slender bill being its needle, and its thread some fine fibres; the lining consists of feathers, gossamer, and down; its eggs are white; the colour of the bird light yellow; its length three inches; its weight three-sixteenths of an ounce; so that the materials of the nest, and the weight of the bird, are not likely to draw down an habitation so slightly suspended.

Imperfectly acquainted as we are with the manners of the nations that inhabit the ocean, we have, however, some facts tending to show, that they adapt their measures to their designs, and to circumstances. Several such facts the reader will find in pages 173—5.

We recollect an experiment related by Dr. Franklin as made by his father, which furnishes one of the most curious particulars we know respecting the manners of this class of beings.—Near the residence of old Franklin, in New England, two rivers discharged themselves into the sea; in one many herrings were taken, never any in the other; of course, in the former only did any spawn in spring. This led Franklin, the father, to consider whether the herring could not be induced to frequent the other river. With this view he caught some of the old breeding herrings in spring, took their spawn, and placed it in the unfrequented river. It produced young, and ever afterwards there appeared herrings in this river, and the number continually increased.

Lastly, the author endeavours to establish his opinion with regard to the insect tribe also. From the facts adduced under this head, we can quote only the following, which he relates from his own observation. P. 183.

‘A wasp, on a gravel walk, had caught a fly nearly as large as himself; kneeling on the ground I observed him separate the tail and the head from the body part, to which the wings were attached. He then took the body part in his paws, and rose about two feet from the ground with it; but a gentle breeze wafting the wings of the fly turned him round in the air, and he settled again with his prey upon the gravel. I then distinctly observed him cut off with his mouth, first one of the wings, and then the other, after which he flew away with it unmolested by the wind.

‘Go, thou sluggard, learn arts and industry from the bee, and from the ant!

‘Go, proud reasoner, and call the worm thy sister!’

+ P. 184. ‘If, therefore, we turn our eyes upon the fabric of our fellow animals, we find they are supported with bones, covered with skins, moved by muscles; that they possess the same senses, acknowledge the same appetites, and are nourished by the same aliment with ourselves; and we should hence conclude from the strongest analogy, that their internal faculties were also in some measure similar to our own.’

This conclusion, we doubt not, will be warmly controverted. A thousand unauthenticated relations are current concerning the instinctive feats of animals. These, however, like the stories about ghosts, are such as every body has heard, but nobody can confirm from his own testimony. It would be unavailing to en-

list such recruits in the service of science. The question is to be decided by precise and strictly authenticated observations; and if they be such as any person, who chooses, may verify, they will the better serve the purpose.—The case of ducklings, hatched under an hen, has been often mentioned as a striking example of instinct; but the writer of this article has observed a brood, that continued many days in sight of a pond without embarking upon it. Hence he concludes, that what is believed by many, of their rushing forward with impetuosity in order to essay their webbed feet the moment they catch sight of water, to the unspeakable distress of their poor, ignorant foster mother, is a vulgar error.

SECT. XVII. *Of the catenation of motions.*—A subject of no little intricacy, but of primary importance in physiology. Catenated motions, as already explained, are successions of fibrous and sensorial motions: animal motions consist either of *trains* or *circles*; trains continue without stated repetitions, as in reading an epic poem; in circles the same actions return at certain periods, though those links which are not repeated, are not exactly the same, as in reading a song with a chorus recurring at equal distances. Catenations are formed, 1. By reiterated irritations, as in learning the alphabet.—2. By reiterated sensations, as in learning a dance; or 3. by reiterated volitions, as in learning to fence. We have some doubt whether these and the other instances in page 186 are accurately distinguished or happily chosen; the question, however, is not important enough for discussion here, so we shall leave it to the reader to recal the several circumstances to his mind, and hence to determine whether the acquisition of the arts of reading, fencing, and dancing, be processes so distinct as to be referable to three several sensorial powers. Catenations proceed for some time after they are excited (as in palpitation of the heart from fear) though voluntary efforts are made to stop them. When motions are strongly linked from repetition, they proceed so much without attention, that it may be directed to other objects; thus we can walk and think at once. *Quere.* As we cannot at the same time run fast and pursue a train of thought, is this because the links of motion in running are less strongly connected by repetition, or because the exertion in running requires all the sensorial power; or do both causes concur?—Innumerable distinct catenations proceed at once without embarrassment, as in the arterial system, in digestion, in walking, speaking, and so on.—Links may sometimes be left out without dissolving the chain, as in recollection, where many minute and uninteresting circumstances, originally perceived, are omitted.—When a circle of actions is interrupted, but not dissevered, it proceeds in confusion, till it comes round again to the link at which it was disturbed, and then resumes its regularity; thus, an interrupted performer will continue to play, but inaccurately, till he begins the tune anew, and a person, after intoxication, does not recover himself perfectly till about the same hour the next day.—Weakly catenated chains may be dissevered by suddenly introducing some link of a stronger chain; an unsteadily walking child falls, if called to; and agues are curable by surprise.—When any circle of actions is broken by

by the omission of links, as in sleep, or by insertion of new links, as in surprise, new catenations are formed. The last link in the broken chain is joined to the new link or else to that link of the old chain which was next the omitted links; and either new circles are performed in place of the old, as in ague and other periodical fits; or new trains proceed, whence the chimeras in dreams.—When a train of actions is broken, strong efforts of volition or sensation will prevent the links from being rejoined. Thus, strong voluntary efforts prevent the stammerer from gaining the syllable he wants.—Catenated trains or tribes, are more easily dissevered than catenated circles of action.—In epilepsy the connected tribes of muscular action which keep the body erect, are dissevered, but the vital circle of actions proceeds. Sleep, precluding the stimuli of external objects, and suspending volition, dissevers the trains of which certain irritative and voluntary motions form a part. This strengthens the other catenations, as those of the vital motions, secretions, and absorptions; hence too the new trains of ideas that constitute our dreams.

† These several propositions are further illustrated (p. 190—4) by the history of a person learning and performing music. Several of them might possibly have been rendered more easy of comprehension to some minds by means of diagrams.

The third paragraph of this section assigns the causes of several of the circumstances belonging to the catenations of motions. The principles on which they are to be explained are, 1. Those successions or combinations of animal motions, which have been most frequently repeated, acquire the strongest connection. 2. Of such as have been most frequently repeated, those, which have gone on without intermixture with other sets of motions, become the most firmly connected. 3. Of such as have been most frequently and distinctly repeated, the earliest are the most difficult to be dissevered. 4. If an animal motion be excited by more than one causation, association, or catenation at the same time, it will be performed with greater energy. Hence irritation, joined with association, forms the firmest chains, as in the vital motions. Moreover, p 194,

‘ Where a new link has been introduced into a circle of actions by some accidental defect of stimulus, if that defect of stimulus be repeated at the same part of the circle a second or a third time, the defective motions thus produced, both by the repeated defect of stimulus and by their catenation with the parts of the circle of actions, will be performed with less and less energy. Thus, if any person is exposed to cold at a certain hour to-day so long as to render some part of the system for a time torpid, and is again exposed to it at the same hour to-morrow, and the next day, he will be more and more affected by it, till at length a cold fit of fever is completely formed, as happens at the beginning of many of those fevers which are called nervous or low fevers. Where the patient has slight periodical shiverings and paleness for many days before the febrile paroxysm is completely formed.

‘ On

‘On the contrary, if the exposure to cold be for so short a time as not to induce any considerable degree of torpor or acquiescence, and is repeated daily as above mentioned, it loses its effect more and more at every repetition, till the constitution can bear it without inconvenience, or indeed without being conscious of it. As in walking into the cold air in frosty weather. The same rule is applicable to increased stimulus, as of heat, or of vinous spirit, within certain limits.’

In the remainder of this section, the author explains how irritation, joined with sensation, produces inflammatory fever—Why children cannot tickle themselves—The effects of volition joined to irritation—And the disjunction of trains of ideas of imagination by irritation and by volition.

In sect. XVIII the state of sleep, which takes up so much of life, is considered. In sleep volition is suspended, but sensation continues. Were the trains of ideas produced by sensation to be suspended during sleep, delirium would take place on awaking from the accumulation of sensorial power; and we should mistake the ideas of sensation on account of their vivacity for irritative ideas; hence the use of dreams. Of *night-mare* we have the following explanation. P. 200.

‘When by our continued posture in sleep, some uneasy sensations are produced, we either gradually awake by the exertion of volition, or the muscles connected by habit with such sensations alter the position of the body; but where the sleep is uncommonly profound, and those uneasy sensations great, the disease called the incubus, or night-mare, is produced. Here the desire of moving the body is painfully exerted, but the power of moving it, or volition, is incapable of action, till we awake. Many less disagreeable struggles in our dreams, as when we wish in vain to fly from terrifying objects, constitute a slighter degree of this disease. In awaking from the night-mare I have more than once observed, that there was no disorder in my pulse; nor do I believe the respiration is laborious, as some have affirmed. It occurs to people whose sleep is too profound, and some disagreeable sensation exists, which at other times would have awakened them, and have thence prevented the disease of nightmare; as after great fatigue or hunger, with too large a supper and wine, which occasion our sleep to be uncommonly profound.’

We have a ceaseless flow of ideas in dreams, because they are so much more connected with sensation than any other sensorial power, especially volition. In sleep we even receive ideas from the senses, of which the organs have at that time great vivacity; for a sleeping person, whose eye lids are a little opened, dreams of being dazzled; and after dreaming of visible objects, our eyes are less dazzled on awaking. ‘The perpetual mistake in dreams and reveries,’ where we believe the object of imagination to be present, ‘evinces beyond a doubt, that all our ideas are repetitions of the motions of the organs of sense by which they were acquired; and that this belief is not an instinct necessarily connected with our perceptions.’ The following curious heads of inquiry succeed; we notice them in order to apprise the reader
of

of the contents of the work ; we cannot dwell upon every thing ; How we distinguish ideas from perceptions ; variety of scenery in dreams, excellence of the sense of vision ; novelty of combination ; distinctness of imagery ; rapidity of transactions in dreams ; of measuring time ; of dramatic time and place ; why a dull play induces sleep, an interesting play reverie ; consciousness of existence and identity in dreams ; how we awake sometimes suddenly, sometimes frequently ; irritative motions continue in sleep ; internal irritations are succeeded by sensation ; sensibility and irritability increase during sleep, hence our morning dreams have greater variety and vivacity than those at night when we first lie down ; and epileptic fits, which are always occasioned by some disagreeable sensation, most frequently come on during sleep, as also asthmatic fits ; of the extacy of children ; why cramp is painful ; morning sweats ; increase of heat and of urine in sleep ; why persons are more liable to take cold during sleep ; catarrh from thin night-caps ; why we feel chilly on the approach of sleep, and on awaking in the open air ; why the gout commences in sleep ; secretions are more copious in sleep ; young animals and plants grow faster in sleep ; inconsistency of dreams ; absence of surprise in dreams ; why we forget some dreams and remember others ; sleep-talkers awake with surprise.

On the remote causes of sleep we find the following remarks :

P. 217. ' As the immediate cause of sleep consists in the suspension of volition, it follows, that whatever diminishes the general quantity of sensorial power, or derives it from the faculty of volition, will constitute a remote cause of sleep ; such as fatigue from muscular or mental exertion, which diminishes the general quantity of sensorial power ; or an increase of the sensitive motions, as by attending to soft music, which diverts the sensorial power from the faculty of volition ; or lastly, by increase of the irritative motions, as by wine, or food, or warmth, which not only by their expenditure of sensorial power diminish the quantity of volition ; but also by their producing pleasureable sensations (which occasion other muscular or sensual motions in consequence), doubly decrease the voluntary power, and thus more forceably produce sleep. See sect. xxxiv. 1. 4.

' Another method of inducing sleep is delivered in a very ingenious work lately published by Dr. Beddoes ; who, after lamenting that opium frequently occasions restlessness, thinks, " that in most cases it would be better to induce sleep by the abstraction of stimuli, than by exhausting the excitability ;" and adds, " upon this principle we could not have a better soporific than an atmosphere with a diminished proportion of oxygene air, and that common air might be admitted after the patient was asleep." (Observ. on Calculus, &c. by Dr. Beddoes. Murray.) If it should be found to be true, that the excitability of the system depends on the quantity of oxygene absorbed by the lungs in respiration, according to the theory of Dr. Beddoes, and of M. Girtanner, this idea of sleeping in an atmosphere with less oxygene in its composition might be of great service in epileptic cases, and in cramp, and even in fits of the asthma, where their periods commence from the increase of irritability during sleep.

' Sleep

' Sleep is likewise said to be induced by mechanic pressure on the brain in the cases of spina bifida. Where there has been a defect of one of the vertebræ of the back, a tumour is protruded in consequence; and, whenever this tumour has been compressed by the hand, sleep is said to be induced, because the whole of the brain both within the head and spine becomes compressed by the retrocession of the fluid within the tumour. But by what means a compression of the brain induces sleep has not been explained, but probably by diminishing the secretion of sensorial power, and then the voluntary motions become suspended previously to the irritative ones, as occurs in most dying persons.

' Another way of procuring sleep mechanically was related to me by Mr. Brindley, the famous canal engineer, who was brought up to the business of a mill-wright; he told me, that he had more than once seen the experiment of a man extending himself across the large stone of a corn-mill, and that by gradually letting the stone whirl, the man fell asleep, before the stone had gained its full velocity, and he supposed would have died without pain by the continuance or increase of the motion. In this case the centrifugal motion of the head and feet must accumulate the blood in both those extremities of the body, and thus compress the brain.

' Lastly, we should mention the application of cold; which, when in a less degree, produces watchfulness by the pain it occasions, and the tremulous convulsions of the subcutaneous muscles; but when it is applied in great degree, is said to produce sleep. To explain this effect, it has been said, that as the vessels of the skin and extremities become first torpid by the want of the stimulus of heat, and as thence less blood is circulated through them, as appears from their paleness, a greater quantity of blood poured upon the brain produces sleep by its compression of that organ. But I should rather imagine, that the sensorial power becomes exhausted by the convulsive actions in consequence of the pain of cold, and of the voluntary exercise previously used to prevent it; and that the sleep is only the beginning to die, as the suspension of voluntary power in lingering deaths precedes for many hours the extinction of the irritative motions.'

Sect. XIX. *Of reverie*, includes the following topics. p. 220.

1. Various degrees of reverie.—2. Sleep-walkers. Case of a young lady. Great surprise at awaking. And total forgetfulness of what passed in reverie.—3. No suspension of volition in reverie.—4. Sensitive motions continue, and are consistent.—5. Imitative motions continue, but are not succeeded by sensation.—6. Volition necessary for the perception of feeble impressions.—7. Associated motions continue.—8. Nerves of sense are irritable in sleep, but not in reverie.—9. Somnambuli are not asleep. Contagion received but once.—10. Definition of reverie.'

Complete reverie is thus defined.

p. 226.—' 1. The irritative motions occasioned by internal stimuli continue, those from the stimuli of external objects are either not produced at all, or are never succeeded by sensation or attention, unless they are at the same time excited by volition. 2. The sensitive motions continue, and are kept consistent by the power

power of volition. 3. The voluntary motions continue undisturbed. 4. The associate motions continue undisturbed.*

Here we find it necessary to pause at present; though this and the preceding long articles have not carried us to the middle of the work. But our readers will very willingly allow us to proportion our attention to the originality and importance of publications; and upon this principle, we can assure them, *Zoonomia* is yet entitled to occupy many of our future pages.

(*To be continued.*)

THE DRAMA.

ART. II. *The Plays of William Shakspeare. In fifteen Volumes. With the Corrections and Illustrations of various Commentators. To which are added Notes of Samuel Johnson and George Steevens. The fourth Edition. Revised and augmented (with a glossarial Index). By the Editor of Dodsley's Collection of Old Plays. 15 Vols. Large 8vo. About 600 pages each. Printed on fine wove Paper, with Plates. Price 6l. 15s. in boards. Longman, &c. 1793.*

THE preface, or as the editors modestly call it, the advertisement prefixed to this admirable edition, sets out with stating the reasons, why none of the usual heads of Shakspeare has been prefixed to the work. The diversity of the heads, which have hitherto been obtruded on the public for semblances of the father of our drama, is indeed such, that their claim to that right must not only be considered as extremely disputable, but may safely be pronounced altogether chimerical. Of that in the possession of the duke of Chandos, which according to the editors is the only one 'that even pretends to authenticity,' though now, 'by means of injudicious cleaning, or some other accident, little better than the "shadow of a shade," as we have never seen it, we cannot judge; but if we form our opinion from the copy made by Mr. Humphry, it never can, unless physiognomy be a mere bubble, have represented Shakspeare, though for other reasons than that 'abominable imitative of humanity' copied from Martin Droeshout's in the title-page to the folio, 1623. How far a noble author's indiscriminate panegyric on Mr. Vertue's fidelity as an engraver should be relied on, may be decided by comparing the six heads which he has published of our poet. That 'palmed upon Mr. Pope,' and prefixed to his edition in quarto, is, according to Mr. Oldys, 'evidently a juvenile portrait of king James I.'*

To the rejection of Shakspeare's portrait the editors add their disbelief of the legend that makes him the father of sir William

* If it ever could be proved, that king James I had resembled Shakspeare more than any other man, in any period of his life, we doubt not but Mr. Lavater would be the first apostate from his own physiognomical creed. They were indeed both 'witch-finders,' but the stages on which they exhibited those ladies were not more different than their notions about them. Of all the heads copied and recopied as Shakspeare's, that adopted by Mr. Lavater is the least repugnant to our notions of the poet.

D'Avenant.

D'Avenant. That leaden countenance our poet 'never help to make.' 'The present age,' they say, 'will probably allow the vintner's ivy to fir William, but with equal justice will withhold from him the poet's bays. To his pretensions of descent from Shakspeare, one might almost be induced to apply a ludicrous passage uttered by Fielding's *Phantom in the Suds* :

"—— by all the parish boys I'm flamm'd :

You the sun's son, you rascal! you be d—d."

The play of *Pericles* has been admitted into this edition on the authority of Dr. Farmer; and the horrid scenes of *Titus Andronicus* are still permitted to shock the unwary reader, from mere deference to the opinion of the proprietors. 'We have not,' continue the editors, 'reprinted the sonnets, &c. of Shakspeare, because the strongest act of parliament that could be framed, would fail to compel readers into their service; notwithstanding these miscellaneous poems have derived every possible advantage from the literature and judgment of their only intelligent editor, Mr. Malone, whose implements of criticism, like the ivory rake and golden spade in *Prudentius*, are on this occasion disgraced by the objects of their culture. Had Shakspeare produced no other works than these, his name would have reached us with as little celebrity as time has conferred on that of Thomas Watson, an older and much more elegant sonneteer.'

The rest, and indeed by far the greater part of the advertisement, is taken up in stating the means employed to give this edition a pre-eminence over all former ones; such as the addition of a considerable number of original remarks, the methods adopted in adjusting and regulating the text, &c.; the usefulness of the second folio is rescued from the vote of condemnation passed on it by Mr. Malone, and not less than 186 passages are enumerated in which he has admitted it's corrections; but as the parts are so connected, that nothing short of transcribing the whole can give a fair state of the argument, do justice to the perspicuity with which it is conducted, and the bursts of wit and humour that enliven it; we will not anticipate the reader's pleasure by culling with a sparing hand, for our limits would not admit of more, flowers from their native bed, that derive their greatest beauty from aptness of place and judicious arrangement, and hasten to present him with what is of still greater importance to the reader of Shakspeare, a series of new emendations or conjectures on difficult and disputed passages. In doing this we shall follow the impression left upon us by the boldness or importance of the criticisms produced, without regard to the order of volumes or plays.

For boldness and importance, whether we consider the intrepidity of the editor who admits it into the text, or the critic who proposed it, none can perhaps dispute precedence with the following conjecture on the despaired-of passage 1st Henry iv, sc. 1.

• No more the thirsty Erinny's of this soil

Shall daub her lips with her own children's blood."

The hitherto established reading was :

• No more the thirsty entrance of this soil."

It would be waste of time to obtrude again on the reader, what must be present to his mind, the explanations hitherto offered; let us hear what

what Mr. M. Mason the conjecturer and Mr. Steevens the editor have to produce in favour of their emendation :

Vol. VIII. P. 359.—“ The amendment which I should propose, is to read *Erinnys*, instead of *entrance*.—By *Erinnys* is meant the fury of discord. The *Erinnys* of the soil, may possibly be considered as an uncommon mode of expression, as in truth it is ; but it is justified by a passage in the second *Æneid* of Virgil, where *Æneas* calls Helen—

—*Trojae & patriæ communis Erinnys*.

And an expression somewhat similar occurs in the first part of *King Henry VI.* where sir William Lucy says :

“ Is Talbot slain ? the frenchman’s only scourge,

“ Your kingdom’s terror, and black *Nemesis* ? ”

It is evident that the words, *her own children, her fields, her flowrets*, must all necessarily refer to *this soil* ; and that Shakspeare in this place, as in many others, uses the personal pronoun instead of the impersonal ; *her* instead of *its* ; unless we suppose he means to personify the soil, as he does in *Richard II.* where Bolingbroke departing on his exile says :

“ ——— sweet soil, adieu !

“ My mother, and my nurse, that bears me yet.” M. MASON.

“ Mr. M. Mason’s conjecture (which I prefer to any explanation hitherto offered respecting this difficult passage) may receive support from N. Ling’s *Epistle* prefixed to *Wit’s Commonwealth*, 1598 : “——I knowe there is nothing in this worlde but is subject to the *Erynais* of ill-disposed persons.”—The same phrase also occurs in the tenth book of *Lucan* :

“ *Dedecus Ægypti, Latio feralis Erinnys*.

“ Amidst these uncertainties of opinion, however, let me present our readers with a single fact on which they may implicitly rely ; viz. that Shakspeare could not have designed to open his play with a speech, the fifth line of which is obscure enough to demand a series of comments thrice as long as the dialogue to which it is appended. All that is wanted on this emergency, seems to be—a just and striking personification, or, rather, a proper name. The former of these is not discoverable in the old reading—*entrance* ; but the latter, furnished by Mr. M. Mason, may, I think, be safely admitted, as it affords a natural unembarrassed introduction to the train of imagery that succeeds.

“ Let us likewise recollect, that, by the first editors of our author, *Hyperion* had been changed into *Epton* ; and that Marston’s *Insatiate Countess*, 1613, concludes with a speech so darkened by corruptions, that the comparison in the fourth line of it is absolutely unintelligible.—It stands as follows :

“ Night, like a masque, is entred heaven’s great hall,

“ With thousand torches ushering the way :

“ To *Risus* will we consecrate this evening,

“ Like *Meffermis* cheating of the brack.

“ Weele make this night the day,” &c.

Is it impossible, therefore, that *Erinnys* may have been blundered into *entrance*, a transformation almost as perverse and mysterious as the foregoing in Marston’s tragedy ?

“ Being

* Being nevertheless aware that Mr. M. Mason's gallant effort to produce an easy sense, will provoke the slight objections and petty cavils of such as restrain themselves within the bounds of timid conjecture, it is necessary I should subjoin, that his present emendation was not inserted in our text on merely my own judgement, but with the deliberate approbation of Dr. Farmer.—Having now prepared for controversy—*signa canant!* STEEVENS.

Whatever may be the reader's opinion on the admission of this new reading into the text, we are persuaded, that, had it originated with Mr. Steevens himself, his diffidence would not have permitted him to distrust the text, though armed with the arguments adduced, and Dr. Farmer's authority; such at least has been his conduct in the following instance, which contains an emendation far less disputable:

VOL. VII, P. 326. *Macbeth*. Act I, sc. 1.—*There to meet with Macbeth.*] Thus the old copy. Mr. Pope, and, after him, other editors:

* *There I go to meet Macbeth.*

* The insertion, however, seems to be injudicious. To *meet with Macbeth* was the final drift of all the witches in going to the heath, and not the particular business or motive of any one of them in distinction from the rest; as the interpolated words, *I go*, in the mouth of the third witch, would most certainly imply.

* Somewhat, however (as the verse is evidently imperfect) must have been left out by the transcriber or printer. Mr. Capell has therefore proposed to remedy this defect, by reading—

* *There to meet with brave Macbeth.*

* But surely, to beings intent only on mischief, a soldier's bravery in an honest cause, would have been no subject of encomium.

* Mr. Malone (omitting all previous remarks, &c. on this passage) assures us that—“*There* is here used as a dissyllable.” I wish he had supported his assertion by some example. Those however, who can speak the line thus regulated, and suppose they are reciting a verse, may profit by the direction they have received.

* The pronoun “*their*,” having two vowels together, may be split into two syllables; but the adverb “*there*” can only be used as a monosyllable, unless pronounced as if it were written “*the-re*,” a licence in which even Chaucer has not indulged himself.

* It was convenient for Shakspeare's introductory scene, that his first witch should appear uninstructed in her mission. Had she not required information, the audience must have remained ignorant of what it was necessary for them to know. Her speeches therefore proceed in the form of interrogatories; but, all on a sudden, an answer is given to a question which had not been asked. Here seems to be a chasm which I shall attempt to supply by the introduction of a single pronoun, and by distributing the hitherto mutilated line, among the three speakers:

* 3. *Witch.* *There to meet with—*

* 1. *Witch.*

Whom?

* 2. *Witch.*

Macbeth.

* Distinct replies have now been afforded to the three necessary enquiries—*where—where—and whom* the witches were to meet. Their

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D d

conference

conference receives no injury from my insertion and arrangement. On the contrary, the dialogue becomes more regular and consistent, as each of the hags will now have spoken *thrice*, (a magical number) before they join in utterance of the concluding words which relate only to themselves.—I should add, that, in the two prior instances, it is also the second witch who furnishes decisive and material answers; and that I would give the words—"I come, Graymalkin!" to the third. By assistance from such of our author's plays as had been published in quarto, we have often detected more important errors in the folio 1623, which, unluckily, supplies the most ancient copy of *Macbeth*. STEEVENS.'

That diffidence, which contented itself with producing an emendation so ingenious in a note, must convince the reader, that the admission of Mr. M. Malone's conjecture on the first passage into the text was owing at least as much to liberality of sentiment, as conviction of its truth.

In Macbeth's soliloquy, act 2, sc. 1, the editions in general read,
 ——' with Tarquin's ravishing strides.'

Mr. Malone from the old copy restored 'sides.' Mr. S. reinstates 'strides,' and comments on his predecessor's choice in the following manner:

P. 411. 'How far a latinism, adopted in the english version of a roman poet; or the mention of *loins* (which no dictionary acknowledges as a synonyme to *sides*); can justify Mr. Malone's restoration, let the judicious reader determine.

'Falstaff, dividing himself as a buck, very naturally says he will give away his best joints, and keep the worst for himself. A *sides* of venison is at once an established term, and the least elegant part of the carcase so divided—But of what use could *sides*, in their *ovidian* sense, have been to Falstaff, when he had already parted with his *baunches*?

'It is difficult to be serious on this occasion. I may therefore be pardoned if I observe that Tarquin, just as he pleased, might have walked *with* moderate steps, or lengthened them into *strides*; but, when we are told that he carried his "*sides*" with him, it is natural to ask how he could have gone any where without them.

'Nay, further,—However *sides* (according to Mr. Malone's interpretation of the word) might have proved efficient in Lucretia's bed-chamber, in that of Duncan they could answer no such purpose, as the lover and the murderer succeed by the exertion of very different organs.

'I am in short of the fool's opinion in king Lear—

"That *going* should be used with *feet*,"

and consequently that *sides* are out of the question. Such restorations of superannuated mistakes put our author into the condition of Cibber's Lady Dainty, who having been cured of her disorders, one of her physicians says—"Then I'll make her go over them again." STEEVENS.'

On the expression of

'Daggers

'Unmannerly breech'd with gore,'

in sc. 3, act 2, of the same play, we have the following note by Dr. Farmer:

P. 439. 'The sense is, in plain language, *Daggers filthy—in a foul manner,—sheatb'd with blood.* A *scabbard* is called a *pilche*, a leather coat in *Romeo*;—but you will ask, whence the allusion to *breeches*? Dr. Warburton and Dr. Johnson have well observed, that this speech of Macbeth is very artfully made up of unnatural thoughts and language: in 1605 (the year in which the play appears to have been written) a book was published by Peter Erondell (with commendatory poems by Daniel, and other wits of the time,) called *The French Garden*, or a *Summer-Days Labour*, containing, among other matters, some dialogues of a dramattick cast, which, I am persuaded, our author had read in the english; and from which he took, as he supposed, for his present purpose, this quaint expression. I will quote *literatim* from the 6th dialogue: "Boy! you do nothing but play tricks there, go fetch your master's silver-hatched daggers, you have not brushed their *breeches*, bring the brushes, and brush them before me."—Shakspeare was deceived by the pointing, and evidently supposes *breeches* to be a new and affected term for *scabbards*. But had he been able to have read the french on the other page, even as a *learner*, he must have been set right at once. "Garçon, vous ne faites que badiner, allez querir les poignards argentez de vos maîtres, vous n'avez pas espousseté leur *bâut-de-chausses*,"—their *breeches*, in the common sense of the word: as in the next sentence *bas-de-chausses*, *stockings*, and so on through all the articles of dress. FARMER.'

In sc. 5, act 1, of Macbeth, the lady says:

- ' Give him tending,
 • He brings great news. The raven himself is hoarse,
 • That croaks the fatal entrance of Duncan
 • Under my battlements.'—

The comments on this passage are thus stated to the reader in the subsequent note:

P. 373.—'The raven himself is hoarse,] Dr. Warburton reads:
 —'The raven himself's not hoarse,

• Yet I think the present words may stand. The messenger, says the servant, had hardly breath to *make up his message*; to which the lady answers mentally, that he may well want breath, such a message would add hoarseness to the raven. That even the bird, whose harsh voice is accustomed to predict calamities, could not *croak the entrance of Duncan* but in a note of unwonted harshness. JOHNSON.

• The following is, in my opinion, the sense of this passage.

• Give him tending; the news he brings are worth the speed that made him lose his breath. [*Exit Attendant.*] 'Tis certain now—the raven himself is spent, is hoarse by croaking this very message, the fatal entrance of Duncan under my battlements.

• Lady Macbeth (for she was not yet *unsexed*) was likelier to be deterred from her design than encouraged in it by the supposed thought that the message and the prophecy, (though equally secrets to the messenger and the raven,) had deprived the one of speech, and added harshness to the other's note. Unless we absurdly suppose the messenger acquainted with the hidden import of his message, *speed* alone had intercepted his breath, as *repetition* the raven's voice; though the lady

considered both as organs of that destiny which hurried Duncan into her meshes. FUSLI.

• Mr. Fuseli's idea, that the raven has croaked till he is hoarse with croaking, may receive support from the following passage in *Romeo and Juliet*:

"—make her airy tongue more hoarse than mine

" With repetition of my Romeo's name."

• Again, from one of the parts of *King Henry VI*:

" Warwick is hoarse with daring thee to arms." STEEVENS.

In the masque, act 4. sc. 1. of the *Tempest*, Iris, in her address to Ceres, pronounces the following line in the old edition:

" Thy banks with pioned and twilled brims."

This the editor changes to

" Thy banks with peonied and lilled brims."

Two notes are subjoined; one by Mr. Henley against, and another by Mr. Steevens in support of the alteration; the reader, we trust, will be amused with both, on whatever side he may choose to range himself.

Vol. III. P. 119.—" Mr. Warton, in his notes upon Milton, after silently acquiescing in the substitution of *pionied* for *pioned*, produces from the *ARCADES* "Ladon's lilled banks," as an example to countenance a further change of *twilled* to *lilled*, which, accordingly, Mr. Rann hath foisted into the text. But before such a licence is allowed, may it not be asked—If the word *pionied* can any where be found?—or (admitting such a verbal from peony, like Milton's *lilled* from *lily*, to exist)—On the banks of what river do peonies grow?—Or (if the banks of any river should be discovered to yield them) whether *they* and the *lilies* that, in common with them, betrim those banks, be the produce of *springy* APRIL?—Or, whence it can be gathered that Iris here is at all speaking of the banks of a river?—and, whether, as the bank in question is the property, not of a water-nymph, but of Ceres, it is not to be considered as an object of her care?—Hither the goddess of husbandry is represented as resorting, because at the approach of spring, it becomes needful to repair the banks (or mounds) of the *flat meads*, whose grass not only shooting over, but being more succulent than that of the *turfy mountains*, would, for want of this precaution, be devoured, and so the intended *flower* [hay, or *winter keep*] with which these *meads* are prophetically described as *shatched*, be lost.

• The giving way and caving in of the *brims* of those banks, occasioned by the heat, rains, and frosts of the preceding year, are made good, by opening the trenches from whence the banks themselves were at first raised, and facing them up afresh with the mire those trenches contain. This being done, the *brims of the banks* are, in the poet's language, *pioned* and *twilled*.—Mr. Warton himself, in a note upon *Comus*, hath cited a passage in which *pioners* are explained to be *diggers* [rather *trenchers*] and Mr. Steevens mentions Spenser and the author of *Muleasses*, as both using *pioning* for *digging*. *TWILLED* is obviously formed from the participle of the french verb *taillier*, which Cotgrave interprets *fitbily to mix or mingle; confound or fonsfle together; badirt*,

bedirt; begrime; besmear:—significations that join to confirm the explanation here given.

‘ This bank with *pioned and twilled brims* is described, as *trimmed, at the behest of Ceres, by spongy April, with flowers, to make cold nymphs chaste crowns*. These flowers were neither *peonies* nor *lilies*, for they never blow at this season, but “ *lady-smocks all silver white,*” which during this humid month, start up in abundance on such banks, and thrive like oats on the same kind of soil:—“ *Avoine touillée croît comme enragée.*”—That OU changes into W, in words derived from the french, is apparent in *cordwainer*, from *cordouannier*, and many others. HENLEY.

‘ Mr. Henley’s note contends for small proprieties, and abounds with minute observation. But that Shakspeare was no diligent botanist, may be ascertained from his erroneous descriptions of a *cowslip*, (in the *Tempest* and *Cymbeline*) for who ever heard it characterized as a *bell-shaped flower*, or could allow the *drops at the bottom* of it to be of a *crimson hue*? With equal carelessness, or want of information, in the *Winter’s Tale* he enumerates “ *lillies of all kinds,*” among the children of the spring, and as contemporaries with the daffodil, the primrose, and the violet. It might be added, (if we must *speak by the card*) that wherever there is a bank there is a ditch; where there is a ditch there may be water; and where there is water the aquatic lillies may flourish, whether the bank in question belongs to a river or a field.—These are petty remarks, but they are occasioned by petty cavils.—It was enough for our author that *peonies* and *lilies* were well-known flowers, and he placed them on any bank, and produced them in any of the genial months, that particularly suited his purpose. He who has confounded the customs of different ages and nations, might easily confound the produce of the seasons.

‘ That his documents *de re rustica* were more exact, is equally improbable. He regarded objects of agriculture, &c. in the gross, and little thought, when he meant to bestow some ornamental epithet on the banks appropriated to a goddess, that a future critic would wish him to say their *brims* were *slightly mixed or mingled, confounded or shuffled together, bedirted, begrimed, and besmeared*. Mr. Henley, however, has not yet proved the existence of the derivative which he labours to introduce as an english word; nor will the lovers of elegant description wish him much success in his attempt. Unconvinced therefore by his strictures, I shall not exclude a border of flowers to make room for the graces of the spade, or what Mr. Pope, in his *Dunciad*, has styled—“ the majesty of mud.” STEEVENS.

Among the peculiarities of Shakspeare’s diction, there are some of which the anomalies of construction bid defiance to grammar; whilst at the same time, the meaning of the sentence is too obvious for misconception; such is the following observation in the *Tempest*, Act 1, Sc. 2.

- ‘ ————— like one,
- ‘ Who having, unto truth, by telling of it,
- ‘ Made such a sinner of his memory,
- ‘ To credit by his own lie —————

Such, in our opinion, as one of our author’s ‘ *wood-notes wild,*’ commendation ought to pass submissively and with respect; but there are passages,

passages, which by a certain coquetry of expression equally allure and baffle the critic, promise to all and pledge themselves to none; such, from the contest of commentators, appears to be the celebrated couplet in 'Love's Labour's Lost.' Act. 4, sc. 3.

- And, when Love speaks, the voice of all the gods
- Makes heaven drowsy with the harmony.'

To the sense of these lines might be applied what Ford says of love, in the Merry Wives of Windsor,

- Love like a shadow flies, when substance love pursues;
- Pursuing that that flies, and flying what pursues.'

To interpret them, Warburton pulled up Palæphatus by the hair from Suidas; they appear to have given a paroxysm to Collins; Tyrwhitt inquired their meaning of Pindar; Heath introduces the whole celestial chorus; Malone proves that 'make' is no worse than 'makes;' Farmer transposes; Johnson lets the harmony of applause reduce the sky to a calm; and the present editor leaves the passage as he found it, and contents himself with humour.

Another contest of a similar nature, on a celebrated passage in Shylock's speech in the Merchant of Venice, Act. 4, sc. 1. is, we hope, for ever decided by the arrangement adopted in the punctuation of the text, and the ingenious note subjoined by the editor:

- And others, when the bagpipe sings i' the nose,
- Cannot contain their urine; for affection,
- Mistress of passion, sways it to the mood
- Of what it likes or loaths.'

Vol. v. p. 501.—'After all that has been said about this contested passage, I am convinced we are indebted for the true reading of it to Mr. Waldron, the ingenious editor and continuator of Ben Jonson's *Sad Shepherd*.

'In his Appendix, p. 212, he observes that "*Mistress* was formerly spelt *Maistresse* or *Maistres*. In Upton's and Church's *Spenser* we have

- " —young birds, which he had taught to sing
- " His *maistresse* praise." B. III. c. vii. st. 17.

'This, I presume, is the reading of the first edition of the three first books of *The Fairy Queen*, 1590, which I have not; in the second edition, 1596, and the folios 1609 and 1611, it is spelt *mistresse*.

'In Bulleyn's Dialogue we have "my maister, and my *maistres*." See page 219 of this Appendix.

'Perhaps *Maistres* (easily corrupted, by the transposition of the *r* and *e*, into *Maisters*, which is the reading of the second folio of Shakspeare, might have been the poet's word.

'Mr. Steevens, in his note on this difficult passage, gives a quotation from Othello, which countenances this supposed difference of gender in the noun:—"And though we have here a substitute of most allowed sufficiency, yet *opinion*, a *sovereign mistress of effects*, throws a more late voice on you."

'Admitting *maistres* to have been Shakspeare's word, we may, according to modern orthography, read the passage thus:

" ———— for

“ ——— for affection

“ *Mistress* of passion, sways it to the mood

“ Of what is likes, or loaths.”

‘ In the latin, it is to be observed, *Affectio* and *Passio* are feminine.’

‘ To the foregoing amendment, so well supported, and so modestly offered, I cannot refuse a place in the text of our author.

‘ This emendation may also receive countenance from the following passage in the fourth Book of Sidney’s *Arcadia*: “—She saw in him how much fancy doth not only darken reason, but beguile sense; she found *opinion mistress* of the lover’s judgement.”

‘ So likewise in the *Prologue* to a *Ms.* entitled *The Boke of Huntynge*, that is cleped *Mayster of Game*.——“ ymaginacion *maistresse* of alle workes,” &c. STEEVENS.

What deference the reader may pay to the substitution of ‘ a swollen bagpipe in the same speech, for the former woollen one, which had provoked the *incredulous edict* of Johnson—we cannot determine. ‘ Swollen’ was first suggested by sir John Hawkins, and is supported by a passage from Turberville, pointed out to the editor by Dr. Farmer.

‘ First came the rustic forth

With pipe and *puffed* bag,’

We are equally at a loss to decide, after the numerous annotations wasted on the word ‘ unbonnetted’ in act 1, sc. 2, of *Othello*, what verdict will be given on two attempts to explain it in the following additional notes.

Vol. xv. p. 401.—‘ *Unbonnetted*, is uncovered, revealed, made known. In the second act and third scene of this play we meet with an expression similar to this: “ ———you *unlace* your reputation;” and another in *As you like it*, Act IV. sc. 1: “ Now *unmuzzle* your wisdom.” A. C.

‘ Mr. Fufeli (and who is better acquainted with the sense and spirit of our author?) explains this contended passage as follows: “ *I am his equal or superior in rank; and were it not so, such are my demerits, that, unbonnetted, without the addition of patrician or senatorial dignity, they may speak to as proud a fortune, &c.*”

“ At Venice, the *bonnet*, as well as the toge, is a badge of aristocratic honours to this day.” STEEVENS.

After having probably fatigued the reader with a long list of verbal criticisms, we shall dismiss him with a note on a sentiment of Shakspeare: it contains some wholesome observations on an art, that from a sister has erected herself into the tyrant of poetry. The lines commented on are in the *Merchant of Venice*. Act 5, sc. 1.

‘ The man that has no musick in himself,

‘ Nor is not mov’d with concord of sweet sounds,

‘ Is fit for treasons’ ——— &c.

Vol. v. p. 530. ‘ This passage, which is neither pregnant with physical or moral truth, nor poetically beautiful in an eminent degree, has constantly enjoyed the good fortune to be repeated by those whose inhospitable memories would have refused to admit or retain any other sentiment or description of the same author, however exalted or just. The truth

is, that it furnishes the vacant fiddler with something to say in defence of his profession, and supplies the coxcomb in musick with ~~an~~ invective against such as do not pretend to discover all the various powers of language in inarticulate sounds.

Our ancient statutes have often received their best comment by means of reference to the particular occasion on which they were framed. Dr. Warburton has therefore properly accounted for Shakspeare's seeming partiality to this amusement. He might have added, that Peacham requires of his Gentleman *ONLY* to be able "to sing his part sure, and at first sight, and withal to play the same on a viol or lute."

Let not, however, this capricious sentiment of Shakspeare descend to posterity, unattended by the opinion of the late lord Chesterfield on the same subject. In his 148th letter to his son, who was then at Venice, his lordship, after having enumerated musick among the *illiberal* pleasures, adds—"if you love musick, hear it; go to operas, concerts, and pay fiddlers to play to you; but I must insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous contemptible light; brings him into a great deal of bad company, and takes up a great deal of time, which might be much better employed. Few things would mortify me, more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth." Again, Letter 153, "A taste of sculpture and painting is, in my mind, as becoming as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with history and poetry, the latter with nothing that I know of, but *bad company*." Again,—"Painting and sculpture are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either; which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed above the other two; a proof of the decline of that country." *Ibidem*. STEEVENS.

Such are the specimens we have thought proper to produce from a work, of which polish and elegance constitute the smallest praise. To the name of Steevens, as the editor of Shakspeare, our encomiums can add nothing, and to say, that even Johnson's, considered in that light, receives lustre from being joined to his, is merely doing justice. That some long despaired of passages, such as the 'luc' of Shallow, part of the duke's address to Escalus, in *Measure for Measure*, and the 'fellow almost damn'd in a fair wife' in *Othello*, still resist the efforts of criticism, is only saying, that ingenuity cannot cope with impossibility: how little we have been partial, the reader will judge, when he peruses the whole.—We shall only add, that Dr. Farmer's *Essay* on the learning of our poet has been very properly inserted in this edition; and that the notes of Mr. Douce contribute to enhance the value of the work.

Z. Z.

ART. III. *The Pursuits of Literature, or, What you Will: A Satirical Poem in Dialogue. Part I.* 4to. 40 pages. Price 2s. Owen. 1794.

THIS bold satyrist, certainly no tyro in learning, and as it seems no novice in writing, takes a wide range thro' the fields of politics, theology,

theology, and polite literature, and every where finds, or creates, subjects of indignant censure, or of sportive raillery. The shafts of his indignation are pointed chiefly against political or theological reformers. Both in *verse* and *prose* (for his poem is accompanied with numerous notes, which form the largest and the most entertaining part of the work) he lashes them with great severity: and it would be injustice to some distinguished names, and particularly to one eminent philosopher, to whom the world is indebted for important labours and great discoveries, not to add, that the author's zeal has in some instances carried him into rancorous abuse. But we gladly pass over this part of the poem, in which the vulgar cry of heresy and sedition is echoed in a manner not very consistent with urbanity, to meet the author upon ground, where he may safely resume his natural gaiety, and where we can enjoy with him the sly sneer of sarcasm, or the broad grin of ridicule.

We leave it to Dr. W——t to balance the account with our author for the ineffable contempt which he pours upon 'an obscure person styling himself Peter Pindar;' and refer the vindication of the poets Hayley and Darwin to the public suffrage, which has been so decidedly given in their favour; and proceed to give our readers a taste of our author's pleasantry, in the following lines on antiquarian pedantry, and modern book finery. P. 24.

‘ Shall I new anecdotes from darkness draw,
Which e'en Strawberry-HORACE never saw;
Prefix some painting or antique vignette,
To please old BOYDELL's fond subscribing set,
With *wire-wove* * *hot-press'd* paper's glossy glare
Blind all the wife, and make the stupid stare.

* All books of all kinds are now advertised to be printed on a *wire-wove paper* and *hot-pressed*, with *cuts*, down to the *Philosophical Transactions*, (the uniformity of which work is destroyed by this folly unworthy of such a society) and Major RENNELL's learned *Memoirs on Hindostan*; as if the intention were, that they should be looked at and not read. As to the fury for *prints and cuts*, even *Blackstone's Commentaries* are now published in numbers, by a *six-penny professor* of law, adorned with *pretty cuts*; and I hear that the *Professor* has promised a *fine whole length* of a *Nisi Prius*, and a *rich view* of a Chancery suit *in perspective*, by Bartolozzi, who will either engrave them *himself*, or *lend his name*, which is the same thing, at least the public think so. As to these *wire-wovers* or *drawers of paper* and *hot-pressers*, must we say to the public, in the indignant words of Apuleius: “*Quousque frustra pascetis ignigenas istos?*” Surely this foolery must soon cease.

‘ I wish every author who prints and publishes *his own works*, on a *wire-wove paper* and *hot-pressed*, would imitate the honesty of Sir William Chambers, knight of the polar star, who says, in a letter to Voltaire, which accompanied his *wonderful book* on Oriental Gardening; “It contains (says the knight) *besides a great deal of nonsense*, two very *pretty prints* by Bartolozzi.” *Europ. Mag.* for Sept. 1793.—While this note was printing, I was informed that COKE UPON LITTLETON, with Hargrave's notes, is advertising to be published

Or must I as a wit with learned air,
 Like Doctor Dewlap, * to Tom Payne's † repair;
 Meet Cyril Jackson, ‡ and mild Cracherode §;
 'Mid literary gods myself a god:
 There make folks wonder at th' extent of genius
 In the Greek Aldus or the Dutch Frobenius;
 And for th' edification of their souls,
 Quote *pleasaut* sayings from *The Shippe of Foles*.
 Hold! cries Tom Payne, that *margin* let me measure,
 And rate the separate value of each treasure:
 Eager they gaze—Well, Sirs, the feat is done;
 Cracherode's *Poëte Principes* || have won:
 In silent exultation down he sits,
 'Mong well be-Chaucer'd Winkyn-Wordian wits.
 Or shall I thence by mock-appointment stop,
 And joke with Bryant at his Elmly's shop;
 And hear it whisper'd, while I'm wond'rous pliant,
 'Twas Doctor DEWLAP spoke to Mister BRYANT.*'

The satirist goes on to lash Dr. Parr pretty severely, for elevating certain commentators on Shakspeare to the high state of guides to the public taste; for calling to public notice tracts, which the authors long since wished to consign to oblivion; and for the swelling pomp of his diction. In conclusion, Shakspeare's commentators pass under review, in a humorous exhibition of a canine metamorphosis, in which each commentator takes the name of one of the dogs mentioned by Ovid.

published on a *wire-wove paper*, and *hot-pressed*. This folly, by such a proceeding, must surely sign its own death warrant. I wish, to be sure, some of our *Statutes at Large* could be a little *wire-drawn* and *hot-pressed* by a committee of *parliamentary* printers and compositors. I dare say, lord Stanhope would *correct the press* with much pleasure.

* Put for any portly divine, *né pour la digestion*, as Bruyere would say. The reader will supply one to his fancy.

† Not that detestable fellow whom we all execrate, and who is now *with* or *without* a head in France, I hope in the *fashion* of that country—but one of the best and honestest men living, Mr. Thomas Payne, to whom, as a bookseller, learning is under considerable obligations. I mention th; *Trypho Emeritus* with great satisfaction.

‡ The present dean of Christ church, Oxford, exemplary for his diligence and learning in our university.

§ A rich and learned man (to use the words of the son of Sirach) furnished with ability, living peaceably in his habitation. His library is allowed to be the choicest in old greek and latin authors, of any private collection in this country.

|| The famous edition, by H. Stephens, of the principal greek poets. All literary men, from the little *Bibliopolist* Doctor well known at Sales, to the humblest collector, understand this farce of *margin-measuring*, and the profit of it.

* When I name Mr. Bryant, it is a sufficient eulogy.'

Videre

Videre canes, primusque Melampus, &c.

Metam. Lib. 112.

Among these he introduces, rather obliquely, but with no ungenerous intent, the learned Mr. Porson. We give the couplet with it's notes. P. 38.

Then PORSON view *Nebrophones* * the shrewd, †

Yet foaming with th' Archdeacon's ‡ critic blood.

Though we by no means undertake to justify all the strictures of this anonymous satirist, we allow him great credit for various reading, wit and ingenuity.

* * *Nebrophones* signifies a dog that slays the fawns and deer; and so in truth it is:

• Archdeacons, rats, and such small deer,

• Have been DICK's food for many a year.*

And, as Lear says, "I'll take a word with this same learned THEBAN." My learned *master* Richard Porson;—but he loves *no titles!* It would be better if he did.

• † *Shrewd*.—Mr. Malone says, the word *shrewd* means *acute*, or *intelligent*; Mr. Steevens says, it is, *bitter* or *severe*. Shakspeare. Ed. 1793, vol. vi. p. 430. Reader, you may chuse, or rather combine the terms.

• ‡ The reader may be surpris'd to find any theological writings in this part; but Mr. Steevens's ingenuity has contriv'd to *press* Mr. Porson's letters to Mr. Archdeacon Travis *into the service* of Shakspeare; and by such ingenuity *what* or *what* may not be *pressed* into it? This is quite a sufficient excuse for me, or rather a full justification of my allusion to them. See *Tempest*, vol. iii. p. 68. Steev. Edit. 1793. Mr. Steevens files Mr. P. "*an excellent scholar and a perspicacious critic*;" in which I most cordially agree. But, if I am rightly informed, he thanks neither Mr. Steevens, nor me, nor Dr. Parr, nor Dr. Burney the schoolmaster, nor any other doctor or mister in this country, for any opinion they may entertain or express of him or his works. He neither gives nor takes. "*Walker, our hat.*"—But there is a something, as I have learned from Horace of great men, "*quod lenè tormentum ingenio admovet plerumque duro.*"——I find the archdeacon has re-published his work, and in my opinion has very wisely declined being *led* any more by DICK and the *fiend* "through fire, and through flame and whirlpool, o'er bog and quagmire, and having knives laid under his pillow," &c. But the archdeacon has had the weakness to print his work on a *wire-wove* paper and *not pressed*. Had I been the archdeacon, I should have been contented with the *not pressing* by Mr. Porson—hot indeed, *hissing-hot!*—This controversy has no good end: learning is good, and theology is good; but there is something better, Η ΑΓΝΩΝ. There is also a writer who says, Καταναυχῶντας ΕΛΕΟΣ χριστός. Is it not so, Mr. Professor?†

ART.

ART. IV. *Ethic Epistles to the Earl of Carnarvon, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on those of France. With an Apology to the Public. Written in the Year 1793. Small 8vo. 224 pages. Price 5s. sewed. Cadell. 1794.*

THE author of these Epistles has very kindly relieved us from the embarrassment, which we began to feel in characterizing his verses, by disclaiming, from the very nature of his work, all pretension to the honour of poetry.—Whatever bards or critics may say to the contrary, or however unanimously the world may have agreed in honouring Virgil's Georgics, and Pope's Essay on Man, with the name of poems, this writer pronounces

‘ There’s no such thing as a didactic muse.’—He adds,

‘ A genius cannot condescend to teach;
To elevate, enrapture, and surprize,
Raise us from earth, and waft us to the skies,
These are his province; aught than these that’s worse
Can ne’er be poetry, howe’er ’tis verse.

Concerning the themes on which he treats, he fairly owns, that they are ‘ no better sung than said;’ and we readily accede to the opinion, while they are sung only in such prosaic rhymes as form the general mass of these epistles. Yet the subjects are rich and copious; nothing less than the delineation of the nature of the human mind; and the progress of it’s powers under the several heads of imitation—subordination—influence—independence—education—principles—knowledge—perfection. Each of these topics is discussed in a distinct epistle, and not without many just reflections; but it is to be regretted, that the author, instead of pursuing the regular train of metaphysical or moral ideas suggested by the subject, is continually turning out of the road, to vent his indignation against the present doctrines and proceedings of the french nation; so that the piece may much more properly be considered as a political miscellany, than as a course of moral disquisition on the faculties and the condition of man. Of the author’s mode of thought and expression on general topics, the following passage on independence may serve as a fair example. P. 123.

‘ Where, independence, where dost thou reside,
Far from the haunts of prejudice, and pride?
In what lone mansion, what obscure retreat,
Lov’st thou to fix thy solitary seat?
In vain we seek thee on thy fleeting wings
Through crowds of people, or in courts of kings;
Though hast no court thyself, frequentest none,
Nor slave, nor tyrant, firmly stand’st alone:
Or, when thou movest, dost alone proceed,
Scorning alike to follow, as to lead;
Pursu’st thy constant course with steady pace,
Above the pride or prizes of the race:
Nature’s, and Newton’s, first great law is thine,
“ Firm rest, or motion in the same strait line,”
Uninfluenc’d, uninfluencing still,
Choosing thine own, but leaving all their will;

For

For state too honest, too sincere for fame,
 To popularity known but by name—
 Where art thou hid impervious to our eye?
 Native of earth, or only of the sky?
 Whence Pegasus to mortals here descends,
 Thy winged messenger to work thy ends;
 That like thee spurns the fordid earth beneath,
 For air too pure for mortals mere to breathe.
 Free as thou art, thou canst not sure be found
 Mixing with men as grov'ling as their ground;
 With specious, proud, ambitious, fordid slaves,
 And all the other various names for knaves.
 Must we, here having fought it in despair,
 Thy castle own—a castle in the air?"

We add the following extract, from which it will appear, that the author, though an enemy to republicanism, is also an enemy to tyranny. P. 130.

' Ambition is but the worst sort of pride,
 Cæsars and Alexanders stand aside,
 Ye fought not heroes, let the muse speak true,
 To serve the world, but make the world serve you.
 Thou Francis, Fred'ric, Catherine, and all
 Who rise on Turkey's, or on Poland's fall;
 Who restless, discontented with your own,
 Divide between you Stanislaus's crown;
 Know that from merit far, far e'en from fame,
 Increase of empire is increase of shame;
 While Stanislaus more truly great is found
 Exil'd at Grodno, than at Warsaw crown'd.
 Hear me, ye ministers of justice, hear!
 (Of such an honest truth where is the fear?)
 If potentates, but heav'n avert the chance!
 Your same ambitious views extend to France;
 If your dissembled project should be less
 To aid the virtuous, than the free oppress;
 If in pretence of liberty, of laws,
 The pris'ner's rescue, and the exile's cause,
 The secret end of all your treach'rous toil
 Partic'lar plunder be and selfish spoil;
 If princes, all, or either of you dare
 Form the base project Britain scorns to share;
 To thee I say, and all the good agree,
 Thou art a tyrant, but may France be free!
 Though social call'd, if selfish thy design,
 The fate thou meditat'st to France be thine!"

D. M.

TRANSACTIONS OF SOCIETIES.

ART. V. *Philosophical Transactions of the Royal Society of London.*
 For the Year 1793. Part II. 4to. 228 pages, with eight plates,
 Price 8s. sewed. Elmsly. 1794.

XII. THE

XII. THE first article in this second part is a description of a transit circle for determining the place of celestial objects as they pass the meridian. By the Rev. Francis Wollaston, L. L. B. and F. R. S.—We cannot give an adequate description of this instrument for want of the plate. It consists of an achromatic telescope of 33 inches focus, and 2 inches aperture, on a transit axis, with the supporters and adjustments of that instrument. There is an entire circle of 2 feet diameter on the axis to measure altitudes, with independant opposite microscopes to read off, and subdivide, as in the great theodolite of the Royal Society*. The supporters and all the apparatus of the transit are fixed upon an azimuth plate of 21 $\frac{1}{2}$ inches diameter. From these particulars the astronomical reader may obtain a general idea of some of it's advantages. Mr. W. has given a very clear account of the smaller appendages, on which so much of modern accuracy depends, as also of the effects intended to be produced by such parts as are peculiar to this instrument. It was executed by Cary, and does him much credit as a scientific artist.

XIII. Description of an extraordinary production of human generation, with observations. By John Clarke, M. D.—A woman was delivered of an healthy child at the lying-inn hospital in Store-street, and afterwards of this imperfect production. It was inclosed in a distinct bag of membranes, composed of a decidua, chorion, and amnios, and had a placenta belonging to it, the side of which was attached to the placenta of the perfect child. It's figure was oval, and it had no similarity to the human fœtus, except it's covering, and the attempt at the formation of two feet and a finger. Internally it was composed of bones and soft matter. The latter was of an homogeneous fleshy texture, without any regular or distinct arrangement of fibres; but was very vascular throughout. The bones, which were surrounded by this fleshy substance, were the os innominatum, the os femoris, the tibia and the fibula. The relative situation of these to each other, described the attitude of kneeling. The os innominatum and the os femoris were both perfect, and of the size met with in a fœtus at the full period of utero-gestation; but the tibia and fibula were much shorter than their natural proportions. At the upper part and towards the inside of the os innominatum was placed a little portion of small intestines, loosely connected by their mesentery to the posterior edge of that bone, where it is commonly united to the os sacrum. These intestines had a covering of peritoneum. There was not the smallest appearance of head, or vertebræ, or ribs. There was neither brain, spinal marrow, nor nerves. It had no heart or lungs. It contained none of the viscera subservient to digestion, except the intestines already mentioned; and not any glandular substance whatever.

Dr. C. has not confined himself merely to record the facts, but to draw inferences from them of advantage to the progress of science. The circumstances attending this monster serve to confirm the opinion of the late John Hunter, that a fœtus is a very simple animal. The whole of it's actions must have been of the vascular system only, and these appear to have been capable of forming bone, skin, cellular substance, ligament, cartilage, intestines, &c. The arteries carried on the circulation without a heart. Nervous power was totally absent.

* Anal. Rev. Vol. viii. p. 48. or Phil. Trans. Vol. Lxxx. Part. 1.
In

In a perfect *foetus* the object of nature seems to be simply, that it should grow, and be fitted with parts, which though of no use to it at first, are essential to it's well being afterwards.

Two good engravings are annexed to this paper.

xiv. *Description of an instrument for ascertaining the specific gravities of fluids.* By *John Godfrey Schmeisser*.—Mr. Schmeisser's instrument consists of a bottle with a conical stopper, through which the lower end of a thermometer passes so as to be immersed in the fluid when the stopper is in it's place. The principles of this instrument must be obvious to every philosopher. We cannot discern much novelty in the performance. No experiments are related to show how far it's accuracy may be depended upon; which, considering the late discussion between Mr. Ramsden and the operators with the balance of the Royal Society, might appear necessary.

xv. *Extract of a letter from sir Charles Blagden, Knt. Sec. R. S. to sir Joseph Banks, P. R. S. giving some account of the tides at Naples.*—From several observations, of which sir Charles does not speak very confidently, he concludes, that the difference between high and low water at Naples is about one foot, and that the time of high water at full and change is between nine and ten o'clock.

xvi. *Observations on Vision.* By *Thomas Young*.—Various have been the conjectures and inferences among opticians to explain the manner in which the eye varies it's focal distance, according to that of the object. After enumerating most of them, Mr. Y. explains the fact, by showing, that the crystalline humour is muscular throughout.

When the crystalline of an ox is turned out of it's capsula and viewed in a strong light, and more especially when a magnifier is used, it's structure may be discerned. It is an orbicular convex transparent body, composed of a considerable number of similar coats, of which the exterior closely adhere to the interior. Each of these coats consists of six muscles intermixed with a gelatinous substance, and attached to six membranous tendons. Three of the tendons are anterior, three posterior; their length is about two thirds of the semidiameter of the coat; their arrangement is that of three equal and equidistant rays meeting in the axis of the crystalline: one of the anterior is directed towards the outer angle of the eye, and one of the posterior, towards the inner angle; so that the posterior are placed opposite to the middle of the interstices of the anterior; and planes passing through each of the six, and through the axis, would make on either surface six regular equidistant rays. The muscular fibres arise from both sides of each tendon; they diverge till they reach the greatest circumference of the coat, and having passed it, they again converge till they are attached respectively to the sides of the nearest tendons of the opposite surface. The anterior or posterior portions of the six, viewed together, exhibit the appearance of three penniformi-radiated muscles. The anterior tendons of all the coats are situated in the same planes, and the posterior ones in the continuation of those planes beyond the axis. This mass is enclosed in a strong membranous capsule, to which it is loosely connected by minute vessels and nerves; and the connection is more observable near it's greater circumference. Between the mass and it's capsule is found a considerable quantity of an aqueous fluid, the liquid of the crystalline.

From

From this construction it is evident, that a contraction of the muscles will regularly diminish the surface: and as a sphere has a less surface than any other solid, it's figure will, under such circumstances, approach to sphericity. It's power will therefore be shortened. Mr. Y. shows, by computations grounded on the principles of dioptrics applied to the figure and refractive density of the crystalline, that the change of which it is capable will be sufficient to produce distinct vision within the limits of observation.

The author concludes his paper by explaining the cause of the radiations that appear when a candle is viewed with eyes nearly closed, and some other phenomena of vision, which we recollect to have seen explained in the early volumes of the Memoirs of the French Academy, but cannot refer to the place, because we have not the work at hand.

XVII. *Observations on a current that often prevails to the westward of Scilly; endangering the safety of ships that approach the British channel.* By James Rennel, Esq; F. R. S.^a.—The current here investigated is observed to set round the capes Finisterre and Ortegal into the bay of Biscay, thence along the coast of France to the north and north west, whence it proceeds across the channel from Ushant towards Cape Clear, in a north west direction. Mr. R. has very scientifically explored the subject; as far as the facts before him will admit. He ascribes the current in the first instance to the westerly winds, which prevail in the northern Atlantic, and throw a body of water on the coast of Spain, which, being pent up in the bay of Biscay, is naturally, by the form of the shore, conducted off at the northern extremity. Strong winds from the west and south west are accordingly found to increase the current, at which times the navigator should be careful under any uncertainty of his latitude, to keep to the southward.

We may remark, that the current, here ascribed to the variable winds mostly from the westward, seems to be part of a more extensive current that prevails over the northern parts of the Atlantic. The constant trade winds act upon the ocean, and produce a current along the northern shore of South-America into the gulph of Mexico. The water escapes to the northward in the well known gulph stream, which prevails as far as the banks of Newfoundland, and probably by the efficacy of other causes is continued quite across the Atlantic; the current at the western islands at Maderia, and at the Straits mouth, being observed to be in the same direction.

XVIII. *Observations on the planet Venus.* By William Herschel, LL. D. F. R. S.—This assiduous astronomer has applied his powerful optical apparatus to Venus, and, strange to tell, he has discovered, that all the information we have hitherto received concerning it's mountains, it's diurnal rotation, and the position of it's axis, is founded in error, or, which is scarcely probable, that the planet itself is changed. With every requisite variation of power and circumstances, by a numerous series of observations, the doctor found in general, that the horns were of equal length, and extended beyond the extremities of the diameter; the line of separation between the light and dark hemispheres was without indentation; no mountains were at any time visible; spots were very seldom seen, and then very undefined and

* This article has been lately published separately, price 2s.

variable; neither the time of rotation nor position of the axis could be determined; and the light was brighter round the limb in a very narrow circle. The diameter of the planet reduced to the earth's mean distance is 18''.79.

XIX. *Abstract of a register of the barometer, thermometer, and rain, at Lynden, in Rutland. By Thomas Barker, Esq. with the rain in Surry and Hampshire for the year 1792, and a comparison of wet seasons.*

This volume concludes as usual, with a list of presents and an index. v.

MINERALOGY.

ART. VI. *A Synopsis of Mineralogy, exhibiting in one View, and rendering easy and familiar, the whole System of that delightful and most useful Science: By James Miller, Esq., Professor of Chemistry to the College, New Windsor, Nova Scotia; and Mineralogist General to British America; methodically and comprehensively describing every notable Subject of the Mineral Kingdom, with its Constitution, Affinities and Qualities, not obvious to our Senses, or discoverable without the Aid of Chemical Analysis; also its Figure, Texture, Colour, and peculiar Properties, which are perceptible to our Organs of Sensation. Thirteen sheets royal folio. Price one Guinea. Egerton. 1793.*

WITH prof. M. we acknowledge the advantage of luminous arrangement in every branch of natural history, and admit the convenience of the tabular form, by which we are enabled to take a comprehensive view of a subject, with the connexions and dependencies of all its parts. To comprise every thing necessary within a space which can be taken in readily by the eye, and yet to preserve every thing distinct, whilst the relations, that of different species constitute one genus, of different genera one class, are sufficiently obvious, requires some care, and demands the exclusion of every thing not conducive to one or other of these purposes. A table eight feet wide, divided into columns of four, five, or six feet deep, we cannot avoid thinking much too large to be convenient for use. Such is the size of that before us, which might have been reduced two thirds, without losing any thing essential. The general description of earths is divided into columns, containing, 1. their constitution and uses: 2. specific gravity: 3. affinities: 4. texture and figure: 5. peculiar qualities: 6. colour: 7. denominations. That of saline bodies, 1. constitution: 2. specific gravity: 3. affinities: 4. products. Inflammable substances have the texture and colour added to these: and metals are divided in much the same manner as earths. Now if the uses and affinities, under both of which we have various chemical and mechanical uses and preparations of substances, had been expunged from the table, and printed separately, they might have been perused with equal advantage; the table would have gained much by reduction of bulk; and much obscurity, and confusion, into which the author appears to have fallen in striving after brevity, might have been avoided.

Thus far as to form. As to the execution, the author professes his work to be merely a compilation. He has omitted his authorities, very properly to save room, but he trusts the reader will not suspect

him of the folly of making a bad selection, when it was in his option to choose the best.' The prof. adds: 'I shall therefore only say, that I have consulted all the most approved modern writers, from whom I might expect to derive information on the subject; and that I have followed the classification of H. Magellan's last edition of Cronstedt's System of Mineralogy.' From the charge of negligence, however, it will not be easy for prof. M. to exculpate himself: too many evidences of it appear in every sheet. Indeed a table of errata is given, but it comprises only the smaller part of those that occur, and even itself stands in need of correction.

We have already said, that prof. M. gives these tables as a mere compilation: they contain, however, some information, that to us at least is new. For example, we are told, that aerial acid promotes the solubility of calcareous earth in water: that soluble or tartarised tartar consists of vegetable alkali combined with vitriolic acid: that 100 parts of nitre contain 63 p. of vegetable alkali, 30 of nitrous acid, 7 of water, and a large quantity of vital air. Wedgewood's thermometer is called Wedgeworth's. To make 'factitious chalybeate water,' we are directed to 'infuse two drops of muriatic acid, saturated with iron, in a pint of water, and add three grains of salt of wormwood.' This is given under the title of 'iron neutralized with acid of air.' In the article *copper* we have: 'the calx, not thoroughly saturated [with vegetable acid], being redistilled in vinegar, and the phlegm which first comes over cast away, a (15) *most fixed acid* succeeds twenty times as strong as common vinegar, which produces (16) *crystals*.' Our readers, we imagine, will require no further specimens of this performance.

3.

S U R G E R Y.

ART. VII. *A Practical System of Surgery.* By James Latta, Surgeon in Edinburgh. Illustrated with Cuts on many of the Subjects, and with Copper-Plates. In three vols. Vol. 1. 8vo. 505 pages. Price 7s. in boards. Edinburgh, Mudie; London, Murray. 1794.

THE author of this publication informs his readers, that he 'has for the last ten years of his life practised as a surgeon in Edinburgh. Previous to his setting up in business, he was, for seven years, employed as clerk or house-surgeon in the royal infirmary of Edinburgh:—and that he had likewise the singular good fortune of possessing the friendship and patronage of the late Dr. William Cullen during a period of fourteen years.'—'He has flattered himself with the hope, that taking advantage of the opportunities he enjoyed, he has been able to make some improvements on several branches of surgery; both in regard to the general mode of treatment, and more particularly in what relates to operations.'

The greater part of every system of surgery must almost unavoidably be fabricated of old materials; it must abound with such facts, observations, and precepts, as commonly occur in the works of the

* (15) Radical vinegar, sp. of verdegris.

* (16) Refined verdegris.

best authors; and provided these materials be carefully selected, and clearly expressed, a book may be useful without being absolutely new: for it would be requiring too much, to expect that every fresh candidate for literary fame should furnish a perpetual stream of original innovations, or important discoveries. We readily allow to Mr. L. some merit as a compiler; and although he has not deviated materially from the opinions and practice of his more voluminous predecessor Mr. Bell; yet, as he has illustrated several of his subjects with apposite histories of diseases and accounts of operations, we think it may be found more advantageous to some people, than the larger work. The author indeed declares, that he has made several improvements:—we sincerely wish, that he had distinctly indicated the nature of his claims, for we suspect they are neither numerous nor obvious, as our attempts to find them have been unsuccessful. It is probable, that Mr. L. believed he was communicating an improved mode of treating those patients who have undergone the method by incision, for the radical cure of the hydrocele, when he wrote the following passage: ‘An easier method,’ than that of filling the tunica vaginalis testis with oiled lint, ‘is therefore still desirable; and indeed this seems obtainable by merely exposing the parts for a very short space to the air, and then wiping them dry, and keeping them in close contact with each other. In six instances this has succeeded with me.’ p. 366. If this method were equally certain with that which is commonly practised, no one could doubt of the preference which ought to be given to it: but although Mr. L. has verified it’s efficacy in six instances; and although it has often happened, that the hydrocele has been radically cured by simply tapping the sac; yet we fear, that farther experience will not warrant our returning to what was nearly the practice in the days of Celsus.

When treating of the stone in the bladder, the author takes some pains to make his readers understand, that he is an expert and successful lithotomist. ‘I have operated,’ says he, ‘upon upwards of forty patients with the greatest success; not one of them having ever been more than nine minutes under my hands.—Excepting in one case where the stone was large, I never took more than five minutes.’—He also describes with some degree of *frankness*, the *mistakes*, the *bungling attempts*, and the *absurd proceedings* of contemporary operators: ‘and I am sorry to say,’ continues our author, ‘that, notwithstanding the great advances of late made in surgery, both in theory and practice, I have very seldom, perhaps not above twice in my life, seen it (lithotomy) performed with the requisite dexterity.’ We presume, that this general censure is confined to the surgeons of Scotland, for we hope that Mr. L. never saw the operation performed on this side the Tweed: but however that may be, the author may rest assured, that he who depreciates the talents of his competitors, to aggrandize his own reputation, will never be regarded as a respectable character; or ought he to expect much applause from others, who is the officious herald of his own praise.

‘The second volume of this work is in the press, and the last will be published as soon as the author can overtake it.’ A. F.

ART. VIII. *The late Picture of Paris; or, a faithful Narrative of the Revolution of the Tenth of August; of the Causes which produced, the Events which preceded, and the Crimes which followed it.* By J. Peltier, Author of 'the Acts of the Apostles;' of the 'Political Correspondence' or 'Picture of Paris;' and of several other Works, published in the Course of the last three Years. 8vo. 2 vols. 1130 pages. Price 14s. in boards. Owen. 1792. 1793. The same in French. 2 vols. 8vo. Price 14s. in boards. *ibid.*

THE name of Mr. Peltier will sufficiently indicate the nature of this work. For the last three years he has employed himself with indefatigable zeal and industry in support of what he calls the cause of honour, order, and monarchy. He boasts, that the intrigues and ignorance of the *constitution-manufacturers* supplied him for two years with ample materials for eleven volumes of ridicule and satire, under the title of the 'Acts of the Apostles.' Having thus pretty well exhausted his comic vein, he next assumed a tragic tone, and, to use his own words, 'sent forth the cry of affliction in the numbers of the Political Correspondence,' or *Picture of Paris*. Having completed these arduous labours, he devoutly acknowledges the guardian care of providence, which has preserved him so long unhurt in the midst of enmity; and with a prophetic spirit pronounces himself undoubtedly destined to paint and expose in all their horror the dreadful scenes, which have passed before his eyes. 'Heaven,' says he, 'in permitting me to be a witness, but not a victim of such barbarities, manifests its will that I should record them; and I undertake the task.'

Mr. Peltier's *sacred commission* being thus with all due solemnity introduced, the work commences with a sketch of the plan and means adopted by the *republican faction* for the abolition of royalty previous to the tenth of august, 1792; in contrast to which, an account is given of the conduct of the court and ministry in opposition to this plan, and for the support of the constitution. What quarter republicans are to expect from Mr. P. may be easily inferred, from the terms of contempt and indignation, with which at the very commencement of his work he speaks of the constitution which the king of France accepted, and to which the british government gave it's sanction at the capture of Toulon. This new constitution he calls 'the wild jumble and effect of revenge, vanity, ignorance, inordinate desire, and every passion united;' and asserts it to have 'only served to give a systematic form to disorder, legal authority to rebellion, and an imposing sanction to anarchy.' It's contrivers and supporters he afterwards terms 'men of no integrity, no understanding.' In order to illustrate this period of the history, the author introduces a letter to the french nobility on their re-entering France under the command of the duke of Brunswick; and an examination of the political life, flight, and arrest of the *marquis de la Fayette*, in which the political principles and character of that celebrated man are treated with the utmost contempt: and it is in conclusion asserted, that he was a compound of folly and wickedness; always wrong in his plans, always cruel in the execution; collectively absurd, and criminal in detail.

The greater part of the first volume is filled with a minute detail of the particulars of the massacre on the 10th of august; together with an inquiry into

into the circumstances which led to this horrid transaction, and accounts of the concomitant and subsequent proceedings of the national assembly. The calamities of this insurrection the writer imputes to the folly of a constitution, which 'placed sovereignty in the people, that is to say, in number, in violence, in folly, madness, or stupidity, instead of placing it where it exists, in supreme reason founded on the very nature of things, that is to say, in *property* [so the word *propriété* in this instance perhaps is better rendered than by *propriety*], in paternal authority, in wisdom, and experience.' This narrative, the horrid particulars of which are already sufficiently known, is accompanied with a political survey of the state of Europe, at the period between the 10th of august and the 20th of december. The result of which is a prediction, that 'all laws, all institutions, are about to be subverted;' and that 'the whole world will find it necessary to take up arms in defence of property and government.'

The second volume of this work relates in full detail the particulars of the last moments and execution of the late king of France, with his will, and a high panegyric on his character. It also contains a minute narrative of the proceedings in Paris, from august the 10th to september the 2d, 1792, and of the massacres committed on the 10th of august and several subsequent days. This narrative, as well as the former, with much appearance of a propensity towards exaggeration, relates, it must be owned, many horrid facts, which it were for the honour of human nature, no less than of republicanism, to bury in oblivion. After all, however, it is so easy to find tales of horror in every volume of history, that relations of this kind will never be regarded by the dispassionate inquirer, as furnishing a decisive argument against any particular form of government. Much less ought they to be admitted as authorities to establish the despotic doctrine maintained in this work, that it is the right and the duty of governors to employ the most violent coercion, in restraining the progress of opinions which might lead to innovation. That our readers may see with what bare-faced confidence such doctrines are at present advanced in a free country, we shall make the following short extract from the present work.

Vol. 1. P. 358. 'It is the weakness of those who govern, that ruins all governments. Clemency, that amiable virtue, becomes in certain cases a political crime. If Leopold, after having scattered the insurgents of *Brabant*, had made a terrible example of their ring-leaders, whether priests, or laymen, he would have destroyed sedition in its bud, instead of letting it come to full bloom. If the contagion of anarchy, to which *France* is now a prey, should spread to all the other states of Europe, who ought to be blamed but the governors? They seem not to have had hitherto discernment enough to calculate its consequences: they have not taken the proper measures; and even when they began to do so, it was always faintly, and with insufficient means.' Again,

P. 436. 'England very wisely availed itself of its insular situation to get rid of wolves. The same steps should be taken to exterminate all other beasts of prey, and such ferocious animals as live only upon carnage. A new species of the carnivorous kind has lately made its appearance in Europe, and has committed ravages shocking to human nature. These animals unite the ferocity and blood-thirstiness of the tyger, the subtlety of the fox, the cowardice of the wolf, the venom

of the serpent, and the deformity of the hyena, with all the wickedness of man, when degraded by the profligacy and accumulated vices of society—when plunged into the last sink of depravity and corruption. Animals of this sort are known by the name of *Jacobins*. Their manners, their tricks, their conduct, their mode of propagating the species, are all perfectly known at present: their history is even written by themselves: their establishment in every country is traced in characters of mud and gore: imposture and audaciousness are their fore-runners; and they every where introduce consternation, plunder, and death. Their artifice in assuming different shapes renders them very dangerous; but it is not difficult to strip them of their disguise, by taking proper methods,

‘ A very simple one is to act, upon such occasions, as people do, when informed that the plague has appeared in any neighbouring country. This is the conduct that ought to have been adopted by all the powers of Europe when the *jacobin* plague broke out in *France*. Had they done so, there would have been no occasion for such mighty armaments to drive out and exterminate this new race of ferocious animals, whose number increases in proportion to the terror they inspire.

‘ Let *England*, acting with more wisdom and courage than other states, persist to the end in her generous resolution to destroy those pests of human nature: let her shew the world the irresistible energy of a good government, when exerted against the sons of turbulence, who can lift up their heads only in the midst of weakness and disorder.

‘ It would be proper every where to appoint, as the *jacobins* themselves have done, but under legal sanction, committees of inquiry against those public enemies, and committees of inspection, to watch over all the members of the community, who might be threatened with the contagious effects of the poison scattered abroad by those animals to transform men into monsters like themselves. Such methods might be taken, that, upon their judicious application, the real shape and colour of every individual would immediately appear. As soon as it became evident that any being in human form was of the *jacobin* species, that animal should then be treated exactly as a mad wolf, the contagious bite of which might endanger a whole district. *England* surely will not hesitate to adopt against the *jacobins* as effectual measures as she once did against wolves that prey only upon sheep, whereas the food of which the *jacobins* are most greedily fond is human flesh.

‘ The venomous qualities of the *jacobin* render it farther necessary to use the same caution with respect to any thing that belonged to him, or that may have come in contact with this species of animals, as we do in regard to whatever belonged to, or was touched by a person infected with the plague, or was brought from any country where that contagion is known to prevail. Experiments should be made to ascertain whether it may be safe or not to admit the suspected articles into circulation. Written and printed papers being the most active vehicle for diffusing *jacobin* poison with the greatest ease and rapidity, they ought to be examined with particular care by the committees of inquiry, and not one page, containing the smallest particle of the noxious infusion, should be suffered to find its way into the hands of the unsuspecting multitude.

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As to the individual monsters of this species, we leave the world to judge whether any delicacy ought to be used towards them; and whether it can be politic in us timidly to be satisfied with putting ourselves on our guard, the only effect of which will be to delay a little the inevitable moment of our being devoured by them, if we do not march against them with collected forces, and attack with the vigour that we ought a race of animals as cowardly as they are cruel, flying before those who make a spirited onset, but pursuing with unabated fury such as they perceive to be terrified at their approach. The only rule of our conduct should be to treat them, just as they intended to treat all mankind. A race of animals, that sprung from the mafs of vice and corruption which overspread France, lately become the sink of Europe, cannot be destined by providence to have any lasting existence. Like locusts, whose swarms, after having devoured the produce of immense tracts, are driven back by a purifying wind, and plunged into the sea; the jacobins, after having served as a scourge for the chastisement of men debased and corrupted by a false philosophy that cherished in them the worst of vices, will soon leave behind them no other trace than that of their dreadful ravages, the remembrance of which must be equally horrid and afflicting.

Whence has this frenchman steeled his forehead with sufficient effrontery, to be able, in a work purposely written to represent the horrors of the massacres in France, to propose to englishmen, who have so generously afforded him an asylum from destruction, the adoption of the dreadful system of **EXTÉRMINATION**?—Let britons beware, lest in the indiscriminate exercise of the godlike virtue of humanity, they do not, to their cost, realize the fable of the countryman and viper.

This work is published, with a few variations, both in french and english, and *My agony of thirty eight hours*, by J. Saint-Meard, is added to each edition.

O. S.

AGRICULTURE.

ART. IX. *A Practical Treatise on Peat Moss, considered as in its natural State fitted for affording Fuel, or as susceptible of being converted into Mold capable of yielding abundant Crops of useful Produce: With full Directions for converting it from the State of Peat into that of Mold, and afterwards cultivating it as a Soil,* By James Anderson, L.L.D. F.R. and A.S.S. 8vo. 176 pages. Price 4s. in Boards. Chapman.

THERE are perhaps few articles in the vegetable kingdom, the properties of which have been so little investigated, as those of the substance on which Dr. Anderson has undertaken to treat in this publication; we know neither how it is produced, nor by what means the kind is continued. In other vegetables the constant changes in their progress towards maturity and decay afford a succession of new facts, to relieve the mind in it's researches, and stimulate it's exertions through the detail of investigation: but this article presents only a dull uniformity, or living mafs, without sensible increase or decrease, unless occasioned by violence or accident.

cident. If it grow, as it certainly must, according to the laws by which all substances possessing existence distinct from inanimate matter are continued, it's progress is so slow, that human patience is not sufficient, or perhaps the length of human life, to observe any variation from that cause. Like the coal obtained from our mines we can destroy it; but we know not of any process by which it can be produced. 'With regard to the origin of moss,' says Dr. A., 'many hasty opinions have been advanced, and many theories formed, which may satisfy those who are disposed to adopt opinions without examination; but after long and attentive observation I have been only able to fix upon one fact, respecting this subject, that seems to be incontestibly proven, and another that has some appearance of probability; and whichever way we turn beyond these on this very intricate subject, I have been able to discover nothing but perplexity and inexplicable phenomena. The two facts are these: viz.

'1. That moss has been produced by a gradual accretion, and has not been created at the beginning of the world in the state we now find it; and,

'2. That appearances seem to indicate that trees have, in one way or other, contributed to the formation of moss.

'The first position admits of the fullest demonstration from innumerable circumstances; but one single fact proves it so incontestibly, that it would be idle to enumerate more. In Aberdeenshire there are many mosses from which the peats have been entirely cut away, and they are now become what the people very properly call exhausted mosses. In many of these the stumps and roots of trees are found spreading in the soil that was underneath the moss, exactly as they originally grew. When these trees were growing, therefore, the soil in which they now stand must have been the surface of the ground; but this soil we know was, not long ago, covered with a great depth of moss, which must of course have been generated there after the trees had completed their growth. Many instances of this kind I could condescend upon, but I shall content myself with here mentioning one only, which is in a part of the country that admits of being easily examined. In the parish of Foveran, about a mile west from the seaport village of Newburgh, on the left-hand side of the road leading from thence to Old Meldrum, there is a large exhausted moss, called the moss of South Farthing: the soil on which that moss lay is a strong clay; and in that clay we now discover the roots and stumps of many very large oaks standing as they grew; some of them, I think, not less than six or eight feet, or more, in diameter; and these have, in some places, stood so close together as not to be more than three or four diameters distant from each other. Before this was a moss then, it must have been a wood of very magnificent trees.'

These, and some other facts of the like kind, seem also to prove the second position, that wood is a necessary ingredient in the formation of this kind of moss; but on the other hand there are other facts which leave the matter in doubt. The doctor has seen many people work for weeks together in mosses, even down

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to the very bottom, during which time many thousand cart loads of peat have been thrown out, without meeting with the smallest particle of wood. In one stratum of moss a few trees were found; about one or two in an acre. These circumstances, Dr. A. thinks, prove, at least, that if wood be at all necessary to the formation of moss, a very small quantity indeed is sufficient for the purpose: and, from other facts, he concludes, that it is extremely doubtful whether wood be necessary at all. That it should be so difficult to ascertain in what manner this moss is produced does not appear a matter of surprize, when we are informed, that, after a very careful attention for thirty years, Dr. A. 'averts that he has not been able to discover a single instance in which he could say, he had seen a single inch of moss produced upon the surface in the manner in which it is in general understood to grow, though he has seen and examined many hundred acres of those that are called growing mosses.'

A variety of other facts relative to the nature of different kinds of mosses, the uses to which they are applicable, the state of some sorts of wood which have been preserved in them, &c., are adduced in the first part of this work; in the result of which, the author forbears to attempt any decided opinion respecting the formation of this article. He never saw a single plant that he could say drew it's nourishment from quick moss, or has he ever been able to find a single plant, *in any circumstance*, that discovered the smallest symptoms of a tendency to be converted into the state of quick moss, but the reverse in all cases.

In a postscript Dr. A. asks the following question: 'Can it be, that peat moss, as we find it in its natural state is, of itself, a vegetable production, not a congeries of dead plants preserved by some mystical influence, as has been generally supposed, but actually alive and in the highest degree of perfection, of which it ever is susceptible?' To this he is strongly inclined to answer in the affirmative; and, in a dissertation of considerable length, examines into the nature of various substances, and adduces many ingenious arguments, to prove, that moss cannot originate from the decay of any kind of plants, or any accident to which they are liable: but 'that there is much reason to believe that it is in effect a vegetable matter *sui generis* which is produced in proper circumstances, though we are as yet ignorant of what these circumstances are; and which continues to increase to an immense magnitude, and to live to an indefinite age; and that in its progress it envelopes trees, and every other matter that comes in its way, which it either consumes or preserves according as the peculiar nature of each is liable to be affected by its juices, preserving its own properties undiminished, as far as we yet know, until some part of it be cut off from the general mass, after which it evidently ceases to live, and goes through the same process of decomposition and decay as every other vegetable substance.'

In the second part the author discusses the means by which this moss, where it is of little value for fuel, may be made capable of bearing corn, or other useful vegetables. As not any plant can
grow

grow in quick moss, it is necessary to convert the substance into dead moss to a depth sufficient to afford sustenance to the roots of the plants intended to be reared upon it. The primary object to this effect is, to drain off the water; for the accomplishment of which, several directions are given. These are similar to the methods usually employed for draining wet and boggy land, with such precautions and variations as the nature of this peculiar substance seems to require. The moss itself, when dead and dried, under proper circumstances, is capable of bearing corn or vegetables. In order, therefore to make a soil of this kind, the quick moss should be dug and turned up about two feet deep, left to dry in the sun, and beaten to pieces; and if the field be properly drained, so that a sufficient degree of moisture, from the quick moss below, mixes with the soil of dead moss thus formed, it will produce luxuriant crops of corn and grass without manure. Where the water cannot be so nicely regulated manure is requisite, and the best kind is calcareous matter, such as lime, marle, chalk, or shell-sand. These have a wonderful effect in rendering such soil productive.

It was formerly a practice to burn the moss lands; but this was found very dangerous, as, when set on fire, it exceeds the power of any person to set bounds to the conflagration, if the rain should fail for a considerable time. This method at first produced some excellent crops; but by repetition the burnt lands became unproductive. To this the author attributes the unimproved state of the county of Aberdeen, than which 'there are few counties where tenants have a greater struggle to pay their very moderate rents.'

As the surface of these mosses is soft, and the feet of the cattle sink to a considerable depth, the doctor recommends, that a path should be made of planks for them to walk on when the soil is to be rolled, or ploughed, &c.; these planks to be removed each time the horses turn at the end of the field. This seems to be an awkward and troublesome method for keeping the animals feet from penetrating the moss, and we apprehend will have but few followers, however profitable it may be to work the land in that manner. We should imagine, that there are many barren tracts in Scotland, which might be rendered fertile by a much more simple process. The author however deserves great credit for his exertions to improve soils of this nature, and to instruct his countrymen by the result of his own experiments. A moss in the neighbourhood of Stornaway, in the island of Lewis, affords a fine opportunity for trying these methods on a large scale: this moss, it is said, extends in length about thirty miles, and in breadth from ten to twelve; and, except in one place, where there is a small rise in the surface, it affords the delightful prospect of a perfect level. On the west coast is a fine field of shell-sand, with which it might easily be manured. The whole of this surface, Dr. A. supposes, 'does not yield at present ten pounds of rent; and it is a very inadequate calculation to suppose that, if it were thoroughly improved, it would yield above 50,000 *l.* a year.'

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NAUTICS,

NAUTICS.

ART. X. *The Longitude discovered, by a new Mathematical Instrument, called Graphor.* 8vo. 59 pages. Price 1s. Hookham and Carpenter. 1794.

THIS pamphlet consists of a short preface, an appeal to the public, and a letter to the commissioners of longitude, signed Peter Degravers, M. D. and Henry Ould. The application to the commissioners had for its object, to intimate, that the 10,000*l.* at present allowed by act of parliament is not thought by any means adequate to the views of the authors of the graphor. No answer was returned to their letter, for which reason they apply to the public for a subscription.

The public has derived much advantage from inventors; and the comparatively few instances of brilliant success have seduced many unqualified persons into this tempting path. Many are the moral and physical difficulties which beset and impede the undertaker of any new pursuit; but they are usually unseen, till the hope of fame and emolument have led him too far to think of receding. Disappointment, bitter regret, and increasing anxiety are then substituted in the place of the golden dreams of invention. If the perseverance and skill of men of real accomplishment be observed oftener to sink than to surmount these difficulties, what must be the state of those whose pursuits are radically erroneous? The inventors of the graphor appear, from their pamphlet, to be in the latter predicament. We will make a few extracts to show the truth of our remark, and the want of science in those gentlemen.

P. 8. They profess to have a clear and evident method of proving that the tables of dip, parallax and sun's declination, as laid down in the nautical almanack and requisite tables, are erroneous. That (p. 9.) a time-keeper and lunar observations are not adequate methods for the discovery of the longitude; that the distance of the sun from the moon, *or a star*, measured with the sextant, produces more than fifteen degrees in an hour; that the latitude is but nearly ascertained even at the observatories, and the longitude remains to this very day a mere mystery to all the world except themselves. That (p. 12.) as the latitude is easily discovered by a quadrant or sextant, so ought the longitude by a mathematical instrument of which the principles are equally simple; and that with the graphor the calculations for the longitude will be fewer than for the latitude. That (p. 13.) this instrument will give the longitude and latitude whenever the sun and the horizon of the sea are visible by one observer, without assistants. That (p. 14.) the gradual rise of the sun is far more sensible in the graphor than the sextant, *on account of a different sight hole*. That (p. 19.) 'we cease to wonder at the loss of so many lives and ships at sea when we consider the table for dip as demonstratively wrong.'

The above we collect from the address, and upon them we make no remark. The authors are willing to show their instrument to any man of science, who will previously send his name and address. We have not availed ourselves of this permission, from motives

motives of delicacy, as we are not desirous of speaking more fully on it's construction than they themselves have chosen to do. It is said (p. 18 of the letter) to consist of two separate arcs to measure horizontal and vertical angles at pleasure. These are divided (p. 14 of the address) to quarter-minutes, and it's use, in the words of the authors is, (p. 18. of the letter) that *when the highest altitude of the sun is obtained by the measure of a verticle angle which gives the latitude of the place of the observer, corrected by dip and parallax, with the use of the sun's declination; the same instrument enables the same observer to measure an horizontal angle, taken from a fixed meridian to which the said instrument has been previously adjusted, and thereby determines the longitudinal difference between two meridians.*

The language of this pamphlet is confused and inaccurate to such a degree, as frequently to convey no distinct meaning; but wherever the meaning is clear, the errors are too palpable to require detection on our part.

COMMERCE. ARTS.

ART. XI. *An Attempt to promote the Commercial Interests of Great Britain.* By William Langworthy, of the Hon. Society of the Inner Temple. Tract 1. 4to. 168 pages. Price 7s. 6d. boards. Cruttwell, Bath; Dilly, London. 1793.

THE real object of this treatise is to recommend to the notice of the public an invention of blanchéd iron, proposed to be substituted instead of copper or iron in all uses wherein corrosion or rusting is found to be pernicious. This circumstance, as men and society are constituted, must be considered as an inducement to receive his deductions with caution, and perhaps may lead some to attend to his facts with less candour than those of a person actuated simply by the motive of 'promoting the commercial interests of Great Britain.'

The treatise is dedicated to Mr. Pitt. This minister is very emphatically praised, and informed by our author, that the late frequent bankruptcies did not arise from a ruinous war, but are a proof that we are very rich, and had an overgrown credit; and moreover, that the libels of the day are no indication of our liberty being in danger, but precisely prove *that we have too much!*

Mr. L. commences his work by justly extolling the advantages Great Britain has derived from mechanical invention; but he seems to think, that when local situation, superiour industry, and acquired wealth, shall have ceased to give this island an advantage over other countries, it's inhabitants will preserve it to distant times from the source of superiority in their inventive powers. This unfounded position leads him to degrade what he calls the real, and exalt the personal estate of Britain; or, in other words, he imagines the wealth of a nation consists more in the powers of it's inhabitants as artisans, than as productive cultivators. Whence he infers, contrary to Smith and other rational politicians, that, far from leaving trade and the arts to themselves, it is the interest, as well as the duty of the governing power of a state, to

be constantly directing the ingenuity of its inhabitants. We cannot avoid protesting against this doctrine. Nothing can be more pernicious to civil liberty and private happiness, than the interference of government in any respect with trade, except so far as to oppose injustice. The blunders of governments, which in the nature of things must ever be deficient in information, have invariably diminished the productiveness of human industry. In many nations they have caused great waste of the capital employed in carrying it on, and wherever this has not been the case, it was owing purely to the principles of self interest and individual rectitude, which, if left to themselves, never fail to enrich the public.

Iron, copper, tin, and lead, are the principal metallic products of our island. Of these, Mr. L. has improved the first; but the great enemy to his blanchéd iron in the market, is copper. He is desirous therefore of vanquishing his foe, not only by the alleged superiour merits of his own article, but by the forcible exclusion of it's antagonist out of those departments of consumption which require the largest supply. As it should be an essential part of political economy, according to his estimate of the superiour value of artisans in a state, to encourage the manufactures of metal, he thinks, page 9, that it ought to be the object of parliament to cause copper to be applied to as few purposes as possible in the mass, or in sheets, or other large quantities. On this head we must remark, in addition to the general argument against government interference, that, in the finer manufactures, a rise in the price of the raw material will not considerably affect the market; that from their small bulk and durability the metals of value are easily supplied from every part of the world; and that an embargo on the consumption of any article is so far from being a means of reducing it's price, that the temporary fall generally produces a contrary effect, by diminishing the exertions of industry and capital towards the supply. If copper be not called for by an adequate price, it will not be imported, and no mines below a certain rate of productiveness will be wrought.

Mr. L. lays it down as an incontrovertible position, that the advance of price in any article is in general occasioned by it's scarcity, which, as he observes, is of two kinds; a real scarcity, arising from a failure in production, or extravagance, or waste in the use (and he might have added, an increase of trade requiring a larger supply), or an artificial scarcity, occasioned by a monopoly of it. He accordingly proceeds to inquire which of these causes has occasioned the present high price of copper. For this purpose, he gives an interesting account of the rise, progress, and present state of the copper mines of Great Britain, to the following effect.

Copper is plentifully produced in no part of Britain but Cornwall and Wales. In Cornwall it lies so deep in the earth, that, till the late improvements in the steam engine and in mechanics, it was scarcely known there. Little was produced in Wales, till the discovery of the great bed of ore in the Paris mountain, in the isle of Anglesea, about fifteen years ago. The ore in Cornwall

wall is seldom found in abundance above the depth of fifty fathoms. It is less in quantity, but generally richer, near the surface—from which Mr. L. is disposed to think it might be more advantageous to enter new ground than follow the vein to any great depth, though the general practice is contrary. The copper mines in Cornwall have never been numerous. At present there are not more than five or six important mines in the country.

¶ 16. ‘The increased production of copper in Cornwall has been surprisingly rapid since the first knowledge of the existence and value of the ore in that county. In the year 1726, all the copper mines in Cornwall produced only five thousand tons of ore, and the average annual tonnage for the ten subsequent years, did not exceed six thousand four hundred and eighty tons. The average price was 47*l.* 15*s.* 10*d.*, which made the annual amount 7350*l.* In the year 1739, the tonnage was 11,000, but the next year it sunk again to 5,000. It did not get up again to 11,000 till the year 1751, and from that year it continued to increase about a ton a year till the year 1770, by which time it was increased to 37776 tons a year. But as it increased in quantity, it decreased in price; and though the mines grew deeper, and of course more expensive, was then reduced to 6*l.* 14*s.* 6*d.* per ton.

‘A few years afterwards, copper ore began to rise again, and got up to about eight pounds, and just as the cornish men thought they were about to turn their mines to great advantage, viz. in the year 1776 or 1777, a formidable rival started up against them in the island of Anglesea.

‘At this time fine copper was from 70*l.* to 80*l.* per ton, but in a few years, by the rivalry which naturally took place between the miners of Cornwall and Anglesea, it was reduced to between 50*l.* and 60*l.* The ores at the Paris mountain mine during this period were reported to produce two thousand tons of fine copper annually, and the cornish mines were computed to produce annually between forty and fifty thousand tons of copper ore, which would give about five thousand tons of fine copper; so that the Anglesea mine produced about two fifths as much as the mines of Cornwall.

‘The Paris mountain mine lies at the side of a hill; and being from this situation always dry, produced the copper ore at a much less expence than the mines of Cornwall did. To this advantage, the anglesea miners added another by economy never before that time adopted. The poverty of their ore was in one sense the cause of enriching their miners; for having discovered that their ores were too poor to pay for smelting them in the usual way, and that they contained not only the copper but a more than usually abundant proportion of sulphur, (indeed so much as to render it impracticable on that account to smelt them) they adopted the following process:

‘They first burnt the ores, in which operation they separated the sulphur from them,—preserved the sulphur in sufficient quantities to defray the expence of the whole process,—then exposed the *residuum* to the rain and to streams of water, and received and secured the water re-issuing from the heaps of ores (and consequently impregnated with the copper) into pits and reservoirs contrived

contrived for that purpose. Into these receptacles they then threw fragments of old iron, which immediately attracting the acid by which the copper had been floated from the heaps into the receptacles, and separating that acid from the copper, the copper thus deprived of the powers that sustained it, precipitated to the bottom. By this process the greatest part of the copper was extracted from the heaps without expence. For what remained in them they either burned the ore over again, or added to it rich ores, which they found in small quantities, and smelted both together in the common mode. These advantages enabled the anglesea miners to undersell the cornish.

‘ The rivalship however continued till the year 1785, by which time the markets were full, the cornish copper lay on hand, and a great alarm took place among the miners of that country. They called many meetings to deliberate on their situation, and consider what was best to be done. At length, viz. in september 1785, some gentlemen perceiving and concluding that the cornish adventurers could not exist on the price to which copper was reduced, voluntarily came forward, formed themselves into a company, called the cornish metal company, and agreed with the greater part of the miners to purchase from them all the copper then on hand, as well as all that should be produced by the mines of Cornwall for seven years, from that time, at an advanced price.

‘ This company (having now possessed themselves of nearly all the copper raised in Cornwall, secured all that should be produced for seven years to come, and persuaded their countrymen, the cornish copper miners, that the ores of Anglesea were inexhaustible, as well as to be wrought with scarcely any expence) entered into stipulations with the Anglesea company for the purpose of raising the price of copper, and for selling each in proportion to the quantities raised. The latter, however, being not only a company of practical miners, but also a company of copper merchants, out-schemed the former in this contract: other treaties and contracts succeeded; but the cornish men were in every instance so far out-generated by the anglesea party, that the latter at length completely monopolised all the copper in the kingdom, and then managed the markets as they pleased.’

Such is the account given by Mr. L. of the state and management of the copper of this country till lately, that the contract between these companies expired. It appears from the rest of his account, that the anglesea mine is become poor, and that the anglesea company are collecting copper and copper ores from all parts, to supply their contracts and keep up their power in the market: that the mines in Cornwall, of which he gives a specific account, are in no promising state: and that upon the whole it is likely this metal will become scarcer and dearer.

We highly approve such details and statements as Mr. L. has given. They are the true and legitimate means of leading the manufacturing and mercantile world to a sight of their real interests. If well founded, they dispel imposition; if the contrary, they invite discussion, and folly disappears in the contest. Thus it is that men are instructed to exert their natural sagacity
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and industry to help themselves, instead of relying upon or calling for regulations, that never fail to cramp and injure the very trade they are intended to support. Mr. L. however has a better opinion of regulations; and thinks, that matters may be so contrived, that the manufacturer may get his copper cheap, and the miner, notwithstanding the diminution of the most obvious stimulus to exertion, namely a good price, may be induced to work with more activity than before in the discovery of new mines.

After a concise account of the rise and progress of metallurgy in England, our author states his fears of our finer manufactures suffering greatly for want of copper, while it is wastefully applied to shipping and other purposes in gross. He seems to overlook the fact, that these manufactures can always afford a better price than any other channel of consumption, and will therefore always have it in preference. The remedies, which as a politician he proposes, instead of leaving trade to find its level, are 1. Either to prohibit or regulate the exportation of copper, and to encourage, importation of that article:—2 To encourage the opening new mines by forming opulent companies, by bounties, drawbacks of taxes, and other expedients:—And 3. To abolish its use in various consuming and pernicious purposes to which it is at present misapplied. On these proposals we shall make no farther remark, than to express our doubts, whether, after taking away the foreign, and a large part of the home market from an article, it be likely, that the antiquated scheme of incorporations, and the shallow expedients of bounties, &c., will supply the want of the best of all encouragements, a speedy and good sale.

The proposed regulations lead Mr. L. to various historical details of considerable value; particularly the history of sheathing ships with metals, in which the advantages of copper are much, and perhaps justly, depreciated, both as to effect and price. We still think, however, that the consumers are the best and only judges, and ought not to be deprived, by any regulation, of their choice. The rest of the work is employed in showing the valuable properties of the author's blanch'd iron for this and many other purposes. If there be no fallacy in his detail, we have no doubt but he will promote the interest of himself and his country much more effectually as a practical chemist and manufacturer, than in the department of political economy. And it is unquestionable that the plain and downright exhibition of any article of less price, and superiour goodness, will have more effect on the consumers, than any general statements of profit and loss, even though enforced by parliamentary regulations.

Mr. L. gives a short account of the history of tinning iron, the events that led him to improve the art, and the benefits to be derived from his improvement. It may naturally be supposed, that he does not communicate the particulars of his process. Bolts for shipping, nails, gun-barrels, and other articles were made of his blanch'd iron, and exposed to trials abroad, in situations, and for a length of time, which appear sufficiently decisive of its value and importance. A full detail of the many uses, to which this prepared metal is applicable, is given in the work; which, notwithstanding

withstanding the erroneous tendency of it's political part, contains an assemblage of facts and observations not elsewhere to be met with, and on many accounts deserves the attention of commercial and scientific men.

ART. XII. *An Attempt to establish throughout his Majesty's Dominions an Universal Weight and Measure, dependant on each other, and capable of being applied to every necessary Purpose whatever.* By William Martin, Treasurer to the Aire and Calder Navigation, Wakefield. 4to. 39 pages. London. Printed for the Author. 1794.

THIS work, which is beautifully printed on fine woven paper, is dedicated, by permission, to Mr. Pitt. The author in the first place shows, from the authorities of Everard, Ward, Emerson, and Martin, that the cubic foot of water weighs 1000 avoirdupois ounces, or very nearly so. In the next, without discussion or reference, he considers the pendulum for seconds to be 39.2 inches long between the centres of suspension and oscillation. He adverts to the machine of Whitehurst, invented by Hatton, and the result afforded by the experiments of the former, namely 39.1196; but does not think the difference of any consequence to the affairs of trade. And lastly, he takes it for granted, that it is possible for an able artist to transfer the length of a pendulum vibrating seconds in our latitude to a scale of iron, or other fit material.

From these assumed positions, he proceeds to ground his method. He requires the length to be divided into seven equal parts, these into seven other parts, and the last into eight parts respectively. Then as $7+7+8=392$, the last mentioned parts will be tenths of inches. From the scale of inches thus acquired, he proposes an hollow metallic parallelopiped to be constructed with sides of 6, 4, and 9 inches respectively, which give a solidity of 216 inches, or the one eighth part of a cubic foot. The weight of rain water required to fill this vessel, he assumes to be 125 ounces. Mr. Martin supposes it would be practically more easy to construct a true cylinder of such dimensions as might be wanted, than a vessel with plane sides. He subdivides and multiplies his ounce as follows: twenty grains make one penny-weight; twenty penny-weights, one ounce; twenty ounces, one pound; 100 pounds, one hundred; twenty hundreds, one ton. The rest of his treatise is employed chiefly in reductions of common weights and measures to his own standard.

We have not many remarks to make on this performance. The author appears to be actuated by candid and patriotic views; but has had no opportunity of obviating any of the scientific or mechanical difficulties attending the determination of an universal measure; and from the tenour of his book he seems more desirous of establishing uniformity of practice in trade, than ascertaining an original standard for reference. The method of the parallelopiped is not new, and though the author seems aware of the great advantages of a decimal subdivision of weights and measures, his attention to the existing tables has prevented his adopting it in his proposal.

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ART. XIII. *Observations upon the Plagues inflicted upon the Egyptians: In which is shown the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People. To these is prefixed, A prefatory Discourse concerning the Grecian Colonies from Egypt.* By Jacob Bryant. 8vo. 441 pages. Price 7s. in boards. Cadell. 1794.

THE learning and ingenuity, which Mr. Bryant, in his great work on ancient mythology, has employed in the service of revelation, will not fail to procure full credit to the declaration with which he introduces this work to the public. 'My chief labour has been, ever since I have had opportunities of reading, observing and forming an unbiassed opinion, to do honour to the religion I profess, and to authenticate the scriptures upon which it is founded.' The present elaborate work is evidently written with the same laudable design. The immediate object of the principal tract is, to obviate the objections which have been raised against the scripture account of those miraculous interpositions of divine power, in behalf of the israelites, commonly known by the name of the ten plagues of Egypt: by showing, from a comparison of the customs and characters of the egyptian people, with the nature of the judgments inflicted upon them, that a correspondence subsists between the offence and the punishment, which fully vindicates the wisdom and equity of the Supreme Being in this extraordinary dispensation.

Introductory to the main work, and for the purpose of justifying the use which in the sequel is to be made of the religious customs of the greeks, to elucidate the history of religion in ancient Egypt, Mr. B. brings within a narrow compass a large mass of evidence, to prove, that a near relation subsisted of old between the two nations; that Greece was in a great measure peopled by colonies from Egypt; that these emigrants came over to Hellas in times of very high antiquity, most of them long before the supposed era of Troy, and became superiour to the original inhabitants; and that they brought with them the religion and rites of the people from whom they came. From the account which he gives of the most early migrations from Egypt into Greece, it is concluded, that these colonies will enable us to form a judgment concerning the rites which prevailed in the time of Moses, by the rites which they imparted.

In order to prove, that the judgments inflicted upon the egyptians were not merely arbitrary marks of divine power, but had a particular scope and meaning, the method which Mr. B. follows is this: he states distinctly the nature of each plague, and, comparing it with the superstitious rites and ceremonies practised among the egyptians, as far as this may be discovered from the remaining monuments of antiquity, endeavours to show, that in every instance these plagues have a strict reference to their idolatry, such as cannot be so particularly applicable to any other. The argument being entirely inductive does not admit of analysis or abridgement.

Beside the tract announced in the title page, this volume contains a distinct and copious dissertation on the divine mission of Moses, which the author establishes on grounds very different from those of bishop Warburton. Whereas That profound scholar, and subtle reasoner, rested the divine legation of Moses on the negative argument

of his having neglected to avail himself, as other legislators had done, of the doctrine of future rewards and punishments. Mr. B. takes positive ground, and undertakes to show, that the great law-giver and leader of the israelites, in innumerable instances, acted contrary to common prudence; that the means which he used to accomplish his design seemed inadequate, and often opposite to the end proposed; and that, through their whole progress to Canaan, every step seems contrary to what human foresight and common experience would have permitted: whence it must be concluded, that those great events, which took place contrary to all apparent probability, must have been directed and over-ruled by a divine power. In illustration of this argument, the author traces the history of the jews from the birth of Moses to their arrival in the land of Canaan.

The volume concludes with geographical disquisitions concerning the place of residence given to the children of Israel in Egypt, and concerning the route which they took in their departure from Egypt. The piece will be read with pleasure, as the work of a profound scholar, and an able advocate for revelation.

ART. XIV. *A Short Inquiry into Revealed Religion, in its Origin, its Progress, and its final Establishment in Christianity. Digested into five Sermons, preached at Bath in the Years 1792—3, by the Rev. William Leigh, LL.B. Rector of Little Plumstead in Norfolk.* 12mo. 187 pages. Price 2s. 6d. Bath, Cruttwell; London, Robson. 1794.

THE view here taken of the origin and progress of revealed religion is brief and general, and particularly adapted to the christian fasts and festivals. In the first discourse, preached on Christmas-day, is given a short history of the early dispensations of religion to Adam, to the patriarchs, and to Moses, accompanied with some account of their spirit and purpose, and of their respective reference to the birth of Christ, and the establishment of his religion. The three subsequent discourses, for Good-friday, Easter-sunday, and Whit-sunday, treat of the establishment of christianity by the death of Christ on the cross, its confirmation by his resurrection, and the provision made for its continuance and propagation by the influence of the holy spirit. The subject of the last sermon is the Lord's supper, in which the author's chief designs are to remove those scruples and fears, by which many sincere christians are prevented from attending upon this institution, and to inculcate the moral obligation arising from the profession of christianity. Though these discourses have a general air of orthodoxy, the author has entered into no critical discussions or elaborate argumentation, and appears to have cautiously avoided all explicit declarations on the controverted mysteries of religion. He distinguishes between moral obedience and christian faith, and asserts, that a merely moral man will not be justified at the judgment-seat of Christ, without a firm faith in Christ crucified; but wherein this faith consists, or how it differs from moral obedience under the influence of christian motives, he has not precisely determined. The doctrine of the immediate influence of the holy spirit upon the minds of men he maintains; but at the same time admits, that this influence is to be discovered rather in its effects, than during its operation. And on the christian doctrine re-

specting the divine nature, he contents himself with the following general sentiments:

P. 32.—‘ God has been worshipped under a general or an appropriate name in different periods of the world. Adam and the other patriarchs worshipped him as their Creator. In the vast interval which elapsed from the deluge to the birth of Christ, doubtless there have been numbers of wise and good men, who, from the contemplation of his works, have looked up with reverence and adoration to the God of nature and of man. To the jews it was peculiarly revealed, that he was to be worshipped as the God of Abraham, of Isaac, and of Israel. By christians, under the same divine authority, he is adored as God the Creator, Redeemer and Sanctifier of the world; and he is addressed in prayer by the name of Father, Son, and Holy Ghost.’

The sermons are drawn up with great neatness and accuracy, and will give the reader a very favourable idea of the writer’s abilities and taste.

ART. XV. *A Dissertation on the Existence, Nature, and Extent of the Prophetic Powers in the Human Mind: With unquestionable Examples of several eminent Prophecies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe: particularly those of Dr. John Harvey, Michael Nostradamus, William Lilly, Anna Trapnel, Mr. Love, John Trillingbass, Peter Jurieu, Seth Darwin, Robert Nixon, Robert Fleming, John Lacy, John Maximilian Dant, Rev. Mr. John Wilson, Bishop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, James Lambert, Dr. Smollett, Martha Ery, Hannah Green, St. Thomas of Becket, Dr. Sibly.* 8vo. 40 p. Price 1s. Crosby. 1794.

THIS piece has already appeared as an appendix to a work entitled *Literary and Critical Remarks*, and has been noticed in our account of that work (p. 273 of the present vol.). It is republished in this form, doubtless, in hope of making some advantage of that eager credulity, with which the ignorant vulgar listen to *eminent prophecies*, concerning great events, especially when they proceed from such renowned prophets as Thomas a Becket, Anna Trapnel, and Dr. Smollett.

ART. XVI. *An Inquiry into the Commission and Doctrine of the new Apostle Emanuel Swedenborg: containing a short History of Impositors and Enthusiasts; an Examination of Mr. Swedenborg’s Visions; his Cabalistic Interpretation of Scripture; his denying the Resurrection; as also thirty-one Books of the Old and New Testament; the affected Obscurity of his Writings; and some Remarks on his most palpable Contradictions: concluding with a few Strictures on his calling his Followers the New Jerusalem Church.* By a Member of the old Church. 8vo. 68 pages. Price 1s. Vernor and Hood. 1794.

IT is a remarkable fact, that at the very time in which scepticism, or infidelity, is making a rapid progress, enthusiasm and fanaticism are so far from being proportionably diminished, that they appear to be daily gaining ground. The followers of baron Swedenborg are risen, it is well known, within a short portion of time, to a numerous body: and the sect is making such rapid advances, as to become an important object of public attention. Any violent opposition to its progress

progress would be as impolitic as it would be unjust. But such a dispassionate and candid examination of it's foundations, as will serve to expose whatever degree of weakness or deception may be attached to it, and to guard the ignorant and unwary from seduction, must be highly desirable. This is the task, which the author of the present work undertakes. With what success he has executed it, will be best seen from a brief view of the contents of his work.

The examination opens with a brief retrospect of the history of impostors, and enthusiasts, in which particular notice is taken of Simon Magus; of several false Messiah's; of sundry pretenders to revelation among the early christians; of the grand impostor Mahomet; of Guzman and Francis, the founders of the dominican and franciscan friars; of a sect of fanatics in Germany, called the dancers; of the anabaptist visionaries of Munster; of madame Bourignon a french fanatic; and of a late sect, under the patronage of Anna Lee, called shakers. In the rear of this list appears the baron Swedenborg, whose pretensions to celestial communications and supernatural powers are distinctly examined, in order to prove, that he has not produced any document sufficient to authenticate his divine mission.

It is first laid down, as a preliminary, that no new revelation is promised in scripture, either to supersede, or to be a supplement to the doctrine of Christ, and that reason suggests no ground to expect such a revelation. The only authentic evidence of a divine mission is, it is said, the power of working miracles. Without this, pretensions to heavenly communications, with whatever sanctity they may be accompanied, ought to be regarded only as the fruit of fanaticism or imposture.

Remarks are next offered on the baron's cabalistic mode of expounding the scriptures. After several ludicrous examples of analogical and spiritual interpretation of scripture adopted by other sects, a long list is given of Swedenborg's interpretations of scripture, from which we shall select a few curious specimens. P. 26.

By the fourth command, says the baron (*Universal Theology*, No. 301) in the natural sense, which is that of the letter, is meant that six days are for man and his labour, and that the seventh is for the Lord. In a spiritual sense is signified the reformation and regeneration of man by the Lord. By six days of labour is warfare against the flesh and its concupiscencies, and at the same time the evils and falses which are suggested to him from hell, and by the seventh his conjunction with the Lord, and regeneration thereby. In a celestial sense it signifies conjunction with the Lord, and its attendant, peace, which consisteth in security against the hells, and the prevention of assaults from the evils and falses thence arising.

Fifth command (*Universal Theology*, No. 305). By honouring the father and mother, in a natural sense, is meant that children should honour their parents and obey them, &c. &c. In a spiritual sense it means to revere and love God and the church; in this sense by father is meant God, who is the father of all, and by mother the church. In a celestial sense by father is meant our Lord Jesus Christ, and by mother the communion of saints, whereby is understood his church throughout the whole world.

Sixth command (*Doctrine of Life*, *New Jerusalem*, No. 91). Natural murder is taking away life. Spiritual murder all the methods

of killing and destroying the souls of men. By celestial murder (or, as he here calls it, supreme murder) is meant to hate the Lord. These three kinds of murder make one, and cohere together.

Seventh command (Doctrine of Life, New Jerusalem, Nos. 100, 101). Natural adultery means whoredom, &c. Spiritual adultery means to adulterate the good things of the Word, and to falsify its truth. Supreme adultery means to deny the Lord's divinity, and to profane the Word. The natural man knoweth what natural adultery means, but he knoweth not that by committing adultery is meant to adulterate the good things of the Word, and to deny the Lord's divinity: Yet "whoever is principled in natural adultery, is also in spiritual adultery, and *vice versa*."

Our author next takes notice of Swedenborg's denial of the doctrine of the resurrection, and expresses himself with a degree of warmth, for which the occasion may be admitted as some apology, on the application which the baron makes to himself of the language of scripture concerning Christ's second appearance to judge the world. Of the affected obscurity of Swedenborg's writings many curious examples are quoted; and the absurdity of his theological and metaphysical language is, we think, very fairly exposed. Further to disprove the baron's pretensions to inspiration, many gross contradictions and inconsistencies are detected in his writings, one of which is so curious that we must copy it. P. 57.

'Wives in hell. The wicked spirits, when they are brought into hell, are brought into a cavern, where there are harlots, and the novice spirit is permitted to take one to himself, and call her his wife. Universal Theology, No. 281.

'No wives in hell. A single satan and a woman once came from hell to see the baron at his lodgings. The woman could assume all habits and figures of beauty, like a Venus, or princely virgin. The baron asked the satan, if she was his wife? Satan replied, what is a wife? we do not know the meaning of the word, she is my harlot. Universal Theology, No. 80.'

The work concludes with some sensible remarks to expose the impropriety of Swedenborg's calling his followers the new Jerusalem church. The piece is written in plain and popular language, very well suited to guard those who may be most in danger, from the spreading infection of this new species of fanaticism. We shall add a brief extract, in which the author gives a general opinion concerning the writings of Swedenborg. P. 61.

'The whole that can be said of Mr. Swedenborg's writings, may be drawn within this narrow compass—either his works are an express revelation from God—or they are written under the influence of a disordered mind—or they are written, like the impostor Mahomet's, with an intention to impose upon and deceive the world. That they are not a revelation from God, I think I have already proved to a demonstration, so far as ever we have been taught in what manner to judge of the credibility of a divine mission. As to the second I allow it is possible, but indeed very improbable, that a man for twenty-seven years should be under the influence of such a delusion. With regard to the last I am not obliged to answer it; let it suffice, that I have

have shown he had no command from God to publish these works as a revelation from heaven. The heart of man is deceitful above all things, who can know it? The transition from enthusiasm to imposture is very easy. "The energy of a mind, still bent on the same object, may convert a general obligation into a particular call, and the warm suggestions of the understanding, or the fancy, may be considered as the inspiration of heaven; the labour of thought may expire in rapture and vision, and the inward sensations and invisible monitor may be described with the form and attitudes of an angel of God. From raptures of imagination to intentional imposture, the step is perilous and slippery: the demon of Socrates affords a memorable instance how a wise man may deceive himself, how a good man may deceive others, how the conscience may slumber in a mixed and middle state between self-illusion and voluntary fraud." (Gibbon.) Whether the writings of Mr. Swedenborg be the effects of enthusiasm or imposture, or of both, I will not take upon me to determine; but that either a heated imagination, or a fraudulent intention has produced them, I as firmly believe as I believe in my own existence, nor do I hesitate in declaring them, after a very careful perusal, to be a most shameful corruption of christianity, and a gross perversion of that revelation which God has made of his mind to the world.'

ART. XVII. *Advocates for Devils Refuted, and their Hope of the Damned Demolished; or an Everlasting Task for Winchester and all his Confederates.* By William Huntington, s. s. Minister of the Gospel, at Providence Chapel, Little Titchfield-street, and at Monkwell-street Meeting. 8vo. 101 pages. Price 1s. 6d. Terry. 1794.

If any of our readers should have the curiosity to see how few ideas it is possible to spread through a hundred pages, and how *coolly*—we should rather have said, how *impudently*—one minister of the gospel can give another the lie in the name of the Lord; let him read this refutation of 'Winchester and all his confederates.' N. B. Winchester, that is Mr. Winchester, says, the souls in hell will all be saved at last; which Mr. Huntington, s. s., says is a ——— lie. See p. 100.

ART. XVIII. *The Libertine led to Reflection by calm Expostulation, a Method recommended in a Farewell Address to his younger Brethren by an Old Parochial Clergyman.* 8vo. 94 pages. Price 2s. Cadell. 1794.

THE author of this address has long since been known to the world under the amiable character of the peace-maker. His two *discourses tending to assuage the animosities of a party spirit in religion*, published five and twenty years ago, were then well received as a seasonable check to the violence of that spirit, and have lately been republished.

Under the influence of the same pious and benevolent temper, this respectable writer here recommends to his younger brethren of the clergy a method of stemming the rising torrent of infidelity and libertinism, which is certainly much more likely to prove successful, than that too frequently adopted, of bitter investive or contemptuous sarcasm. His advice is, never to answer a fool according to his folly;

or to retort mockery or personal reproach upon the religious party scribbler, or hot-brained bigot: not even against the libertine scoffer at revelation, or the atheistical contemner of all religion, to make use of the reviling mode of attack; but to try what may be done at a favourable moment, by cool reasoning and calm expostulation. The leading heads of expostulation here suggested are taken, with respect to natural religion, from the obvious proofs of a superintending providence in the constitution of the world; and, with respect to the christian revelation, partly from it's external, but chiefly from it's internal evidence. The candid and judicious addresser appears fully sensible, that many of the most formidable objections against revelation have arisen from the false glosses of imposing dogmatists, or ignorant bigots; and fairly owns, that many of the doctrines, which have been held sacred, are gross corruptions of christianity.

P. 44.—“The unbeliever, yet unconvinced, may interrupt you here, by recurring, with an appearance of greater candour, to his former objection.—“This simple exposition of your evangelical doctrines, he may say, is comprehensible and reasonable enough: but it is not the doctrinal system of any church in Christendom. Great are the additional demands upon my credulity, contradictory to each other, and all to common sense, which every one, and your church in particular, still maintains; as it promotes the most outrageous sticklers for them to its highest dignities. Thus exalted, they enforce their absurdity consistently enough. Sensible of the necessity of terrifying us out of our wits, they thunder out their damnatory clauses, which all but themselves are ashamed of, as too gross an insult to poor human reason.”—You may freely disclaim all demands of this sort in the name of the most intelligent, and respected members of our church, from whom they will surely hear nothing, but what perfectly accords with the plain account before delivered of the doctrines of christianity. At the same time, you may acknowledge, without reserve, that you heartily lament, that the artifices of ignorance and pride, (which are, and ever will be, in league together to confound all truth,) have been able so long to impose on patient humility a silent acquiescence in their empty cant. You must not deny that their conceited glosses, in spite of better information, are still injurious to true religion: That ingeniously misunderstood, or wilfully unattended to, the simplicity of the gospel is, to this day, still suffered to give place to notions, no more derived from Christ, than they are from Confucius, Odin, or Brahma: That the great delight of certain highly venerated dogmatists has been to lose themselves in endless difficulties, to their intricate solutions of which they claim our attention the more, the more they are confessed to be unformountable. Unhappily they have not stopped here. They have claimed so implicit a regard to be paid to their unintelligible comments, as stupidly to neglect, or madly to depreciate the most obvious practical and saving truths of Christianity. By taking a contrary course to that pursued by these lovers of gloom and perplexity, you will rescue the best gift of heaven to a benighted world from all the obloquy, that is cast upon it, under colour of these misconceptions. When these obstacles are well removed, you may find the long sought avenue to the unbeliever's heart no longer inaccessible.”

Afterwards

Afterwards to the same purpose adds Dr. Duncan :

P. 56.—‘ Does it not, after all, betray a total want of candour, a scanty portion of knowledge, and a wilful disregard of better information, to disallow the manifest advantages we enjoy, at this day, naturally conducive to improvement in the human mind and manners? Can it be questioned whether many of the prejudices of bigotry, which had so long held our mental faculties in shameful trammels, which were even subversive of the fundamental principles of all sound morality, are almost completely shaken off? Shall we hesitate to say, that a more exact and impartial research into the genuine text itself of holy scripture, and the arbitrary mode of interpreting some of the obscurer passages of it, has cleared our conceptions of the doctrines there supposed to be revealed, relative to the points, which have kindled unextinguished feuds among christians, all in one respect, (in uncharitableness,) alike heretical?’

With the same liberal mind, and in the same calm and dispassionate strain, the whole pamphlet is written. It breathes a truly christian spirit : and the advice which it contains well deserve, the serious attention, both of those to whom it is addressed, and of those whose conviction or reformation it is intended to produce.

ART. XIX. *The History of the Life and Death of Our Blessed Saviour*. By Mrs. Catherine D'Oyley. 8vo. 711 pa. Pr. 7s. 6d. in boards. Southampton, Baker ; London, Laws. 1794.

WHATEVER degree of respect this publication may claim on account of the royal, noble, and respectable persons, under whose patronage, as subscribers, it appears, it is much more entitled to respect for the sake of the benevolent motive, which induced the author to undertake the work. What this was we learn from the preface. P. iv.

‘ Having much leisure, and wishing to employ it as usefully as possible, she some years ago took upon herself the superintendence of one of those private charitable establishments, which have been instituted in various parts of the kingdom, for the increase of religion and encouragement of industry amongst the children of the poor; and that she might perform this voluntary duty so as to make a lasting impression upon the minds of her pupils, she determined attentively to peruse the sacred scriptures, with the several excellent commentaries, and to intersperse such observations of her own mind as might enable her to fulfil that pleasing duty.

The work is not, as the title may seem to indicate, a general narrative of the life of Christ, drawn up from the harmonized relations of the four evangelists. The author confines herself almost entirely to the gospel of John. Her work is divided into twenty-five chapters, in each of which, taking a few verses at once, nearly after the scottish method of lecturing upon the scriptures, she makes observations, in part explanatory and doctrinal, but chiefly practical. The work is modestly offered to the public rather as a selection from the voluminous performances of others, than as an original; and the author acknowledges herself indebted to the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators for the best part of her

her performance. She has, however, digested the whole according to a regular plan, and preserved throughout a consistency both in doctrine and language. The system which she follows is strictly that of the church of England, for the faith and worship of which she is a zealous advocate; and her work is well adapted, if not to lead the unlearned reader into a critical knowledge of the scriptures, or into profound theological discussions, to fix his belief in the established system, and, what is much better, to impress his mind with sentiments of piety and virtue.

A short extract will afford a sufficient specimen of the author's plain and unaffected manner of writing. P. 447.

‘ JOHN xiii. verses 12—18.

‘ The various acts of meekness and humility in our blessed Lord, cannot be too often adverted to, since pride is one of the greatest enemies to the peace and happiness of mankind. The instance now before us scarcely requires a comment, he having himself condescended to explain it so fully: If (says he) I, whom ye all acknowledge as your Lord and Master, have stooped to wash your feet, will ye hesitate to shew equal humility towards each other? Will ye not sacrifice all pride and contention, and prove to the world, by the steady and affectionate regard which subsists amongst you, that you are my disciples indeed? Do not fancy yourselves degraded by acts which you have seen me perform: ye would not set yourselves up above your master; what, therefore, I have done, cannot be improper in you. Let this example which I have given you, be ever present in your minds; and, be assured, that whilst you follow it, you will enjoy the blessing of a self-approving conscience, and ensure to yourselves the favor of your God.

‘ That Christ Jesus is our Lord and Master we are all ready to acknowledge; but what will this avail us, if our lives and conduct do not correspond with our professions? As well might we call him a true and faithful subject, who, being intrusted with his king's business, should hold secret correspondence with the enemy to betray him; and this merely because he acknowledged his authority.

‘ Ingratitude is a vice which is held in general abhorrence; and the more so, perhaps, because not punishable by any human law. But what should we think of a person, who, redeemed from a state of slavery, and restored to freedom by one from whom he had no claim, or even expectation of such a favor, and afterwards adopted as a son into the family of his benefactor, should, in return, offer mere lip-service, whilst his actions contradicted even this appearance of respect? Would not such a character meet with universal contempt? Yet how infinitely short does this picture fall of the wonderful love and affection shewn to us by our blessed Lord! who, for our sakes, quitting the enjoyment of perfect happiness in the realms of immortality, submitted to the utmost humiliation and anguish of body and mind, during a painful life upon earth, and at last suffered the death of the cross, to save us from a much more shameful bondage, namely, that of sin and Satan. And what is the return which he requires of us? Merely, that we should so act as to secure to ourselves those invaluable

valuable blessings which he died to put within our reach. How stupid, at well as ungrateful, must we be, if we reject such easy terms of happiness !'

ART. XX. *Devotional Offices for Public Worship. Collected from various Services in Use among Protestant Dissenters. To which are added Two Services, chiefly selected from the Book of Common Prayer.* 8vo. Price 3s. sewed. Salisbury, printed; London, Longman. 1794.

THE liturgic method of prayer is attended with such obvious advantages, that, except among those sects which still retain the enthusiastic notion of immediate inspiration, it is surprising that it should not be generally adopted. A social act of worship, in which the congregation, at short intervals, vocally express their concurrence in the devotional sentiments uttered by the minister, is certainly much more animated, and more likely to fix and preserve the attention of the congregation, than a long continued prayer, in which only one voice is heard. Prayers thus deliberately precomposed are more likely to be unexceptionable and judicious, than those casual suggestions of the moment, which must depend upon the minister's present state of mind. Printed forms have the advantage even of written prayers committed to memory, as they give the people an opportunity of perusing them in private, and as they free the minister from the embarrassment of laborious recollection, and leave him at full liberty to attend to the prayer himself as an act of devotion, and to deliver it in a manner best suited to impress the audience with devotional sentiments.

These, and other considerations, have induced several societies of protestant dissenters to exchange the extempore for the liturgic method of devotion, and have given birth to several liturgic publications. Among these, the present offices, drawn up for the use of the congregation of Salisbury, form one of the most excellent which have come under our notice. The compilers have followed the general plan, and freely borrowed the words of former liturgies of the same kind; but have preserved through the whole a perfect consistency both in sentiment and language. The prayers are formed upon those fundamental principles of religion, which are common to christians of all sects; and all expressions, which might be thought peculiar to any one theological system, are carefully avoided. The services are distinguished by perspicuity and simplicity of style; and these characters are throughout preserved, without any unseasonable attempt at ornament. In order to indulge the taste for variety of prayer, whether well or ill founded, which prevails among the dissenters, ten different services are here provided. Of these two are selected from the book of Common Prayer. Occasional prayers are added, and services for baptism, the communion, and the burial of the dead.

On the whole, we find much reason to recommend this collection to the attention of dissenting congregations, as well adapted to answer the purpose for which they are drawn up, and to serve the interests of rational religion.

ART.

ART. XXI. *A Sermon preached in Lambeth Chapel, at the Consecration of the Hon. and Right Rev. William Lord Bishop of St. David's, on Sunday, January 12, 1794.* By Charles Peter Layard, D. D. F. R. S. F. A. S. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty. Published by Command of his Grace the Archbishop. 4to. 17 pages. Price 1s. Walter. 1794.

THE prosperity of the christian church, and the security of it's ministry, notwithstanding all the attacks of open or secret enemies, are the subject of this discourse. After describing the opposition, which the true church of Christ in it's early ages met with from jews and pagans, from philosophers and heretics, the preacher goes on to represent the assault, which has lately been made upon religion, as more daring than that of any former period. He charges modern philosophy with intolerance; and speaks of modern free inquiry as generally consisting of an insidious attack upon opinions which have stood the test of ages, or the presumptuous obtrusion of vain imaginations, springing up, like the sudden productions of a night, from the heat of a tainted understanding. From these sources, he apprehends, many and various heresies, awaking as it were from a long and torpid inactivity, will continually issue forth to poison the unsuspecting wanderer from the fold. Nevertheless, he triumphs in the assurance, 'that though the infinite variety of errors should join in one last and desperate effort to overthrow Christ's religion, and God's dominion over the world, instruments will not be wanting to counteract, under his gracious protection and providence, the senseless violence of his foes.' In what manner these attacks upon the church of Christ are to be repelled, we are not particularly informed; but it is humbly hoped, that those who are now 'set for the defence of the gospel,' will remember better than their predecessors have done, that 'the weapons of the christian warfare are not carnal.'

ART. XXII. *A Sermon, preached in the Parish Church of Walsall, in the County of Stafford, at the Archdeacon's Visitation, May 30, 1794.* By Thomas Gisborne, M. A. Minister of the Chapelry of Barton-under-Needwood. Published by Desire of the Archdeacon and the Clergy. 4to. 19 pages. Price 1s. Whites. 1794.

THE obligation upon the clergy to vigorous exertions in the discharge of their duty, arising from their peculiar advantages as members of the british community, and as ministers of the english church, is the subject of this discourse. The writer discovers much good sense and moderation in his manner of treating it; and the advice which he gives to his brethren is of that practical kind, which cannot be listened to without profit. Among the excellencies of the national establishment, Mr. G. reckons it's scrupulous regard to liberty of conscience, and the full permission it gives to dissenters of every denomination to worship God in peace, according to their respective opinions, and to defend their peculiar doctrines by arguments from the pews. This description

scription he affirms to be applicable to the church of England, notwithstanding an occasional instance of popular outrage, recent in our memories, which must be regarded with grief and abhorrence by every man mindful of the spirit of christianity; and notwithstanding the existence of dormant penal statutes, *confessedly unfit to be enforced*, and never likely to be revived. He judiciously exhorts the clergy to direct their discourses against the prevalent vices and crimes of the present day; and among these he particularly insists upon the commercial crime of traffic in human flesh.

P. 15. 'Let us excite them to a full sense of the radical and incurable iniquity of that detested traffic, through which the voice of our brethren's blood crieth against us unto God from the earth; a traffic which we still hear defended, and by those who profess themselves christians, on principles utterly irreconcilable to the spirit and the precepts of the gospel; principles which, however they may be clothed in specious language by those who are deceived themselves, or seek to impose on their hearers, amount in reality to nothing short of this position—that villainy may be practised as long as it is politic and profitable; and as long as the advantages of it, were we to renounce them, would be seized and enjoyed by others.'

ART. XXIII. *A Sermon, preached for the Benefit of the Philanthropic Society, in Park-Street Chapel, Grosvenor-Square, April 12, 1794.*
By William Vincent, D. D. Sub-Almoner to his Majesty, Rector of Alhallows the Great and Less, Thames-Street. 4to. 15 pages. Price 1s. Cadell. 1794.

THE style of this sermon is very well suited to the purpose of popular address, and the sentiments on which the author insists for the most part very pertinent to the occasion. The necessity of well governed society to the happiness of man, and the means which are employed to accomplish it's end, namely religion, human laws, and education, are the leading topics. On education Dr. Vincent's observations are so just and so well expressed, as to induce us to give a short extract.

P. 11. 'Education is the third method which society proposes for the controul of man. And education consists not only of the instruction it affords but the habits it induces. Instruction is to be proportioned to the condition of life, habits are to be impressed equally on all. And though habits are not implicitly to be depended on,—you may be assured that where virtuous habits are not impressed, sloth, idleness, profligacy and debauchery will grow into habits of their own accord.

'You purchase education for your own children at a high price, and what is your object in view? not merely the acquisition of language, or arts, or sciences, or personal accomplishments,—though these have all their use; but habits of order, decorum, restraint, obedience and regularity. You expect their instructors to exact these from them; and if you are wise yourselves, you value your children more for their conduct in these points, than for the progress they have made in their attainments. Youth uncontrouled either in the higher ranks of life, or the lower, is equally vitiated;—the condition indeed may make the vices differ, but the vices of the higher ranks are as noxious as the lower, and frequently from the influence of power and example, more dangerous and destructive. An infancy of delicate indulgence

produces a youth of dissipation, a manhood of insignificance, and an old age of contempt; while the steady temperate government of parents, the patient attention of instructors, and the prudent admonition of superiors, rarely fail to train up the best members of society.

‘What are all these means employed for, but to induce an habitual course of virtue? Man is the child of habits. Habits operate not only upon morals but upon the mind; attention to literary pursuits and thought itself is a habit: the uneducated artisan can no more support the task of patient thinking, than the man of science can bear the bodily labour of the artisan. If such then is the universal influence of this principle, surely reason points out a particular attention to the lower orders, which have no good habits of their own, and which can never acquire them but by education.’

Very inconsistently, however, with what is here advanced concerning the importance of a good education, Dr. V. adopts the fanatical prejudices against reason, and calls it the phrensy of the most noxious philosophy ever propagated upon earth, to set up reason as paramount, and subject government, law, and religion to its decrees.—After all the rant that enthusiasts have ever poured forth against reason, it may still be confidently asked, by what other means can the principles of government and law be investigated, or the obligation of religion be ascertained, but by the exercise of reason?

M. D.

PLATONIC PHILOSOPHY.

ART. XXIV. *A Dissertation on the Eleusinian and Bacchic Mysteries.* 8vo. 184 pages. Price 4s. sewed. Amsterdam, Weiststein.

OF all the mysterious solemnities of ancient Greece the eleusinian, so called from Eleusis, a town in Attica, in honour of Ceres and Proserpine, were the most celebrated. In these solemnities every thing wore a mysterious appearance; and persons of all ages were initiated. The profligate could not be admitted to their supposed advantages; and on those who were admitted to them the most profound secrecy was imposed. They were two-fold, the less and the greater mysteries; the former introductory to the latter. The bacchic mysteries were religious rites in honour of Bacchus, kept with great strictness at Athens, and said to have been instituted by Orpheus. So much for the rites themselves.

Much has been said concerning these mysteries by learned men. But let us hear Mr. Taylor, for to him this treatise is ascribed.

P. III. ‘As there is nothing more celebrated than the mysteries of the ancients, so there is perhaps nothing which has hitherto been less solidly known. Of the truth of this observation, the liberal reader will, I persuade myself, be fully convinced, from an attentive perusal of the following sheets; in which the secret meaning of the eleusinian and bacchic mysteries is unfolded, from authority the most respectable, and from a philosophy of all others the most venerable and august. The authority, indeed, is principally derived from manuscript writings, which are of course in the possession of but a few; but its respectability is no more lessened by its concealment, than the value of a diamond when secluded from the light. And as to the philosophy, by whose assistance these mysteries are developed, it is coeval with the universe itself; and however its continuity may be broken by opposing systems, it will make its appearance at different periods of time,

as long as the sun himself shall continue to illuminate the world. It has, indeed, and may hereafter, be violently assailed by delusive opinions; but the opposition will be just as imbecil as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

‘ Broken and vanquish’d foaming to the main.’

The philosophy here alluded to is the platonic, to the virtuous tendency of several parts of which we willingly subscribe, though the system itself most of our readers probably with us will think radically wrong.

One or two quotations will acquaint our readers with what they are to expect from this dissertation.

P. 1. ‘ Dr. Warburton, in his Divine Legation of Moses, has ingeniously proved, that the sixth book of Virgil’s *Æneid* represents some of the shews of the Eleusinian Mysteries; but, at the same time, has miserably failed in attempting to unfold their latent meaning, and obscure, though important, end. By the assistance, however, of the platonic philosophy, I have been enabled to correct his errors, and to vindicate the wisdom of antiquity from his malevolent and ignorant aspersions, by a genuine account of this sublime institution; of which the following observations are designed as a comprehensive view.

‘ In the first place, then, I shall present the reader with two remarkable authorities, and these perfectly demonstrative, in support of the assertion, that a part of the shews consisted in a representation of the infernal regions; authorities which, though of the last consequence, were unknown to Dr. Warburton himself. The first of these is from no less a person than the immortal Pindar, in a fragment preserved by Clemens Alexandrinus in *Stromat.* lib. 3. “*ἀλλὰ καὶ Πίνδαρος περὶ τῶν ἐν Ἐλευσίνι μυστηρίων λέγων ἐπιφέρει. Ὀλβιος, οἷος ἰδὼν κτεῖνα κοῖνα εἰς ὑπερδουρα, οἶδεν μὲν εἶναι τελευτήν, οἶδεν δὲ θεὸς δόλον ἀρχαί.*” i. e. “But Pindar, speaking of the Eleusinian Mysteries, says, Blessed is he who, on seeing those common concerns under the earth, knows both the end of life and the given empire of Jupiter.” The other of these is from Proclus in his *Commentary* on Plato’s *Politics*, p. 372, who, speaking concerning the sacerdotal and symbolical mythology, observes, that from this mythology Plato himself establishes many of his own peculiar dogmata, “since in the *Phædo* he venerates, with a becoming silence, the assertion delivered in the arcane discourses, that men are placed in body as in a certain prison, secured by a guard, and testifies, according to the mystic ceremonies, the different allotments of pure and impure souls in Hades, their habits, and the triple path arising from their essences; and this according to paternal and sacred institutions; all which are full of a symbolical theory, and of the poetical descriptions concerning the ascent and descent of souls, of dyonisiacal signs, the punishments of the titans, the trivia and wanderings in Hades, and every thing of a similar kind.”

We are willing to allow, that the platonic philosophy may assist Mr. T. in explaining the eleusinian and bacchic mysteries: on the explications given of the 6th book of Virgil by bishop Warburton and himself we shall not decide. That part of this book at least may take it’s colour from some of the solemnities of those mysteries, seems highly probable: but there are some things on the subject that Mr. T. ought to have discussed at large; such as the question, whether

whether Virgil was himself ever initiated; the probability, if he was initiated, that he would have divulged the arcana of those mysteries, considering the solemn injunctions by which he was bound; the probability, that Virgil was never out of Italy, till the last year of his life; and several other things of this kind investigated in a pamphlet lately republished, entitled, *Critical Observations on the Sixth Book of the Æneid*.

But to proceed :

P. 4. ' Having premised thus much,' says Mr. T., ' I now proceed to prove that the shews of the lesser mysteries were designed by the ancient theologists, their founders, to signify occultly the condition of the impure soul invested with a terrene body, and merged in a material nature: or, in other words, to signify that such a soul in the present life might be said to die, as far as it is possible for soul to die; and that on the dissolution of the present body, while in a state of impurity, it would experience a death still more durable and profound. That the soul, indeed, till purified by philosophy, suffers death through its union with body, was obvious to the philologist Macrobius, who not penetrating the secret depth of the ancients, concluded from hence that they signified nothing more than the present body, by their descriptions of the infernal abodes. But this is manifestly absurd; since it is universally agreed, that all the ancient theological poets and philosophers inculcated the doctrine of a future state of rewards and punishments in the most full and decisive terms; at the same time occultly intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body. Indeed if these wise men believed in a future state of retribution, and at the same time considered a connection with body as the death of the soul, it necessarily follows, that the soul's punishment and subsistence hereafter is nothing more than a continuation of its state at present, and a transmigration, as it were, from sleep to sleep, and from dream to dream. But let us attend to the assertions of these divine men concerning the soul's conjunction with a material nature. And to begin with the obscure and profound Heraclitus, speaking of souls unembodied: " We live," says he, " their death, and we die their life." Ζωμεν τον εκεινων θανατον, τεθνηκαμεν δε τον εκεινων βιον. And Empedocles, blaming generation, beautifully says of her :

' The species changing with destruction dread,

' She makes the *living* pass into the *dead*.

' Εκ μιν γαρ ζωην επιθει νεκρα, ειδη αμμιβων.

And again, lamenting his connection with this corporeal world, he pathetically exclaims :

' For this I weep, for this indulge my woe,

' That e'er my soul such novel realms should know.

' Κλαυσα τι κ' κωκυσα, ιδων ασυνηθια χωρον.

Plato, too, it is well known, considered the body as the sepulchre of the soul; and in the *Cratylus* consents with the doctrine of Orpheus, that the soul is punished through its union with body. This was likewise the opinion of the celebrated pythagorean, Philolaus, as is evident from the following remarkable passage in the doric dialect, preserved by Clemens Alexandrinus in *Stromat. lib. 3. p. 413.*

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“Μαρτυροῦνται δὲ καὶ οἱ παλαιοὶ θεολογοὶ τε καὶ μαθηταί, ὡς διαΐτας τιμωρίας, α ψυχὰ τῷ σώματι συνεισενκταί, καὶ καθάπερ ἐν σώματι τούτῳ τιθαπτοί.” i. e.
 “The ancient theologists and priests also testify, that the soul is united with body for the sake of suffering punishment; and that it is buried in body as in a sepulchre.” And lastly, Pythagoras himself confirms the above sentiments, when he beautifully observes, according to Clemens in the same book, “that whatever we see when awake, is death; and when asleep, a dream.” Θανάτος ἐστὶν, ὅποσα ἐγερθέντες ὁρῶμεν· ὅποσα δὲ ἐνδόντες, ὑπνός.

The author of the present dissertation has distinguished himself not only by his knowledge of the platonic philosophy, but as a real, and we are persuaded, a sincere believer in all the *arcane* and *profound* mysteries of the ancient mythology. If he had treated christianity with less indecency, he would probably have been treated by christians with more respect. Be this, however, as it may, Mr. T. may be supposed, and certainly is, properly qualified to write on the eleusinian and bacchic mysteries, and to give useful translations of such ancient writings particularly as treat of the profundities of platonism, as he lately has of two orations by the emperor Julian. But we would caution him against making free with *different readings*, for he is evidently less at home in the accuracies of criticism, than in the mysteries of platonism. In the first quotation from Proclus's Commentary on Plato's Politics, in this dissertation, Mr. T. we apprehend is very unfortunate. Several errors indeed occur in the quotations, most of which, however, we would hope are mere errors of the press. With respect to the *divine* Proclus, to whom Mr. T. bows with such profound reverence, it may indeed be fairly questioned, whether he was not even more platonic than even Plato himself; and by some it has been doubted whether he were a philosopher, an impostor, or an enthusiast.—We are willing to allow Proclus to have been a man of extraordinary talents: but must at the same time think he was a man of an intemperate imagination. As to Mr. T.'s Dissertation, though we differ from him on several subjects, we must own it has merit; and an attempt to throw light on ancient literature, though accompanied with some errors, deserves commendation.

A. Y.

M E D I C I N E.

ART. XXV. *A Treatise on the Dropsy of the Brain, illustrated by a Variety of Cases. To which are added, Observations on the Use and Effects of the Digitalis Purpurea in Dropsies.* By Charles William Quin, M. D. &c. 8vo. 227 pages. Price 3s. sewed. Dublin, Jones; London, Murray. 1790.

THOUGH our knowledge of the physiology of the brain be far from complete, we have lately become acquainted with many useful facts, which may lead to important conclusions, as well respecting the diseases with which it may be affected, as the modes of treatment best suited to their removal. The fatality of the *hydrocephalus internus* has probably been much more extensive than medical writers have been willing to allow, or even to suspect. It was this consideration, probably, that first led our author to inquire more minutely, and examine with greater attention, the nature of the disorder, and ultimately to form a

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theory of it, which has undoubtedly some claim to novelty. The merit of originality, however, in pointing out the real distinction between the acute and chronic *hydrocephalus*, the author yields to his father, who was a physician of sagacity and extensive practice. A disease under the title of *hydrocephalus* has been mentioned by almost all the systematic writers on medicine; but we are indebted to doctor Whytt for the peculiar combination of symptoms which mark the disorder.

P. 13. 'The disease to which the name of *hydrocephalus* has been entirely confined, until the above mentioned author published his essay, may very properly be considered as a chronic affection, perfectly analogous in its causes and progress to all other dropsies of the human body.—Rickets, or other kinds of constitutional debility, are generally held to be the predisposing causes of it; and its progress is frequently so slow, that patients have been known to labour under it from the period of birth, to that of an advanced age.—The heads of children so affected are generally from the first preternaturally large, and sometimes continue for years to increase in size, without the appearance of any very distressing symptoms arising from so extraordinary an enlargement.—After death, which is usually preceded by sudden convulsions, the brain is found so exceedingly distended by water within the ventricles, as to be reduced to an amazing degree of thinness; or so much oppressed and destroyed by the water collected between it and the skull, as to assume rather the appearance of a small gland, than that of a brain.'

With respect to *apoplexia hydrocephalica*, which is the disease so accurately described by Whytt, and which the author considers in this treatise, it has generally been supposed to attack children only, and chiefly those between four and ten years of age; our author however is of opinion, that the cause of the disease may occasionally affect persons of all ages, and produce very different symptoms in different patients. The writings of Morgagni, in the author's mind, afford convincing proofs, 'that extravasated water lodged in the cavities of the brain, is and has been a much more frequent cause of death, even in adults, than most physicians hitherto have imagined.'—The period of life at which the disease is most liable to appear being pointed out with seeming accuracy, the author comes to the state of the constitution in which it chiefly prevails. Here he remarks, and experience proves the fact, that though the disease cannot strictly be called hereditary, it frequently attacks several children of the same family.

P. 31. 'I cannot, with certainty, point out any peculiarity of constitution, temperament, or external appearance, which can properly be deemed a predisposing cause;—most of the patients however, who have been under my care on account of this complaint, or under that of other physicians, who have communicated their observations to me, have been previous to its first appearance, extremely lively, and of acute understandings:—In very many of them an unusual transparency of the skin has been observed, through which the veins were strongly marked, particularly about the temples, forehead, and neck; the eyes have been full, prominent, and brilliant; and in some few cases there has been reason to suspect the existence of a scrofulous taint.'

The appearances which the disease manifests at it's onset have been differently described. Doctor Whytt maintains, that it's advances are gradual for several weeks before death; while on the other hand doctor

Fothergill

Fothergill has contended, that it seldom continues more than twenty-one days. Both these opinions, under certain circumstances, our author thinks may be well founded; Whytt having confined his observations to the phenomena presenting themselves in children, while Fothergill probably formed his general ideas of the disease from what was observable in persons of more advanced age.—The history of the disease, which follows in this part of the work, is given with accuracy and clearness. Dr. Q. has evidently drawn his account of the appearances which characterize the disorder from observations made at the bed-side, and not from the vague descriptions to be met with in books. By reasoning from analogy, most writers have been inclined to attribute this disease to the same remote causes with other dropfies. It was from this kind of reasoning, that Whytt and others supposed the disease to arise from ‘a *serous colluvies of the blood, ruptured lymphatics, cachexy, suppressed discharges, &c.*’ Our author however is persuaded, that it is only in the *hydrocephalus*, or chronic dropfy of the brain, that these or such like causes can operate.

P. 47. ‘But when the appearances, progress, and duration of *apoplexia hydrocephalica* are candidly considered; when it is recollected, that the patients attacked by it, are usually of very lively intellects, and remarkably healthy constitutions; such in short as are the most remote from any degree of *cachexy*; a suspicion will necessarily arise, that it's causes are of a very different nature from those of dropfy, and much more closely allied to the causes of acute diseases.—That this is really the case, I shall hereafter endeavour to prove, by deductions from an extensive series of facts, which, (as I apprehend) amount to a demonstration, that the disease in question, always owes it's origin to a morbid accumulation of blood in the vessels of the brain, sometimes proceeding to a degree of inflammation, and generally (but not always), producing an extravasation of watery fluid before death.

‘In the first place it is to be observed, that at the period of the disease, wherein the head-ach is most acute, every symptom of fever, arising from an increased action of the vascular system, is evident; secondly, the majority of patients who are attacked by it exhibit on inspection, strong appearances of *plethora* in the superficial vessels of the head; and in some instances they have been subject to bleedings at the nose previous to the attack: vid. case 16 in the appendix, and *Whytt's Observations on Dropfy in the Brain.*—These perhaps would be deemed but weak proofs of my assertion, if no others could be adduced in support of it; but when they are strongly corroborated by arguments, deduced from the phenomena which have presented themselves in dead bodies;—the theory, it is presumed, will no longer appear to be a matter of speculation.’

In support of this theory of the complaint doctor Q. adduces many strong proofs from dissections. In many of these, the brain was found turgid with blood, and in a state of inflammation. The appearances and general symptoms of disease, in our author's opinion, are also much more easily accounted for on the principles he has laid down, than on any others. His reasons for which are, that, if the disease be considered as a pure dropfy, there is no one circumstance to recur to for explanation of the symptoms, except that of mechanical pressure on the brain, from the gradual increase of water in the ventricles, and the consequent enlargement of those cavities beyond their proper dimen-

ions.—The observations of Mr. Pott respecting the effects of inflammation in the membranes of the brain, from injuries and violence, are also brought in aid of our author's doctrine. The doctor opposes the objections that might be made to his opinion on the score of the symptoms in this disorder being different from those occurring in phrenitis and apoplexy, diseases arising equally from a morbid increase of blood in the vessels of the brain, from the great difference of the ages of the patients. He thinks it probable, that the brains of children are less sensible to the effects of *stimuli* and pressure, than those of persons of more advanced age. Notwithstanding the novelty of the author's theory, the method of treatment, which he has recommended in the cure of the disease, displays nothing new. In the incipient stage of the complaint, he advises bleedings, but rather of a local than general nature. He also inculcates the use of large blisters to the head. In the second stage, calomel and other medicines that have been generally employed are to be exhibited. The application of cold to the head is directed, but confessedly without any experience of it's utility.

The author concludes this part of his work with some observations on the virtues, effects, and methods of exhibition of the *digitalis purpurea*. It does not appear however from this report to be a medicine particularly valuable, or that can be fully depended upon, notwithstanding the success that has been ascribed to it by those who have attempted the revival of it's perhaps too justly lost reputation.

In an appendix of considerable length, the author has introduced a variety of instructive cases, arranged under distinct heads; the first containing histories of cases in which the *hydrocephalus*, properly so called, clearly existed; the second exhibiting cases of *apoplexia hydrocephalica*, which have fallen within the author's own observation, &c.; and the third, pointing out the results of trials made with the *digitalis purpurea* in hydropic patients.

This, upon the whole, is a work which comprehends much valuable information on the subject of *hydrocephalus internus*.

ART. XXVI. *An Essay on the Rhus Toxicodendron, pubescent Poison Oak or Sumach, with Cases shewing its Efficacy in the Cure of Paralysis and other Diseases of extreme Debility.* By John Anderson, M. D. 8vo. 34 pages and a coloured print. Price 1s. 6d. Hull, Rawson and Co.; London, Johnson. 1794.

EVERY attempt to increase the number of useful remedies, and to enlarge the powers of the physician in the cure of disease, at least deserves some attention from the public. The author of the present essay brings to our notice the virtues of the *rhus toxicodendron*, without entering into any abstract speculations respecting it's *modus operandi*. He seems very properly to have confined himself to the simple relation of the facts, which have fallen within his own observation, respecting the powers which this plant possesses in the cure of paralytic affections.

As our systems of materia medica afford no information respecting this plant, doctor A. has given a full description and history of it, and an account of the cases in which it has been administered; from which the medical reader will be enabled to form some opinion of it's virtues as a medicine.

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Though the cases in which our author has employed this remedy be much too few to determine it's general utility in nervous affections, the extraordinary effects it has produced in these few instances certainly demand further trials.

ART. XXVII. *Advice to Parents on the Management of their Children in the natural Small Pox, and during Inoculation; with a few Cases confirming the Author's Opinion. To which are added some general Observations on the Use of Tea, and the present Regimen of Diet among the higher Ranks of Society.* 8vo. 59 pa. Price 1s. 6d. Newark, Allen and Co.; London, Robinsons.

WE have discovered nothing in the advice contained in this pamphlet, which can render it of much utility to the persons for whose use it is professedly written. The chief intention of the writer seems to be the prevention of milk being given in the preparation for the small pox. He thinks it an highly pernicious article of diet 'in any shape whatever' in the preparative stage of that disease. The observations on tea are equally trifling and visionary. In his remarks on this plant, which he considers as *extremely* prejudicial and noxious to the human constitution, he manifests a laudable desire to befriend the female part of the creation, as more particularly liable to disease from the use of the baneful infusion of tea. In support of this position, he presses into his service the *authority* of the medical spectator, the shortness of whose aphorism on the subject he pathetically laments. The substitute, which the author recommends to his readers in the place of the noxious beverage, tea, is new milk and water, in equal quantities, and a slice of bread without butter. This advice, though enforced by the eloquence of the author, and the excellent aphorism of his friend, we are fearful, will stand a chance of being treated with indifference and neglect. A. R.

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ART. XXVIII. *The Trial of John Frost for seditious Words, in Hilary Term, 1793. Taken in short-hand by Ramsay.* 8vo. 54 pa. Price 1s. 6d. Ridgway. 1794.

THE indictment states, that 'John Frost, late of Westminster, in the county of Middlesex, gentleman, being a person of a depraved, impious, and disquiet mind, and of a seditious disposition, and contriving, practising, and maliciously, turbulently, and seditiously intending the peace and common tranquillity of our lord the king, and of his kingdom, to disquiet, molest, and disturb,' &c., 'maliciously, unlawfully, wickedly, and seditiously, did say, assert, affirm, and pronounce, and with a loud voice did publish these malicious, seditious, opprobrious english words following, (that is to say) I (meaning the said John Frost) see no reason why any man should not be on a footing with another; it is every man's birth-right; and that the said John Frost being thereupon, then and there asked by one of the persons then and

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there present, how he the said John Frost dared to hold such language in any public or private company, and what he meant by equality, he, the said John Frost, then and there wickedly, &c. replied, why, no kings, the constitution of this country is a bad one, (meaning thereby, that the said John Frost was for having no king in this realm, and that the constitution of this realm was a bad one in having a king) to the great scandal and contempt, &c.

The attorney general in a long speech, in the course of which he made frequent allusions to the present situation of France, and the *wicked intentions* of the disaffected, here declaimed against the crime supposed to have been committed by the defendant, and called John Taitt, Paul Savignac, Matthew Yatman, and — Bullock, one of whom had taken down in writing the words made use of by Mr. F., in order to substantiate the same by evidence.

Mr. Erskine, in reply, objected to the record, as containing a 'simple unqualified charge of seditious words, unconnected, and uncomplicated with any extrinsic events;' to the mode of conducting the prosecution, as it appeared, that the crime of his client 'was to receive its colour and construction from the present state of France;' and to the prosecution itself, as it was instituted for the punishment 'of idle thoughtless words, uttered over wine, and in the passage of a coffee house.' He *ironically* condemned his client for having lived in such intimacy with Mr. Pitt and the duke of Richmond; and observed, that he had been foolish enough to adhere to principles, which his former friends long ago had found it their interest to abjure. He lamented the increase of mercenary informers; demonstrated from the evidence, that the words *written down* as the defendant's were never spoken by him; and quoted Forster to prove that 'rash, hasty, or unguarded expressions, owing perhaps to natural warmth, or thrown out in the heat of disputation,' would not render any person criminal within the act of Ann, 'as the criminal doctrine must be maintained *maliciously and advisedly*.'

Lord Kenyon observed, that if the words in the indictment 'were spoken in seasons when seditious words might be the forerunner of seditious acts, and that men's spirits were inflamed, and might from small beginnings take fire, and be brought into action, it adds most immensely to the criminal construction the jury ought to put upon the words.' The defendant having been found *guilty*, Mr. justice Ashurst, after stating to him, that the constitution which he had attempted to traduce and vilify 'was planned by wiser heads and better hearts' than his own; that the words uttered 'argue a malignity of heart;' and 'that if he had the power, his inclination was ripe for any mischief against his king, his country, and the constitution, &c.,' pronounced the judgment of the court to be—'imprisonment in Newgate for six calendar months, the punishment of standing in and upon the pillory at Charing Cross, for the space of one hour, and that after the expiration of his imprisonment he should be obliged to find sureties for his good behaviour, for the space of five years, himself in goal, and the two sureties in 100l. each.' Lord Kenyon at the
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same time ordered the prisoner's name to be struck off the roll of attornies belonging to the court of King's Bench.

This prosecution affords ample room for reflection. The enlightened statesman will be led to weigh the policy of punishing men for words uttered in a moment of passion and intoxication; and the constitutional lawyer will perhaps question the right of prosecuting for speculative opinions: but all good men must pause, and perhaps sigh, on beholding a miscreant race of informers starting up in a country, that once abhorred a class of men (if men they may be called), who entrap, ensnare, and betray their fellow subjects, and glut their resentment or their avarice by the indiscriminate accusation of friends and foes, dependants and benefactors.

ART. XXIX. *The Law respecting Landlords, Tenants, and Lodgers, laid down in a plain, easy, and familiar Manner, and free from the technical Terms of the Law. With many practical Directions concerning Leases, Assignments, Surrenders, Agreements, Covenants, Repairs, Waste, &c. Demand and Payment of Rent, Distress, and Ejectment, as collected from the several Reports and other Books of Authority, up to the Commencement of the present Easter Term, 1794. Containing also distinct Treatises on the various Kinds of Estates, particularly Estates for Life, for Years, and copy-hold Estates. Interspersed with Notes and References for the Use of the Profession. With an Appendix of Precedents, comprising a great Variety of the most approved Forms of Leases, Assignments, Surrenders, Covenants, Notices to quit, Receipts for Rent, and Precedents in Distress. To which are also added, Cautions and Directions relative to the hiring and letting of Houses and Apartments, particularly in the Metropolis of London.* 8vo. 120 pages. Price 2s. Clarkes. 1794.

THIS compendium of the laws that immediately affect landlords, tenants, and lodgers, will be found extremely convenient to these very numerous descriptions of persons. A variety of notes and observations, more immediately adapted to the service of the young practitioner, are added at the bottom of almost every page.

ART. XXX. *Abstract of an Act for the Discharge of certain insolvent Debtors in that Part of Great Britain called England.* 34th Geo. III. Cap. LXIX. with explanatory Notes and Remarks. 12mo. 35 pages. Price 6d. Scatcherd and Whitaker. 1794.

THIS act is founded on the principles of the bankrupt laws. As the preamble alludes to the great prejudice and detriment arising to trade and credit from acts of insolvency, we could have wished to have seen some permanent regulation, instead of the temporary expedient adopted on this occasion. The debtors entitled to the benefit of the present statute are such as have been confined on or before the 12th of february, 1794, and not charged with sums of money, in the whole, to a greater amount than 1000l. Their names are to be published three times in three different London gazettes, or country newspapers, and a schedule of all their real and personal estates in possession, reversion, remainder, or expectancy, is to be subscribed, sworn to, and delivered in.

The property retained by the prisoner is to consist of bedding, working tools, and five pounds in money, but not exceeding thirty pounds in all.

Persons excepted from the benefit of this act are, attornies who may have concealed or embezzled their clients money or effects; servants or agents, charged with debts on account of any money, goods, or other effects, received by them; persons who may have procured goods under false pretences, and such as may have removed any stock, cattle, furniture, goods, or effects, of the value of fifty pounds, which were liable to be distrained by their landlords, within six years previously to the passing of this act. Debtors standing charged at the suit of the crown, or the sheriff, &c. upon any bail bond entered into for the appearance of any person charged with any offence against any acts of parliament relative to the customs, excise, or salt duties, are also excluded. The editor's observation on this clause is so pointed, that we shall here transcribe it:

'This is a shocking withdrawalment of mercy.—When the law compels individuals to renounce their claims on unfortunate debtors, shall government still remain inexorable?' s.

POLITICS. POLITICAL ECONOMY.

ART. XXXI. *Remarks on the General Orders of the Duke of York to his Army, on June 7, 1794.* By Gilbert Wakefield, B. A., late Fellow of Jesus College, Cambridge. 8vo. 33 pa. Pr. 1s. Kearsley. 1794.

To give no quarter to a vanquished foe, is a practice so strongly marked with savage barbarity, that were not the supposition contradicted by shocking facts even in the history of the wars of christian nations, we should suppose it impossible, that a measure of this kind could ever disgrace the annals of any civilized people. The decree of the national convention of France, that their soldiers should give no quarter to the british or hanoverian troops, was a deliberate act of inhumanity, which no provocation could justify. To vindicate this decree, is not the intention of Mr. W. in the pamphlet before us. Of the cruelties which have been practised in Paris he speaks with indignation. 'I should abhor myself,' says he, 'as a character completely brutalized, if I did not contemplate with feelings undefinable by language, those executions, and particularly of the females, which have stained the scaffolds of France.' The sentiments expressed by his royal highness, that mercy to the vanquished is the brightest gem in the soldier's character, Mr. W. admires; and he admits, that 'this sentiment, and the duke's exhortation to his soldiers, not to suffer their resentment to lead them to any precipitate act of cruelty, if the postulatam could be granted that the war is just and necessary, would have been infinitely more honourable to him, than all the titles and dignities of his birth and station.' Such reflections, and such feelings, he allows, want only a just cause to complete their merit; and a similar admonition in the mouth

mouth of a french republican he would regard as the consummation of human virtue.

The object of Mr. W.'s indignant animadversions is therefore not the ostensible business of the orders, which is admitted to have been humane, but their secondary object, the concentrating all the resentment of the armies upon the national convention of France, as 'having pursued a gradation of crimes and horrors, which has distinguished the period of its government as the most calamitous of any that has yet occurred in the history of the world.' The charge of a 'gradation of crimes and horrors' Mr. W. confidently retorts upon the combined powers, and he ascribes the atrocities of the french republic ultimately to their machinations. 'Is it a prodigy,' he asks, 'if every outrageous passion of humanity be called forth, if every indignant principle of the heart be forced into action, by an impious effort to bring back to slavery a numerous and potent nation determined to be free?' The crimes and horrors are, he judges, with high aggravation, chargeable upon their ferocious and uninjured enemies, while they continue their depredations, and threaten their governors and government with extirpation. Who, says he, can endure the professors of slaughter to talk of inhumanity? Mr. W. finds the same ferocity in kind, so much complained of in the french government, in some late proceedings for the suppression of sedition. He frames, on religious principles, an eloquent harangue to the armies upon the criminality of the present war. Robespierre he exhibits as an heroic patriot, who, on account of the danger of his situation, may be truly said (to borrow his own comparison conceived with the genuine sublimity of Milton the republican) 'to bestride a volcano.' The sanguinary determination of the convention to refuse quarter he imputes to a long series of the most virulent insult, and inflammatory provocation. Through the remainder of the pamphlet Mr. W. goes on to lash, in a high strain of sarcastic indignation, the supporters of the present war. Sometimes he pours out his wrath with a degree of asperity, which may be thought indecorous as well as imprudent; and sometimes he condescends to stain the purity of his classical style by gross and vulgar allusions. Nevertheless, his pamphlet breathes an ardent spirit of honest zeal for the rights of humanity, and for the cause of virtue and religion, and contains many passages written with great strength and elegance.

D. M.

ART. XXXII. *Observations on the present War, the projected Invasion, and a Decree of the National Convention, for the Emancipation of the Slaves in the French Colonies.* 8vo. 61 pages. Price 1s. 6d. Baldwin. 1794.

THIS pamphlet seems to have been written at a period, when the brilliant prospects of victory were not clouded by impending defeat, and rendered hopeless by existing circumstances. The author, who considers the 'unanimity of parliament' as the 'voice of the people,' contends, that the present war, on our part, is equally 'necessary and just:' for according to him, 'into this contest we did not rashly obtrude ourselves—we were forced into it by the violence and madness of our enemies.'

enemies.' Although he allows no credit to the convention from the 'motive,' yet he rejoices at the abolition of slavery in the West-Indies, and manfully contends against the horrid and disgraceful traffic in human flesh, still continued to be carried on. We shall here subjoin a short quotation on this subject:

'As an additional proof of the mischievous influence of this trade on the british seamen, both in health and morals, I shall mention a circumstance well known to those who have lived in the West-India islands. It is a notorious fact, that the most profligate and abandoned sailors in those parts are the crews of guineamen. And he who has seen them languishing in incurable diseases on the beaches of the islands, lying covered with ulcers, half devoured, while yet alive, with worms and maggots with which their wounds were filled, and waiting the end of a miserable existence, stretched on boards or bags of cotton under the piazzas of taverns and other public places, will have within his own observation an unanswerable proof of the miseries of this commerce, and of its most unfavourable influence on the life and happiness of mankind. The truth is that the trade of Africa being so much more dangerous and fatal than others, superior pay is always necessary, as well as a superior number of hands. This, if the sailors they take out should generally survive, would in a considerable degree have curtailed the profits: and to remedy this inconvenience, the masters in the trade, many of them at least, made it a rule by every species of severity and bad treatment, to harass their men till most of them left the ships in the West-Indies. For they had no necessity for the same number on the passage home as on the middle passage. The consequence was, that these men forfeited their wages; and it has been always understood, that the captain and the owners knew perfectly how to settle that matter together. And this is the true reason why such multitudes of the crews of guineamen have miserably perished in the islands.'

ART. XXXIII. *A short Exposition of the important Advantages to be derived by Great Britain from the War, whatever the Issue and Success.* By the Author of the Glimpse through the Gloom. 8vo. 24 pages. Price 1s. Owen. 1794.

THIS little publication contains the most barefaced avowal of principles, calculated for the express purpose of inculcating *political dishonesty*, that we have lately seen.

The author, whose former pamphlets we have already noticed [see *Analyt. Rev.* vol. xviii, pa. 346], begins by observing, that 'the moral will very incompletely apply to the political code:' he then proceeds to tell us, 'ill must it fare with the nation that acts rigidly upon the square; honesty to a certain degree may be the best public policy, but not to the extent the individual will act wisely as rightly to pursue it.' In short, he resolves 'the national stimulus and main spring of action' into 'obvious interest;' seems to think that this can sanction any war, and any expenditure of human blood; and listens to nothing in the present contest, but the expectation of being able to seize on all the french settlements in the East and West Indies, and thus enjoy 'the unrivalled monopoly of the commerce of the world.'

ART.

ART. XXXIV. *State of France in May, 1794. Translated from the Original of Le Comte de Montgaillard.* By Joshua Leacock Wilkinfon, of Gray's-Inn. 8vo. 68 pages. Price 2s. 6d. Crosby. 1794.

THIS pamphlet will afford ample matter for speculation, both to the advocates for the present system of warfare, and the opponents of it. The *alarmist* will here find scope for the indulgence of congenial terrors; and the man who deprecates the useless waste of human blood, and the improvident addition to national burdens, may fairly quote a variety of passages, to prove that the hostilities which originated in an erroneous calculation of the strength and resources of France are continued by folly, and may be protracted until ruin stares us in the face.

The author commences by observing, that, although the national convention possesses neither the confidence nor the esteem of the people, 'yet they will soon sanction the dispositions of order and property that it decrees;' and adds, 'it has long reigned by terror, but will soon demand respect, if it can this year resist, or rather repel the allies from the frontiers of France.' We are next told, that the legislature, which is unfriendly to the measures, and hostile to the principles of the committee of public safety, is equally afraid 'of the axe of the dictator and the sword of the foreign powers.' One third of this assembly, 'it seems, are friends to royalty; and a tenth only are infatuated with a republic, constituted solely of roman names, of impunity, and equality.'

The following is the portrait of a man, termed a 'dictator;' and yet it is allowed that this singular character has neither amassed treasure, nor is accompanied by guards, nor resembles any of the tyrants of either ancient or modern times; nay, it is affirmed, that his *execution* would produce no essential change in the public mind.

Robespierre is in complexion weak and puny; his figure dark and livid; his sight short and weak, and his voice nearly gone: he possesses none of those natural advantages, which prepossess or seduce the multitude; he is almost passionless, or rather, perhaps, he conceals with the most profound art, what would detract from his popularity and success. In the eyes of the people he possesses a character of incorruptibility, which hath preserved his influence against all the attacks of the brissotins, and of the commune of Paris. Solely confined in appearance to his functions of member of the committee of public safety and of jacobin, Robespierre shews every appearance of the most unaffected man. This modesty in triumph, this economy of person, and the obscurity of his private life, have so long secured him the public favour: he lives as he did in 1790, neither altering his manners, nor his taste, and always changeless. Sheltered behind the populace, whose excesses he favours, speaking little, but to the point; magnifying the errors of his adversaries in all the events of the civil and foreign war, he boldly seized the direction of the revolution from the hands of the timorous brissotins, who trembled at the sight of the scaffolds, which could alone confirm their power. To their stratagems and plots, Robespierre opposed the energy, and the crimes of the jacobins, and he decided the revolutions of the 30th of may, 1st and 2nd of june, 1793, which surrendered to him the assembly and Paris.

We

We are also told that Robespierre first coalesced with Marat, and then murdered him; that he patronised, and then brought Danton to the scaffold; that Barrere and St. Just 'are his secretaries, but not his colleagues;' and that 'the abbe Syeyes, for whom he destines the patriarchal chair of his new religion, will perish the moment he is no longer useful, or when his influence makes him dangerous.'

There is no better mode of discovering the nature of an administration, and the effects likely to result from it, than that offered to our consideration by the employment of the public money, and the protection afforded to the great mass of the people.

The old government of France lavished immense sums on male and female favourites, on the scandalously expensive establishment kept up for the royal family, and the wasteful prodigality of the princes of the blood;—let us see in what manner 'the present tyrants' expend the wealth and protect the interests of the people. Eighty millions of livres (nearly 3,500,000*l.* sterling) have been voted towards the completing the canals of the republic, and forty millions (about 1,750,000*l.* sterling) for the repair of old, or the construction of new roads.

An astonishing consumption of cattle of all kinds unavoidably takes place, but the necessities of the state have not induced it's rulers to deprive agriculture of the horses required for the cultivation of the ground. Of the oxen few are slaughtered but for the armies, as the inhabitants of the provinces have imposed voluntary and meritorious restraints on their own appetites;—as to the sheep, they are put under 'the immediate protection of the legislature.' Cloth is manufactured with less nicety, but more abundance than ever; all the great hotels, churches, and public places, are filled with forges, and converted into workshops: thus, no person capable of labour is out of employment, and as to those disabled by age and infirmities, they receive a daily allowance, in proportion to the number in each family. An abundant harvest, and ample supplies from America, have rendered the miseries of famine 'chimerical;' the public treasury groans with the precious metals, and while she smote the invaders of her own country with one hand, republican France is here said, to have administered no less than half a million sterling in *money* to the wants of Poland, in order to arouse the patriotism and stimulate the exertions of a nation, which without such assistance must have been swallowed up by a league of military despots.

If such were the state of France in may, what must it be in august or september, when an uninterrupted series of victories has gratified the national pride, and inspired the people with fresh confidence in their rulers? It is true it is here predicted, 'that neither the committee of public safety, nor the succeeding government, can resist for two years:' but are they not allowed already to have survived the shock of thirty-three counter-revolutionary internal insurrections, in the course of twelve months, and at a time too when their armies were dispirited by repeated defeats, and unity of action was precluded by the casual preponderance of rival factions? La Vendée is pointed out as the sole vulnerable point, in which the present government can be attacked with any prospect of success: but does not the author admit, that want, discomfiture, and desertion, have nearly swept away the whole body of insurgents?

The

The count de Montgaillard is an emigrant, who returned to his native country, after the retreat of the duke of Brunswick, and who luckily escaped the dangers that surrounded him by 'affecting an exterior of frivolity and dissipation.' It was not perhaps possible to have succeeded against an armed, and nearly united nation, such as France; but he seems to be well acquainted with, and more than once in the course of this pamphlet hints at, the selfish principles which have influenced 'the crowned coalition,' and rendered our victories useless, and our defeats fatal.

ART. XXXV. *An impartial Report of the Debates on the Suspension of the Habeas Corpus Act, with the Lords Protests, and the Report of the secret Committee, upon the Books and Papers of the London Corresponding Society, and the Society for constitutional Information. To which is added, an Abstract of the Habeas Corpus Act, and the Act for the Suspension, &c.* 8vo. 141 pages. Price 2s. 6d. Jordan. 1794.

MR. DUNDAS on monday, may 12, 1794, brought up a message from the king, purporting, 'that his majesty, having received information, that the seditious practices which have been for some time carried on by certain societies in London, in correspondence with societies in different parts of the country, have lately been pursued with increased activity and boldness, and have been avowedly directed to the object of assembling a pretended general convention of the people,' &c. 'has given directions for seizing the books and papers of the said societies,' which Mr. D. now laid before the house. On the next day, Mr. Pitt moved, 'that they be referred to a select committee appointed for that purpose.' After some animadversions on the part of Mr. Fox and lord Wycombe, this was voted unanimously.

On wednesday, may 14, the following were declared to be the names of the secret committee: right hon. W. Pitt, chancellor of the exchequer; H. Dundas, (one of the secretaries of state); Welbore Ellis, (since created a peer); W. Windham, (since made secretary of war); the attorney general; the solicitor general; lord advocate of Scotland; Thomas Grenville, esq.; right hon. Thomas Steel, (one of the joint paymasters general of the army); Pepper Arden, (master of the rolls); hon. Banks Jenkinson; sir R. Houghton; earl of Upper Ossory, (since created a peer); Thomas Powis, esq.; earl of Mornington, (a placeman); lord Mulgrave, (since created an english peer); Isaac Hawkins Browne, esq.; John Anstruther, esq., (since promoted); Thomas Stanley, esq.; hon. Charles Townshend; and the right hon. Edmund Burke. Five of these to be a quorum, and to adjourn from place to place, and from time to time, notwithstanding any adjournment of the house. On the 16th, the first report having been delivered in [see our Rev. pa. 321 of the present volume], Mr. Pitt rose, and after descanting on the *alarming* state of the nation, and the imminent danger to which our happy constitution was liable, moved for leave to bring in a bill for the suspension of the Habeas Corpus Act.

Mr. Fox ridiculed the imaginary terrors alluded to, but allowed, that the constitution was exposed to imminent danger from some recent proceedings, as in his opinion 'the punishments lately inflicted in Scotland were an abuse of law—an abuse of justice—an outrage to humanity, and must tend to alarm every man in England who had the least

least esteem for the principles of liberty, for if these proceedings should become general, there was an end of all liberty.' Mr. Jekyll also objected to the report, and affirmed, 'that the committee had proceeded more upon an idea of panic and alarm than any other. There were some of them indeed, who had been originally *alarmists*, but it looked as if those who had not taken the *alarm* in the natural way, had been inoculated by the company they had kept; and when the house attended to the mouse which this mountain had produced, he believed there was not a man in it who would not say with him, that the minister had brought forward one of the most violent, destructive, and daring measures that he could have done, upon grounds the most miserable, flimsy, and ridiculous, that ever were heard of.'

Mr. Sheridan deprecated the idea of committing persons on bare 'suspicion,' as, if the ministers possessed that power, they might make use of it on the most frivolous pretexts. He concluded by affirming, that, if it were attempted to carry a suspension bill through both houses of parliament, 'with any extraordinary degree of expedition, or precipitation, he would not hesitate to say, that any ministers who would, under such circumstances, advise his majesty to pass it, deserved to lose their heads.' On the house being divided, the majority for bringing in the bill appeared to be 162. Mr. Grey then moved for a call of the house; this was negatived by a majority of 169.

The bill, being brought in, was read a first and second time, committed, and gone through in a committee; in the course of which operations, eight different divisions took place in the house, and five in the committee.

On Saturday, May 17, both parties again tried their strength, but the same result ensued. In the course of the evening Mr. Fox condemned the conduct of the committee in the strongest terms, but somewhat incongruously acknowledged the greater part of them to be his particular friends, and men of whom he entertained a high opinion.

The lords Grenville, Loughborough, Hay, and Barrington, the earls Spencer, Carnarvon, and Carlisle, and marquis Townshend, supported this very extraordinary bill in the house of peers; on the other hand, its provisions were attacked by the duke of Grafton, the earls of Lauderdale, Stanhope, and Derby, and the marquis of Lansdowne. On a division, the numbers were 119 in favour of the bill, and 11 against it.

One protest was signed 'Albemarle,' 'Bedford,' 'Lauderdale,' and 'Derby.' The following is the copy of another:

'Dissentient,

'Because I abhor the idea of establishing a dangerous and unconstitutional system of *Letters of Cachet* in this country.

'Stanhope.'

Thus a bill, which placed the personal safety of every man in the kingdom at the disposal of the executive power, was hurried through both houses, and passed into a law, without a single petition on the part of the people. The truth is, that some recent proceedings had withdrawn the curtain, which hitherto concealed the conduct of the principal performers on the great parliamentary stage: and the nation had been taught, by long and fatal experience, to consider the buskined heroes of opposition as acting the parts of Brutus and Cato, in a political pantomime, for their *own individual benefit*; and was beginning to consider contests between contending factions, rather as a struggle for place, power,

power, and emolument, than a virtuous and independent exertion, in order to maintain and secure liberty and independence.—It is but little wonder therefore, that the public mind was not in *unison*, even at so dangerous a moment, with men supposed after long trial to be of this description.

ART. XXXVI. *An Account of the Treason and Sedition committed by the London Corresponding Society, the Society for Constitutional Information, the other Societies of London, Sheffield, Norwich, Manchester, Bristol, Coventry, Nottingham, Derby, Birmingham, Leeds, Newcastle, Hereford, York, Edinburgh, Dublin, &c. Their Correspondence with the Convention and Jacobin Societies at Paris; sending Deputies to France; admitting Barrere, Roland, and St. André into the Society for Constitutional Information: also a dangerous Letter to Mr. Sheridan, Chairman of a Society calling themselves the Friends of the People; and the Whole of the two Reports presented to the Hon. House of Commons by the Secret Committee.* 8vo. 72 pages. Price 1s. 6d. Downes. 1794.

We always thought, that the verdicts of a grand and petty jury were absolutely necessary, previously to the conviction of the most obscure englishman, on a charge of treason; but we here perceive the members of no less than fifteen societies are all found guilty in the title page of this *catchpenny* production. The preface concludes with an affectation of candour, professing the utmost abhorrence at the very idea of prejudicating 'the unfortunate persons under commitment for treasonable and seditious practices;' while the preceding paragraph insists, 'that a daring conspiracy was formed for the subversion of the constitution of this country, and for the establishing in the place thereof a system of anarchy similar to that adopted in France.' So very inconsistent too is the editor of this pamphlet, that he allows the justice of every thing that the friends of liberty have so long and resolutely contended for, by acknowledging 'the expediency of a reform in parliament,' in which, he adds, 'there is an inequality constituting the most prominent defect in the british constitution.'

ART. XXXVII. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy. With Notes.* By Mr. Miles. 8vo. 68 pages. Price 1s. Owen. 1794.

We confess that we are not a little astonished in a country like this, indebted as it is for all it's wealth, happiness, and prosperity to the exertions and recognition of popular rights and privileges, that any *untitled* author should think it necessary to vindicate himself from a charge of democracy.

Mr. M. is here again very anxious to save the ministry from the odium of having commenced the present war, and it is apparently owing to the duke of Grafton's charge to this effect, that he evinces such a rooted antipathy to that nobleman. We perceive too, that the author has not scrupled to accuse one of the persons lately committed to the tower, *by name*, of being resolved on producing a revolution in this country. Such an unfair, uncandid, and illiberal accusation against a person now in confinement,

ment, and about to receive a verdict of acquittal or condemnation from a jury of his countrymen, is calculated to call forth the execration of every honest man, whatever party he may espouse, as it tends, by prejudicing the minds of the people, to poison the very source of public justice.

ART. XXXVIII. *A Defence of the Right to Tithes, on Principles of Equity.* 8vo. 56 pages. Price 1s. Deighton. 1794.

THIS very modest defence of the most impolitic of all possible restrictions on agricultural improvements is founded entirely on the supposed necessity of an established church. Until governments are enlightened enough to allow all denominations of men, who choose to assemble for the purposes of public worship, to maintain their own clergy, a commutation, and even such an one as is here pointed out, will be infinitely less burdensome than the present system, odious from the mode of levying the tax, and necessarily productive of perpetual bickerings between the pious shepherd and his faithful flock.

AMERICAN AFFAIRS.

ART. XXXIX. *American Budget, 1794. The Income and Expenditure of the United States of America, as presented to the House of Representatives, in sundry Estimates and Statements relative to Appropriations for the Service of the Year 1794, by Alexander Hamilton, Esq. Secretary to the Treasury of the United States of America. To which is added, the Report to the Congress of the United States of America on the Nature and Extent of the Privileges and Restrictions of the commercial Intercourse of the United States with Foreign Nations, and the Measures proper to be adopted for the Improvement of the Commerce and Navigation of the same.* By Thomas Jefferson, Esq. Secretary of State. 8vo. 42 ps. Debrett. 1794.

THE budget of the american republic is but ill calculated to keep those of the old governments of Europe in countenance; for we do not here find any extravagant and disproportionate salaries, or unnecessary and sinecure places; and, what perhaps will astonish those hacknied in the arts of corruption, not a single dollar is charged under the head of *secret service money*.

The whole expenditure for the support of the government of the United States, for the year 1794, is calculated at only 397,201 dollars, and six cents, or hundred parts of a dollar. We shall subjoin a few of the items:

	Dollars.
‘ For compensation to the president of the United States	25,000
That of the vice president	5,000
Compensation to the chief justice	4,000
Ditto of five associated judges, at 3,500 dollars per annum each	17,500
Attorney general	1,900
	Speaker

Speaker of the house of representatives, at twelve dollars per day, estimating for six months	2,190
One hundred and thirty-four members, at six dollars per day	146,730
Travelling expences to and from the seat of government	25,000

The pension list contains thirteen names only, and amounts to no more than 6017 dollars, granted by acts of congress in behalf of persons who eminently deserve the care of the state, being for the most part the wives and orphan children of such as have fallen while fighting gloriously in it's defence. A perusal of this part of the pamphlet now before us naturally suggests the most odious comparisons.

The revenue of the United States for 1793 amounted to 16,799,162 dollars, 59 cents, and the appropriations to 15,680,578 dollars, 40 cents; the balance in favour of the state was therefore 1,118,584 dollars, 19 cents.

Mr. Jefferson, in his report, states the imports from Great Britain, and it's dominions, to amount to 15,285,428 dollars, and those from France at no more than 2,068,348 dollars. He complains, that by some late regulations adopted by the government of the former nation, the commerce of America has already experienced a loss of 'between eight and nine hundred vessels, of near 40,000 tons burthen,' which of course involves 'a proportional loss of seamen, shipwrights, and ship-building, and is too serious a loss to admit forbearance of some effectual remedy.' He also animadverts on the discouragement to which the commerce of the States is further liable, as american vessels, having any thing on board, may be interdicted from entering british ports 'at the will of the executive government.' The following observations are too remarkable to be omitted here:

'Instead of embarrassing commerce under piles of regulating laws, duties, and prohibitions, could it be relieved from all it's shackles in all parts of the world—could every country be employed in producing that which nature has best fitted it to produce; and each be free to exchange with others mutual surplusses for mutual wants, the greatest mass possible would then be produced of those things which contribute to human life and human happiness; the numbers of mankind would be increased, and their condition bettered. Would even a single nation begin with the United States this system of free commerce, it would be advisable to begin with that nation; since it is one by one only that it can be extended to all. Where the circumstances of either party render it expedient to try a revenue, by way of impost, on commerce, its freedom might be modified, in that particular, by mutual and equivalent measures, preserving it entire in all others.'

MISCELLANEOUS.

ART. XL. *Minutes of the Proceedings of the Court-Martial held at Portsmouth, August 12, 1792, on ten Persons charged with Mutiny on Board his Majesty's Ship the Bounty. With an Appendix containing a full Account of the real Causes and Circumstances of that unhappy*
 VOL. XIX. H h *Transaction,*

Transaction, the most material of which have hitherto been withheld from the Public. 4to. 79 pages. Price 3s. Deighton. 1794.

It appears from the evidence of two of the witnesses, that the mutineers on board the *Bounty*, attempted to justify, or at least alleviate their crime, by referring to the bad treatment they pretended to have received from their captain, particularly in the article of provisions. Coleman, Normand, McIntosh, and Byrne, four of the prisoners, were acquitted, and Heywood, Morrison, Millward, Berkitt, Ellifson, and Musprat, were found guilty, but the members of the court martial having refused to hear the evidence of Norman, of whose criminality there was no proof, on behalf of Musprat, his sentence was respited until the opinion of the twelve judges could be obtained on this occasion, who of course decided that such conduct was illegal, and he was accordingly discharged.

Heywood and Morrison were recommended to mercy, and pardoned; but Millward, Berkitt, and Ellifson, were executed. When they were brought on the forecabin for that purpose, the first of these unfortunate men addressed the spectators as follows: 'Brother seamen, you see before you these lusty young fellows, about to suffer a shameful death, for the dreadful crime of mutiny and desertion. Take warning by our example, never to desert your officers, and should they behave ill to you, remember it is not their cause, it is the cause of your country you are bound to support.' It is painful to think that a person capable of such sentiments should be subjected to an ignominious death; and it must fill the mind of every humane man with horror, if these men were actually driven by ill treatment, as is here insinuated, into the excesses that produced this catastrophe.

The appendix contains a variety of interesting particulars that occurred previously and subsequently to the mutiny. The commander is accused of harshness in respect to both the officers and seamen, and he is particularly charged with having made use of so much unmerited and unjustifiable rigour towards Mr. Christian, who was at the head of the insurgents, that this young gentleman had actually prepared a raft in order to commit himself to the ocean, and escape if possible from his cruelty.

We trust that the unhappy events here recorded will be productive of some good consequences. The gross impropriety of permitting a captain, on any occasion whatever, to be his own purser, must now be obvious to others, and indeed every government; the *barbaric* conduct too often adopted on the quarter deck, will appear to commanders to be always impolitic, and sometimes attended with danger; and the consequences of mutiny, as afforded in the awful and instructive lesson now held forth, must forcibly affect the minds, and operate as an example on inferior officers and seamen.

So much in general:—as to the case now before us, we trust that captain Bligh, who is acknowledged to be an intrepid and skilful navigator, and who we understand is preparing an answer to the appendix, will be able to present a complete justification of his conduct to the public, before whose impartial tribunal he is in some measure cited.

ART. XLI. *The Case of the Agent to the Settlers on the Coast of Yucatan; and the late Settlers on the Mosquito-shore. Stating the whole of his Conduct, in soliciting Compensation for the Losses sustained by each* of

of these Classes of his Majesty's injured and distressed Subjects. 4to.
About 300 pages. Price 8s. in boards. Cadell. 1793.

THE province of Yucatan, or Jucatan, is a peninsula 'projecting from the province of Honduras, into the sea northward; and forming the bay of Campeachy on the west, and the bay of Honduras on the east. It stretches from about latitude 16° to latitude $21^{\circ} 30'$ north, and from about longitude 89° to longitude 94° , west from Greenwich.'

The british settlements on the eastern coast, forming the bay of Honduras, were established, previously to the treaty of Paris, 'with the free will and full consent of the indians. The settlers maintained their settlements there, as regular occupants of the country, independent of the crown of Spain. There they employed themselves in cutting logwood on the banks of the rivers westward, that being the best article of commerce; and enjoyed, without control, the eastern department of the peninsula.'

On the completion of the treaty of peace, in 1763, it was stipulated on behalf of his britannic majesty, that all the fortifications on the bay of Honduras should be demolished, in consequence of which, the king of Spain engaged to give protection to the english settlers. Notwithstanding this, they were attacked, seized, and put in irons about the 15th of September 1779, after being robbed of all their property and effects.

The sum claimed as an indemnification to the inhabitants, for this cruel and wanton spoliation, amounted to 98,419l. 5s. 9d. and it was suggested by their agent, that either the court of Spain should be obliged to reimburse them to this amount, or that government should take their case into its immediate consideration, and afford the necessary relief. It appears however, that after the lapse of many years, spent in fruitless negociations, the settlers have neither received any equivalent, or compensation whatever; having been referred to the 'india department,' by the court of Madrid, and neglected by a succession of english ministers.

Soon after the conquest of Jamaica from Spain, 'the musquito king, with the concurrence of his chiefs and people, submitted themselves to the protection of Charles II. and the governor of Jamaica, in the name of his sovereign, accepted of this submission, and promised them the royal protection. They ever afterwards continued faithful to the interests, and obedient to the commands of the sovereigns of this country. Whenever the crown declared war against Spain, they readily appeared as our ally, and acted with vigour and success against the common enemy. When peace was restored between the two nations, they too held forth the olive-branch to the spaniards, and permitted them to come into their country with confidence and security, to trade with the subjects of Great Britain.'

Some compensation has been afforded to the settlers on this coast, for their lands, houses, &c., but it is stated to be inadequate to a compensation for their losses.

It is impossible to peruse the volume now before us, without remarking that 'the insolence of office' is carried to as high a degree in this country as in Spain, for we are told that letters memorial, &c. affecting the interests of a large class of sufferers, lie during whole months in the various departments, without being honoured with any notice whatever.

ART. XLII. *The Looker-on: A Periodical Paper.* By the Rev. Simon Olive-Branch, A.M. Three Volumes. 12mo. 1416 pages. Price 13s. 6d. in boards. Evans. 1794.

It is a well known fact, that the publication of the *Spectator* had a considerable effect upon the manners of the period in which it was written. Though this might be in part owing to peculiar circumstances, it is evident, that there cannot be a more proper vehicle of public instruction, than papers periodically published, which by their brevity entice perusal, and which present before the public a variety of topics, rather as matter of casual amusement than of serious study. In this way much useful knowledge may be communicated, and many just sentiments imparted, to those who are either too busy, or too idle, to sit down to the perusal of systematic treatises. But the purpose, which this mode of publication is more peculiarly fitted to answer, is that of correcting the errors of common life, and exposing to ridicule the fashionable follies of the times. And it was to the vein of delicate humour and good natured satire, with which Addison chastized the age in which he lived, more than to his philosophical and critical talents, that the *Spectator* owed its popularity.

The editor of the periodical essays now before us, is a great admirer, and by no means an unsuccessful imitator of Addison. The *Looker-on*, like the *Spectator*, provides his readers with a variety of entertainment. Sometimes he gravely instructs them in lectures on religion and morals; occasionally he amuses them with fables, tales, dreams, and visions; but he chiefly employs himself in exhibiting before them humorous portraits of characters drawn from life. In this kind of moral painting, though it might be too high commendation to say that he follows his master *passibus æquis*, it would be injustice not to admit that he discovers great skill and ability. He possesses no inconsiderable portion of that delicate humour, and pleasant railery, which so eminently distinguished the pen of Addison. In style he has evidently formed himself upon the same model; and has judiciously preferred, in a work of this kind, that easy flow of language, which, without the negligence, approaches to the familiarity of conversation, to that elaborate kind of composition, which either dazzles with ostentatious splendour, or becomes obscure through affected brevity. In short, if the *Looker-on* be not a direct descendant, he is no very distant relation of the *Spectator*.

It is not easy, in giving an account of a miscellaneous work of this kind, to convey an idea of its various matter, without copying its table of contents. A few papers, about ten in number, treat on religious subjects; but perhaps in too connected and argumentative a manner for a periodical publication. The train of reasoning so ably pursued in Butler's Analogy of natural and revealed religion is closely followed in these essays. On politics, we find only five papers; from which we learn, that the writer is a zealous supporter of the British constitution, but at the same time a friend to peaceable and temperate reform. Of literary criticism we find little: the principal papers which have this aspect are an ingenious essay on the rules and principles of taste; another on translation; an ironical satire on the bloated style of many sentimental novels, in which that disgusting method of writing is very happily burlesqued; and some judicious remarks on the proper style of history, and of biography, accompanied with

with humorous parodies of the different styles of Mr. Gibbon and Mr. Roswell; the former in a specimen of an intended history of England, exhibiting the character of George Barrington;—the latter in a sheet omitted of B——'s life of Johnson. The former of these imitations in particular is happily executed, and we must add seasonably introduced; for there is real danger, lest some fascinating examples should lead young writers to mistake a studied formality of expression for real dignity of style, and to prefer a tumid phraseology to that genuine grandeur, which is the result of an unaffected and appropriate language. The sentiment of Persius, which our author very properly applies to himself, may well deserve attention:

*Non equidem hoc studeo bullatis ut mibi nugis
Pagina turgescat, dare pondus idonea fumo.*

In the manner of Mr. Spec. the Looker on describes his own person and family, and introduces letters written concerning himself. He has also his club, which furnishes occasion for introducing several humorous characters and incidents,—but he has no Sir Roger. In the talent of dreaming he is not equal to his predecessor. His fictions are almost entirely of the comic and satiric kind. Of these the most excellent are, the *Fiery Purgation of Authors*, the *Empire of Nothing*, and the *Well of Truth*. The serious tale of Eugenio is original, pathetic, and instructive: but too much protracted for a work of this kind. Among the graver moral essays may be mentioned, as particularly valuable, the papers on the subjects of gaming; advice; scandal; hospitality; lying; discontent; old age; and melancholy.—But the most excellent papers in these volumes are those in which folly is ridiculed, and caprice and absurdity are satirized. Among the principle topics touched upon in these papers, are the effects of sudden preference; rights of women; physiognomy; humour of an april fool day; men mistaking their own talents; description of a *poetometer*; infelicities of fashionable life; false learning; plans of œconomy for the fashionable world; indelicacy of certain female fashions; clerical foppery; moral benefits of a good dinner; modern sensibility; mock paths; modern travelling; female friendship; the equalization of follies and diseases.

In proportion to the variety of valuable pieces, in a work of this kind, is the difficulty of selection. We must, however, give our readers a taste of the diversified entertainments which they may expect from this work. As a specimen of the author's cast of humour, we shall extract from the *Empire of Nothing* the account of the academy.

VOL. I. P. 268. 'We continued our walk through the suburbs of the city of Tintinabia; and passing on through Rotten-row and Trumpery street, we came to Abra-Cadabra-square, one side of which was filled up with the great college of arts and sciences. Being myself of a learned profession, I felt a strong inclination to make some enquiries respecting the institutions and practices of this venerable community; and it was doubtless an instance of great good fortune, that my guide being himself a considerable member of it, was well able to instruct me in all these particulars. I have not room to give a detail of half what I saw, much less relate all the observations I made upon the spot: I shall give my readers merely a glance into this emporium of literature and philosophy. It was here that the very spirit of inanity and nothingness seemed to reside, and that the taste for

genuine nonsense prevailed in its classical purity. The public library was so vast, that I shall not attempt to give my readers a list of the books. It seemed however to contain a prodigious deal of systematic, scientific nonsense; but was still better stocked with poetry; and the quantity of modern imitations of Shakespeare was immense. There were fifty editions of *Elegant Extracts*, and no less than five hundred collections from the *Poets Corner*.

On entering the quadrangle, we heard a great hubbub to the left of us, which, my guide told me, proceeded from a knot of grammarians, who were in high dispute whether Aristotle's word for the soul should be written *ψυχή* with a delta, or *ψυχή* with a tau; and whether the sea should be called *θάλαττα*, or *θάλασσα*. We had scarcely taken leave of these disputatious gentlemen, when we found ourselves suddenly in the midst of some quarrelsome persons in grave dresses, who were arguing with such excessive violence, that I was every moment afraid of some tragical consequences. Upon listening with some attention, I discovered that we had fallen among a knot of divines, who were reviving the old question about the word *νῆψ*, which formerly so distracted the council of Basil.

As soon as I had satisfied my curiosity, I was glad to make good my retreat; and passing into another school, I found an assembly of young academicians, who were exercising themselves in punning, or the paranomasia. We stayed to hear a few subjects proposed by an elderly person in a great chair, whose chin was built up three or four stories high, and whose sides and corporation were swelled out like the equatorial parts of the globe, by the continual exercise of laughter. My guide pointed out to me a promising young student, who had punned upon every word in the Old and New Testament, and had already advanced a great way in the statutes at large; and while I was in the room, a youth with a vacant face advanced to receive a very showy gingerbread medal for the best joke upon pumpkin.

We passed through a great number of conundrum parties, and whole rows of rebus-makers, till we came to a detached part of the building, which, I was informed, was wholly destined to the students in philosophy. Here the area of the quadrangle was so full and so noisy, that I could have imagined myself at the stock exchange in London, if it had not been for the prodigious number of instruments and apparatuses with which the court was filled. I walked up leisurely to a cluster of people who seemed to be very busy in a corner of the square, with a variety of kettles and pans about them; but was very glad to get out of their reach, as soon as I heard that they were employed in making thunder and lightning. I was much more at my ease, when I found myself in the midst of a set of projectors, who, having satisfied their minds as to the philosopher's stone, and the quadrature of the circle, were at this moment very deeply engaged in the discovery of the longitude. Many were the different objects which seemed to stimulate the labours of this learned body. I could observe a few platonic spirits, who appeared to be lost in thought, and, according to my conductor, were contemplating the *αὐτοπλοῦς ἀγαθόν*; others were calculating the decay of moral evidence by arithmetical proportions. Some were stripping themselves to dig to the centre of the earth; not a few were crying about their *summum bonum*, *mithridates*, and *panaceas*; while some very Bæotian faces were look-

ing through telescopes at the fun, and declaring they saw churches, sign-posts, and hackney-coaches.

‘ A great number of animal magnetists were among this crowd of philosophers; and some of them engaged to round my little hatchet-face to a reasonable plumpness, by treating me only for a few days. I could not help asking my conductor, what could be the intention of a crowd of persons who were standing in the great square in travelling dresses, and with all the eagerness of expectation in their countenances? “ These,” replied he, “ are a set of enterprising philosophers, who are bent on errands of great importance. They have all their different destinations, and are on the point of setting out in search of those seas, islands, and cities, of whose existence the documents and testimonies we have hitherto had, seem to stand a little in need of confirmation. Those noblemen, with long trains of clerks and secretaries behind them, are going on embassies from his Inane Majesty to Plato’s republic, Utopia, Lilliput, and Laputa. The two gentlemen who are so thinly clothed, are prepared to penetrate into the sultry regions of Africa, in quest of the Troglodytæ and Prester John’s kingdom; and the person whom you see equipped with a cork jacket, sets sail in an hour’s time in search of Lucian’s ocean of cream, with the islands of cheese in the middle of it.”

‘ Here my guide finished speaking; and taking me by the arm, led me through this crowd of philosophical adventurers, to another range of building, in which was the museum, or cabinet of curiosities. Though there seemed to be a great number of rare articles in this repository, yet I had too confused a recollection, when I awoke, of what I had seen, to be able to trace out the particulars on paper. Some impressions however were left in my memory, of the wooden dove of Archytus, the brazen bull of Albertus Magnus, the Maid of Orleans’ shift, Scriblerus’s shield, some skin of the true Pergamenian parchment, a sprig of the laurel into which Daphne was metamorphosed, and a shoe made of the hide of the archer who was slayed alive for shooting Richard the first.’

The following remarks on modern refinement will show the writer’s talents for serious satire.

VOL. I. P. 409. ‘ The present age has refined us out of half our honest feelings, and a great part of our natural taste; and our pride seems to consist in tricking the worn-out frame of science and of genius, with such meretricious arts as serve to sophisticate the shattered relics of female beauty. It is pleasant to one who has not gone along with the stream, to contemplate aloof the ridiculous excesses to which the spirit of refinement is pushed in the little concerns of social life, as well as in the duties of morality, and the objects of taste. In social life, by the habit it has introduced of falsifying our feelings, it has left to what is called the fashionable world, little more than an image, or rather a mockery of the social affections: it has in a manner hollowed out the substance of our pleasures, and suffered nothing but the shell to remain; it has cheated us of our rank, under colour of advancing us; it has passed upon us a bauble instead of a diamond; in short, to finish this train of allusion, it has carried off our old coat with our purse in the pocket, and has given us a fine holiday suit in its place. For proofs of this we have only to look into the present plan of fashionable intercourse: what inanity of compliment! what affectation of transport! what hollowness of profession! what a waste

of margin in every remark! what a length of straw to every grain of sense! what idle indolence! what manœuvre without plan! mirth without meaning! play without point! pride without pretension! love without regard!

On that plain buff principle of old English hospitality, this spirit of refinement has certainly made no small intrenchments. Our visits are now paid with empty carriages; and a very close intimacy can subsist for a twelvemonth on a dish of chocolate and a morsel of cake; while friends can eat each other up whenever they meet, who have never broken bread together in their lives. As to love and friendship, it may truly be said, that they have lost their exclusive and engrossing spirit. Instead of flying to groves and sequestered walks, they have found their element in noise and publicity. Love is so unsensualised and sublimed above passion, that it has forgotten its old retreats, and appears with calm confidence in crowds and gay resorts; and friendship is so modulated and adjusted to the rules of etiquette, that it finds the drawing-room a scene sufficiently interesting for all its wishes and exertions, and the card-table an ample medium for the display of all its cordialities and emotions. Thus the tones of feeling and the energies of passion, the swell of humanity and the ardours of affection, have subsided to the common surface of life, and settled into the smooth current of ordinary intercourse, and the every-day topics of vulgar communication. Thus the very fineness of society are relaxed; and, in the progress of our debilitation, we may expect to see the time when those great actions which decorate our history, shall be without a name in our language, or place in our hearts.

I do not know in what this "strenuous idleness," as Young calls it, which spreads so fast throughout the character of the times, is better shewn, than in the dull complexion of our public amusements, and the vapid insignificance of common visiting. One would think, without possessing this spirit of inactivity, that it is having no common mercy to one's self, to force nature into so perverse a track, in obedience to opinion; and a savage would certainly be softened to compassion, in contemplating the voluntary drudgery of our fashionable meetings; and would be prompted to enquire into the nature of those crimes to which such punishments belonged.

My projecting friend used to think, that the genius of that public resort, which we know by the name of Ranelagh, is most particularly in unison with this *strenua inertia*: and so earnest was he in the great cause, that he was for experimenting upon this hopeless quality, and endeavouring to promote his philanthropical object, by extracting positive virtue out of simple negation, and rivalling that philosophical adventurer, who conceived the project of drawing the sun-beams out of cucumbers. His plan went to combine the amusement of Ranelagh with the purposes of a mill, and to make every one in the progress of his circuit conduce to its operation. Among such a multitude, this might be done by the silent efforts of the *strenua inertia*, without the danger of a suspicion in the breast of any one, that he was doing good; and the more effectually to prevent this remorse from taking place to ruffle the flowing tide of murmuring insipidity, or to rouse from his hallowed slumbers the negative genius of the place, every thing was to be removed from sight, which could convey such unharmonising sentiments; the whole process of the machine was to be detached from the scene of amusement; and the same set of wheels which

were grinding our corn at a respectful distance, should be grinding an organ in our view.

‘ If my friend could turn this growing, or rather gravitating propensity of my countrymen to any useful account, I should certainly allow him credit for very extraordinary management and resource in the great concerns and interests of our condition here below ; but this frivolity of refinement is, I fear, a constitutional malady, which accompanies a worn out frame and exhausted stamina : and the worst of all is, that the complaint is of a flattering kind ; and, like the slow victims to consumption, we silently waste and waste, in the fond security of fancied improvement, till nature suddenly succumbs, and the fountains of life refuse to flow. There is a balsam in our minds, like that which enriches our blood, which when once it is destroyed by luxurious habits and baneful indulgences, no restoratives in the compass of moral medicine can renew, no succedaneums can replace, nor all the aromatic virtue of argument and counsel supply to the corrupted system.

‘ A sensible passage presented itself to me the other day in a book but little consulted at this time, which is so much to my present purpose, that I cannot help transcribing it for my readers. “ What vice has lost in coarseness of expression, she has gained in a more easy and general admittance. In ancient days, bare and impudent obscenity, like a common woman of the town, was confined to brothels ; whereas the *double entendre*, like a modern fine lady, is now admitted into the best company, while her transparent covering of words, like a thin fashionable gauze delicately thrown across, discloses, while it seems to veil, her nakedness of thought.” This false feeling of refinement, on which the author I have been quoting animadvert with such justice, has turned the bent of our delicacy from things and realities, to words and images ; and it little imports to the chastest mind, what idea is presented, let only the medium be properly sophisticated through which it is viewed. On this principle, a lady who revolts at the study of botany, because of the sexual system, and the shameless libertinism and concubinage of plants, can consistently learn by heart the *Eloïse* to *Abelard* ; and a fair reader, who dares not avow her acquaintance with *Tom Jones*, may lawfully peruse the memoirs of actresses, and drink in golden goblets the poisonous essence of medicated debauchery.’

The following dream, or vision of the Well of Truth, unless the reader's risible features be remarkably rigid, will afford him the gratification of a hearty laugh. Vol II. P. 345.

‘ I will endeavour to amuse my readers with an odd kind of dream which I fell into last night, after having consumed most part of the day in rambling over the different squares in the neighbourhood of Oxford-street. My thoughts had been diverted amidst the whirl of opulence and splendour which surrounded me, with reflections on the topsy-turvy dispositions of civilized life, where the law of inheritance and succession places us frequently in situations so wide of those for which nature has formed us. I could not get these thoughts out of my head, when I laid it upon my pillow ; they pursued me in a dream, and brought the following scene before my eyes. Methought I stood by the road side, on the margin of a pellucid stream, of which some one at my elbow told me the following

following tradition.—Persecution had once borrowed the Furies of Proserpine, to lash Truth out of the world. The poor maid, whose custom it was to go about half naked, was cruelly driven by these implacable Billingsgates. She was pursued from city to city, and from town to town, till, at the moment when she was beginning to faint with fatigue and the loss of blood, she came to the brink of this little rivulet, into which she forthwith plunged, and was preserved, by the presiding deity, from the further vengeance of her tormentors. In recompense for this happy rescue, the stream was endued with the property of reflecting each person that passed by, in the true character and office for which nature had designed him, had nature been suffered to take her course.

‘ I was now desired to contemplate in the stream, the images of those who passed, and observe well the metamorphoses it represented. At that moment there appeared, in a chair, an elderly lady, in her way to St. James’s: there was as much of her, clothes and all, as the chair could well contain. As soon as she was opposite the faithful pool, the transformation was surprising. Her vehicle was converted into an ordinary wheel-barrow; and the same person that I had, but a moment before, beheld enveloped in founce and brocade, fell to crying potatoes with the lustiest scream, and the most hearty good-will imaginable. I had scarcely taken leave of my old dowager potatoe-woman, before I beheld, at a distance, a couple of noble peers approach in a phaeton and four. As soon, however, as they arrived at the spot, the water reflected back the image of a cart carrying two criminals to the place of execution, and the blue ribband round one of their necks took the likeness of a halter. A very spruce gentleman in black now came forward with a cane and tassel in his hand, and a glittering something on his finger. This gentleman, I was told, was an evening lecturer, and a very popular preacher. It was singular enough to see so venerable a personage, as soon as he came to this oracular water, equipped with a bag and brush, and crying forth, “ sweep! sweep!” with the most natural tones conceivable. A nobleman’s carriage now came rolling by, when what was my astonishment, to see his lordship get out of his vehicle, and, after handing the coachman into it, mount the box himself! I could not observe his lordship’s skill in driving for the noise made in my ears by a passing nabob, who was stunning me with the cry of “ black your shoes, your honour!” My attention was now diverted by a long funeral procession: the hearse underwent but small alteration, as no dead man is out of character, but all the plumes fell upon the ground, and were trampled under foot; in the succeeding carriages there was one roar of laughter; the chief mourners were changed into merry-andrews, while the mutes fell to singing with the greatest possible joviality.

‘ I turned my eyes from this disgusting spectacle, and beheld, at some distance, two gentlemen arm in arm, who, I was informed, had long passed for models of disinterested friendship. They had hardly, however, come up with me, before, as it appeared in the stream, one of them drew out a pistol from his bosom, and would certainly have shot the other through the head, if he had not taken

taken to his heels the moment his arm was disengaged. A couple that had been united some years, as a by-stander informed me, succeeded these bosom-friends. I thought I blushed, after my fashion, that is, as much as my adult complexion would allow me, to see them change their lower garments in the watery mirror, and the lady walk off, *en cavalier*, with her husband's breeches. A surgeon happening most opportunely to meet a carcase-butcher just at the critical spot, appeared to give him up his box of instruments, and march off with his tray on his shoulder. A very fine man, in a red coat, was now coming up, with a truly martial stare; in a moment, however, his regimentals were covered with a smock frock, and his cane changed into a carter's whip; and in this equipment he plodded away like another Cincinnatus retiring to the plough.

At this instant, as I looked into the stream, a person seemed to be picking my pocket as he passed: I turned hastily round, and was told that the gentleman that was walking by, was a methodist preacher. A stately person that now advanced, was, as I was informed, a famous poet at watering-places, and celebrated for his elegies on ladies larks, and linnets, and lap-dogs, and ladies themselves; as he approached, the whole inside of a book, which he held under his arm, seemed to be dispersed a thousand ways, like the leaves of the Sibyllæ, and nothing but the covers were left him, while the man himself was reflected by the stream in the character of an undertaker.

Among the burlesque imitations very successfully executed in this work, is one in which he ridicules those fanciful and bombastic moralists, who convert every object in nature into a religious symbol; who, as the author humourously expresses himself, can 'find a resemblance between religion and a radish, or draw the fire of devotion out of cucumbers; to whom every thorn is the thorn of Glastonbury, and every bush contains a divinity; who can make up the ten commandments into a nosegay for the bosom, and squeeze morality, for a dozen pages, out of a green gooseberry.' Such a moralizer the author supposes, after a visit to Covent Garden market, detailing, in a letter to a lady, the reflections which occurred to him on so moving an occasion. The letter is throughout an admirable specimen of the grave burlesque; but it is too long to be transcribed; we must however copy one paragraph. Vol. III. P. 9.

"O foxite and pittite, jacobin and aristocrat, atheist and christian! blush ye all at your enmities and divisions, while ye see the early-york, the sugar-loaf, the battersea, and the scotch-kale, with all their hostilities of season, colour, form, and flavour, growing side by side, and each meekly tolerating the diversities of the other! Shall man and wife still pollute the annals of matrimony by divorces and separations, while the purple brocoli, and the snowy cauliflower, possess one bed? And shall history stain her page with the animosities of the white and the red rose, while the white and red cabbage are content to vegetate on the same soil, simmer in the same pot, and smoke upon the same table?"

We

We must protract this article a little further, in order to entertain our readers with the following humorous satire on the affectation of finding pleasure in melancholy. P. 385.

‘The searching spirit of modern discovery, which has extracted a sugar from lead, has also, by a sort of mental chemistry, found out that there are sweets in sorrow. Even the vulgar are now convinced that the principal component part of grief, is delight; and the pleasures of melancholy, at first confined to the precincts of St. James’s, is now a phrase of the commonest use at Shoreditch and Whitechapel. This pensive hilarity, this sportive gloom, is always best felt and understood where there is most ease and plenty: and, in proportion as commerce has spread the comforts of life over a larger mass of the community, the number of merry mourners have increased among the lower orders. I shall expect too, that the pleasures of melancholy will soon be extended over a numerous body of commissaries and contractors, which the war is enriching. The poor and illiterate are always slow in adopting improvements; and such is their obtuseness and obstinacy that they cannot be taught to comprehend the delights which may be drawn from their distresses; and all that is poetical or picturesque in their situation, is lost upon these happy wretches. Even those of good educations have not always taste and sensibility sufficient to relish these delights when they come home to their own business and bosoms: a proof of this was a few nights ago exhibited at our society, where a reverend visitor, the Dean of a cathedral, found it impossible to bring my curate to a due sense of the advantages his poverty gave him, in a view to these elegant pleasures.

‘Dean.—I blush, Mr. Curate, at my own discontentedness, when I candidly acknowledge that I am tempted, by my love of simple pleasures, to envy you the life you appear to lead. Yes, I envy you that quiet cultivation of your own thoughts, and that exemption which you enjoy from the tumultuous grandeur and luxury of the great.

‘Curate.—I cannot say, Mr. Dean, that I feel all the happiness of my situation, or perceive any advantages it holds out that balance against your club tailed coach-horses, and the pipe of Madeira I saw carried into your cellar about a fortnight ago.

‘Dean.—Why should you revive such disagreeable thoughts in my mind? These sacrifices which I make to the world, and to the gross and mistaken medium through which men contemplate the dignity of my station in the church, have cost me all that I regard as most precious in the world—the quiet enjoyment of the muse and my own company, and that envied opportunity which poverty affords, of wrapping one’s self up in the delightful gloom of one’s own meditations.

‘Curate.—Forgive my audacity, in demanding of your reverence, why, with such a taste for poverty, you do not relinquish a station which withholds you from indulging so simple and so cheap a relish?

‘Dean.—Alas! good Mr. Curate, there is no persuading one’s wife and children to follow rational pleasures. A refinement of thinking, which is beyond the reach of low and uninformed minds,
is

is necessary to qualify for these rich gratifications. For my own part, I never pass, in my chariot and pair, the humble cottage that stands in the dell at the end of my lawn, without sighing for the sober serenity which reigns in that peaceful mansion. The moon which sends her broken light through the branches of the old elm, that shelters this little dwelling, opens to my delighted vision such a picturesque display of crazy beams, fractured casements, broken doors, and ragged children, as never fails to throw my mind into one of those ecstasies of delicious melancholy, known only to such as are elevated above the spurious splendour of vulgar greatness.

‘*Curate.*—To give yet higher touches to this pleasing melancholy, and to render it yet more *picturesque*, let us suppose a tremendous storm beating in through the battered roof; the cries of children, and squalls of famished cats, borne along in blended harmony by the ravished winds!—who would not give up a deanery, and club-tailed coach-horses, and pipes of Madeira, for such bewitching sorrows?

‘*Dean.*—Nay, sir, this is straining my meaning rather farther than was intended. If you respect rank and dignity so little as to throw ridicule upon my remarks, I have done with the conversation.

‘*Curate.*—I beg, reverend sir, a thousand pardons, and frankly acknowledge the coarse make of my mind, that cannot enter into such sublime satisfactions. My life has been exposed to many heavy misfortunes, from which I have never known how to extract any pleasing reflections: nothing elegant has ever mixed itself with my sorrows; and I have sometimes wanted a dinner, without any satisfaction from those feasts of imagination which refinement affords. I am never so well disposed, as, after a comfortable meal, to relish that sublime passage of our immortal poet,

“And bring with thee calm peace and quiet;

Spare fast, that oft with gods doth diet;

And hear the muses in a ring,

Aye, round about Jove’s altar sing.”

I am tempted to believe that, in general, those men think highest of these enjoyments, who are most at their ease; as those who possess a firm footing on the shore, contemplate with the most delight a storm at sea.

‘*Dean.*—Why, sir, I will confess that the grossness of bodily suffering is inconsistent with these subtle and refined sentiments; and even hunger, when carried beyond a certain pitch, ceases to be picturesque, and becomes too rude and querulous to harmonise with such gentle emotions: though I am convinced that, to the functions of the brain, and the operation of the intellect, nothing is so physically and morally conducive, as an exclusion from the pleasures of the table. Corporeal temperance is mental luxury; and the muse is sooner incbrated with the limpid beverage of the pure fountain, than with the richest draughts which the grape can afford; more pampered with a pottage of herbs, than with the choicest viands that were ever thought of by the sons of sensuality. But I give up the defence of fasting, since it is impossible
for

for me to impart to you a conception of pleasures which nature has not qualified you to feel. Let me only contend for those sober delights which result from a melancholy train of reflections, such as the pensive enthusiast experiences when reposing on the tomb of his friend, or when bathing the cold urn of his departed wife, with tears of delicious sorrow. Alas! the wordling taught, from his earliest youth, to misconstrue the design of his creation, and to place the happiness of life in the indulgence of appetite, exercised in vanities till the frame of his mind becomes too slight to endure reflection, and condemned in a manner, by the conditions of his estate, to let his finest attributes and faculties run to waste and corruption, has no idea of that indescribable mysterious pleasure which is born of our sorrows, and certain delicate capacities of delight to which the turbulence of his career keeps him ever a stranger.

Curate.—Alas! sir, what you say may be very true, and is certainly very eloquent. But I cannot help thinking that we call the sentiment of which you speak, by a wrong name; it is not melancholy, but so different a thing, as only to live in minds naturally cheerful, and unacquainted with genuine grief. You talk of the pleasure of leaning on the tomb of one that was dear to your bosom. This sounds well in a monody; and, to write a monody on a departed friend, requires this kind of supposititious and prating sorrow. Permit me, without offence, to ask if you have any real friends, if you have wife or children in the churchyard? Perhaps you have never tried the effects of a visit to their tombs. Alas! sir, I have lost the dearest friend on earth: my Lucy, the partner for twenty years of all my joys and troubles, lies in a corner of our parish burying-ground. I buried her in a corner, because I desire to pass as seldom as possible, a spot that is calculated to call up in my mind pains, genuine, unmixed pains, that can never be alleviated. I love not to talk of her—I have never written a line about her; and as I sometimes am forced to pass over her grassy tomb, tears so little pleasant pour down my cheeks, that I would willingly exchange them for the smile that sits on the fat unthinking face of a smirking haberdasher.

It appears from the dedication, that the editor of this pleasing publication is the rev. William Roberts, A. M. F. A. S., fellow of Corpus Christi College, Oxford; and from the last number, that the labour, and consequently the merit of these papers, have rested with the editor, excepting only a few contributions particularly mentioned. The editor's design has been, as he himself represents it, 'to substitute the forsaken topics of morality, literature, and taste, in the room of shallow politics and newspaper philosophy, and to betray men, under the mask of amusement, into serious and manly thoughts.' The design was laudable, and the execution was meritorious. As literary productions, these periodical papers are entitled to distinction; but their highest praise is, that they are throughout calculated to promote virtue and good manners.

D. M.

ART. XLIII. *A Vindication of the Conduct and Principles of the Printer of the Newark Herald: an Appeal to the Justice of the People of England, on the Result of two recent and extraordinary Prosecutions for Libels. With an Appendix. By Daniel Holt, Printer of the Newark Herald.* 8vo. 148 pages. Price 2s. 6d. Newark, Holt; London, Symonds. 1794.

THE pamphlet now before us has some claim to the notice of the public. It appears, that Mr. Holt had rendered himself obnoxious to the malice of a provincial association against 'levellers and republicans,' by conducting a newspaper with equal spirit and independence; and to this circumstance he attributes the numerous prosecutions, that have been instituted against him, and the severe sentences, under the pressure of which he now suffers.

It perhaps will astonish some, and alarm others, when it is stated to them, that one of the libels, on which the author has been convicted, is 'an address to the inhabitants of Leeds, Sheffield, Birmingham,' &c., first printed in 1782 under the inspection of a committee composed of the duke of Portland, Mr. John Horne Tooke, Mr. Frost, Mr. Pitt, lord Mahon, Mr. Churchill, &c., and republished by him after the lapse of ten years.

'In fact,' says he, p. 19, 'I am at this very instant experiencing an imprisonment of two years, for printing a *libel* which originally came out under the sanction, and with the approbation of Mr. Pitt. That this *unfortunate* paper, after ranging through the nation for ten years with impunity; after having been reprinted by the political society at Sheffield again in the "*Patriot*," and by various other societies, should at last be prosecuted as a libel, issuing from my press in the year 1792, is an instance so singularly oppressive, as not easily to be paralleled in the whole history of *political persecution*.'

p. 53. 'This paper, this *libel* as it is called,' said Mr. Erskine, 'was originally composed and written by Mr. Pitt, the duke of Richmond, and other eminent persons who stand high in his majesty's favour! And shall the defendant be set in the pillory for that which set them so near the throne!!!'

Mr. H. makes many very sensible and apposite observations on the disagreeable predicament to which booksellers have been reduced by prosecutions, and as this is a subject with which the interests of literature are intimately connected, we shall here subjoin one or two short extracts.

p. 78. 'Though the liberty of the press has recently received some additions from the exertions of Mr. Fox, yet the *law of libel* still stands much in need of explanation. The law as it now is, and as it is at present enforced by associations, operates in some measure like the excise laws; but though like them in many of its prominent features, yet it is not equally intelligible, clear, and distinct. The publican, the maltster, the starch-manufacturer, and soap-boiler know, and can immediately ascertain the precise limits of the exciseman's attention. They know the bounds of the law, and cannot, through ignorance, easily infringe it. But booksellers and printers possess no such guide. The law has not made this *crime* specific, therefore they are ignorant when they are right or when they are wrong. The law of libels is so involved

volved in obscurity, so uncertain in its operations, so variable and changeable at different times, at different times so unintelligible and contradictory, that no man, however great his abilities, or however vigorous his understanding, has yet been found competent to give a true definition of the word libel, as he finds it used at various times in the proceedings of the english courts of law. What has been a false, scandalous, wicked, and seditious libel at one period, at another has been considered as a masterpiece of human genius; as containing the truest principles of government, and the finest, and most rational principles of liberty. The immortal work of Algernon Sydney, is a striking instance of the truth of this observation.

P. 80. "This perplexity, in which all booksellers and printers are involved, is still increased by the contrariety of the decisions, *on the very same causes*, which have taken place all over the country within the last twelve months. In the month of december, 1792, in London, Paine's works were pronounced libels by the verdict of a jury. At the same place, in june and july following, they lost their criminality, and became innocent. Leave London and proceed to Colchester, they are still innocent: Cross the country, and when we arrive at Warwick,' 'strange to tell," we find them both innocent and guilty. Proceed to Leicester, and there we find them criminal indeed!—Travelling north, when we arrive at Newark, we find them most atrociously criminal again! Proceed to Derby, we find them changing sides once more, and pronounced perfectly harmless! Directing our course to Knutsford, we find them still innocent; but leave Cheshire and cross the Severn, and behold at Bridgewater we find them criminal again!!! Thus it appears that what is law in one part of the land, is not law in another! I presume this is what has been called "the glorious uncertainty of law!"—glorious indeed to counsel and attorneys! "It may be sport to them, but it is death to us."—All this may be very fine, very legal, and very constitutional, but for the soul of me I cannot perceive much of the glory of common sense in it!"

ART. XLIV. *Official Documents and interesting Particulars of the glorious Victory obtained over the French Fleet, on Sunday, June 1, 1794, by the British Fleet, under the Command of Admiral Earl Howe; illustrated with an accurate Engraving of the Manœuvring and Line of Battle of the two Fleets on that memorable Day.* Third Edition. 8vo. 36 pages. Price 1s. Debrett. 1794.

THIS, as the title-page implies, is a collection of official papers which have already appeared before the public, but rendered much more intelligible by the engraving prefixed.

ERRATUM.

P. 341. Instead of the three first lines in the last paragraph, *read*, Hence if HABIT be *second*, ASSOCIATION may be called *first* nature; and paradoxical as it may seem, were pains taken for the purpose, a smiling countenance might no longer indicate serene pleasure, &c.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. SOCIETY OF POETRY AND BELLES LETTRES, AT AMSTERDAM.

May 6. The president, Mr. J. J. Vereul, opened the meeting with a lyric poem, *on the power of conscience*. Mrs. Joanna E. van de Velde received an extraordinary silver medal for the best poem on *Nebemiah*. The gold medal and 20 duc. [9l.] were adjudged to Mr. J. Christian Aug. Grohmann, prof. of phil. at Wittenberg, for a *criticism on Klopstock's Messiah*; and two silver medals to Mr. C. Fred. Benkowitz, for another criticism on the same subject.

No satisfactory *satire on fashion* having been received, the subject is postponed to the 1st of dec. 1795.

A lyric poem on the often repeated subject of *the creation*, and an essay on *the influence the rhetoricians of the Netherlands have had on the language and poetry of that country*, are to be sent before the 1st of dec.

1794.

The gold medal, of the value of 30 duc. [13l. 10s.], is announced for the best answer to the following question, and the silver medal, of the same size, for the second best. *What are the requisites of a descriptive poem? How far have our low country poets fulfilled these requisites in their river, rural, and garden poems [flus- land- und gartengedichte]? and what advantages have they had in such poems from the nature of our country?*

The essays, written in high or low dutch, must be sent post free, by the 1st of dec. 1795, to Mr. G. Brender à Brandis, mathematician, at Amsterdam, secretary to the society.

ART. II. *Copenhagen*. The first prize for an essay on the establishment of an University in Norway [see our Rev. Vol. XVIII, p. 470] has been adjudged to secretary Pram, of Copenhagen, and the second to prof. Eggers, of the same place.

ART. III. Mr. C. Gottlob Rafn, teacher of natural philosophy at the school of the society for promoting civic virtue, has obtained the prize for the best plan of a school of husbandry [see our Rev. Vol. XVI, p. 347]. Two others received approbation.

ART. IV. The economical society has distributed the following prize medals. To the rev. Mr. Högh, for *Instructions for a husbandman, whose lands are parted off from a common*, the first gold medal. To prof. Molbech, of Soroe, for an *Essay on the most important manufactures for that town*, the first silver medal. To the royal land inspector Niels Lund, for an *Account of marle, or calcareous earth, in parts of Seland where it was not before known*, the first silver medal. To farmer Andersen, for a short essay on the *Construction of a farm-house on rugged and sandy ground, and the method of cultivating such land*, the second silver medal. To capt. von Klyver, for an *Essay on the usual and most productive husbandry practised in the north of Norway*, the third gold medal.

VOL. XIX.

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ART.

T H E O L O G Y.

ART. V. Tübingen. *Annotationes quædam theologicæ ad philosophicam Kantii de Religionis Doctrinam, &c.* Some theological Remarks on Kant's philosophical Doctrine of Religion: by Gottl. Christian Storr, D. D. and Prof. 4to. 80 pa. 1793.

ART. VI. D. G. C. Storr's *Bemerkungen über Kant's philosophische Religionslehre, &c.* Dr. G. C. Storr's Remarks, &c. From the Latin. With some Remarks by the Translator on the Grounds of Conviction of the Possibility and Reality of a Revelation from the Principles of Reasoning *a Priori*, in Reference to Fichte's Sketch of an Examination of Revelation in general [see our Rev. Vol. xviii, p. 225]. 8vo. 240 p. 1794.

Art. v. is remarkable not only as the production of a celebrated divine, but as the first attack made on Kant's treatise on religion by a learned son of the church. The prof. differs from Kant with respect to the mode in which he explains some of the principal tenets of christianity, and the sense in which he understands them; but he combats with the old weapons, and does not meet Kant fairly on the new ground he has chosen, aiming to prove, as others have done again and again before him, that the history of Jesus is true, and thence inferring, that his doctrines possess the validity of history. How can the prof. maintain, that 'we know on the authority of Christ, that there is a God, who governs human affairs, &c.'? Supposing that Jesus, from his intimate connection with the Supreme Being, knew in his own mind the existence of God; still it is impossible, that he could have transfused the same degree of certainty into the mind of another; which at most would have been capable but of a high degree of belief.

Art. vi. is a good translation of the preceding, and preferable to it on account of the precision of the quotations, and some additions made by the author. The remarks on Fichte's work, too, by the anonymous translator, well deserve attention. *Jen. Allg. Lit. Zeit.*

ART. VII. Leipzig. *Hoseæ Oracula, &c.* The Prophecies of Hosea, in Hebrew and Latin, with a perpetual Commentary: by Christian Theoph. Kuinzel, Phil. Prof. 8vo. 124 p. 1792.

We have long wished to see Heyne's method applied to whole books of the Old Testament, and are particularly pleased to find it here adopted by prof. K. with respect to a book in which he appears intimately versed. The text seldom varies from the masora.

Jen. Allg. Lit. Zeit.

ART. VIII. Mr. Rosenmüller has published the 2d and 3d parts of the 3d volume of his *Scholia* on the Old Testament [see our Rev. Vol. xii, p. 466], which conclude the book of Isaiah. They resemble the former, except that the author seems to have aimed more at brevity. *Jen. Allg. Lit. Zeit.*

ART. IX. Jena. *Philologischer Clavis über das Alte Testament, &c.* A philological Key to the Old Testament, for Schools and Universities. Isaiah. By H. E. G. Paulus, Prof. of Theol. and Oriental Languages. 8vo. 450 p. 1793.

That no one may be deceived by the title of this book into a belief, that it is written merely for beginners, we must observe, that the bulkiness

bulkiest commentary contains scarcely so many valuable hints for correcting Isaiah, or excellent illustrations of him. The author has followed the same plan as in his *Clavis to the Psalms*, and gives in his introduction the rules he laid down for his work. The thirteenth chapter, and all after the thirty ninth, he supposes not to have been written by Isaiah. The sundial, as it is called, of Ahaz, chap. 38, p. 7, 8, probf. P. considers as a flight of ten or more steps, which was for a time shaded, and on which the sun afterwards shone; and he imagines Isaiah mentioned it merely as a type of the king's sickness and recovery, without any thing supernatural occurring respecting the sun's motion.

Jen. Allg. Lit. Zeit.

ECCLESIASTICAL HISTORY.

ART. X. Schweinfurt and Nuremberg. *Reformation-Geschichte der Reichstadt Schweinfurt, &c.* History of the Reformation in the free imperial Town of Schweinfurt, with forty eight Documents, by J. Mich. Sixt, one of the Deacons of the Cathedral of St. John. 8vo. 317 p. 1794.

As a fragment of ecclesiastical history this is valuable. The town did not fully embrace protestantism till the year 1542, it's connection with the bishopric of Wirtzburg probably preventing it's magistrates from being precipitate in their determination. *Jen. Allg. Lit. Zeit.*

ART. XI. Lemgo. *Neueste Religionsgeschichte, &c.* Modern Ecclesiastical History, continued by Dr. Gottlieb Jas. Planck. Vol. ii. 8vo. 510 p. 1790. Vol. iii. 1793.

The slowness with which this book proceeds is no diminution of it's value, for the author's design is not to give a journal of ecclesiastical events as fast as they occur, but to give a faithful history of transactions, when a judgment may be formed of their importance and of their consequences. The subjects of the second volume are the late disputes between the courts of Naples and Rome [see our Rev. Vol. III, p. 379, and Vol. XI, p. 478]: the oath taken by the clergy at Cologne: documents relative to the late religious persecutions of the reformed evangelists in the Palatinate: the synods of Pistoia and Florence: the pastoral instructions of the bishop of Chiusi and Pienza, and his correspondence thereon with the pope: continuation of the history of the disputes between the papal chair and the german archbishops: and annunciation of a diocesan synod at Mentz. The third volume is wholly occupied by the ecclesiastical revolution in France.

Jen. Allg. Lit. Zeit.

ART. XII. Pest, Buda, and Caschaw. *Georgii Pray Historia Controuersiarum de Ritibus Sinicis, &c.* A brief History of the Controuersies concerning the Chinese Rites, from their Origin to their End: to which is prefixed an Epistle to Benedict Cetto: by G. Pray. 8vo. 284 p. 1789.

The learned abbe P., celebrated for his critical inquiries into the history of Hungary, relates with impartiality the disputes between the missionaries to China, respecting the permission some of them gave their converts to worship the dead, according to the custom of the country. The epistle prefixed is in defence of the author's supposition, that the huns came originally from China. *Jen. Allg. Lit. Zeit.*

ART. XIII. *Amsterdam*. A new schism has taken place amongst the seceders from the lutheran community [see our Rev. Vol. XVI, p. 107], whose leaders at least appear to have had the desire of power more at heart, than abhorrence of reform, which was their pretext for secession. Mr. Hamelau is at the head of this division also; and as both parties acknowledge every article of the old orthodox creed, they have no religious pretence for the dispute, which originated about the appropriation of the money raised for building a church: one party maintaining, that it ought to be under the control of the whole community; the other, that this is too numerous for it's affairs to be managed otherwise than by a sort of select committee. So on the first secession, had Mr. Scholten been elected preacher instead of Mr. Fortmeyer, agreeably to the wish of the party, probably we should never have heard the cry of the church being in danger from the introduction of new principles.

Jen. Allg. Leit. Zeit.

M E D I C I N E.

ART. XIV. *Manheim*. *De curandis Hominum Morbis Epitome, &c.* An Epitome on the Cure of Diseases, designed for academical Lectures, by J. Pet. Frank. Book I. On Fevers. 254 p. II. On Inflammations. 325 p. III. On Exanthemata. 288 p. 1792. IV. On Impetigines. 247 p. 1793.

As it is not the custom for the students of Pavia to write down lectures as they are delivered, prof. F. has thought proper to give them here not a dry skeleton merely, though he endeavours to be as brief as is possible without omitting any thing material. Some perhaps may accuse him of paying too little regard to theory, but this we think an advantage to his work. Every where he appears the man of long experience, who does not blindly follow others, but has observed for himself; a very few cases excepted, for which, as they never occurred in his own practice, he is obliged to be contented with other authorities, which he always quotes. The introductions to the general pathology and therapeutics of each class of diseases greatly enhance the value of this performance; some of them, those on exanthemata and impetigines for instance, being new in their kind.

Jen. Allg. Lit. Zeit.

ART. XV. *Tubingen*. *Initia Bibliothecæ Medico-practicæ et Chirurgicæ Realis, &c.* Introduction to a Bibliotheca of the Practice of Physic and of Surgery, or a Repository of the Practice of Physic and of Surgery: by W. Godfrey Ploucquet, Prof. Med. Vol. I. 4to. 696 p. 1793.

The design of prof. P. is to give a complete and full general index to medical authors, pointing out every writer from whom information may be obtained respecting any particular subject. Of such authors as have written on the art of medicine at large he gives a catalogue, having left them out of his plan to avoid endless repetitions. Characters of books he has altogether omitted. With respect to execution this work is far more copious than the similar ones of Moron, Walther, and Alberti, and greatly superiour to any one of the kind we have: but still many authors have escaped the professor's notice, and

we fear it may require a supplement not much inferior to itself in bulk.

Jen. Allg. Lit. Zeit.

ART. XVI. *Nuremberg.* Dr. Weinrich has published a second volume of his Medical Observations from the Memoirs of the Royal Academy [see our Rev. Vol. XI, p. 468]. It contains abstracts of six volumes of the original.

Jen. Allg. Lit. Zeit.

C H E M I S T R Y.

ART. XVII. *Observations sur un Gaz hépatique, &c.* Observations on an hepatic Gas, disengaged during the Dissolution of a metallic Alloy composed of Tin, Lead, and Regulus of Antimony: by Mr. Sage.

Journal de Physique.

This alloy, which was pretty hard, had been designed for making buttons. Being exposed on a coal to the blowpipe, it melted readily. Withdrawn from the fire it swelled, sparkled, and threw up a yellowish gray calx. In this manner it all changed to a powder. One part of the alloy being put into ten parts of concentrated marine acid, it dissolved with effervescence, and an hepatic gas of an insupportable smell was disengaged. The marine acid became white; and the portion of iron, which coloured it, remained at the bottom of the matras in a black powder*. Six parts of distilled water being added to the solution, a white powder was precipitated. This, filtered, dried, and exposed to the blowpipe, melted, and entirely exhaled in the form of white antimonial vapours. Equal parts of lead and tin, with a fourth of regulus of antimony, being treated in the same manner, exhibited the same appearances.

ART. XVIII. *Observations sur l'Acide arsenical, &c.* Observations on the Acid of Arsenic: by Wiegleb.

Journal de Physique.

Scheele obtained from arsenic nearly an equal weight of acid. Bergmann, who made fuller experiments on the same mineral, reckons it to contain only four fifths of acid. These results are somewhat singular, considering the general effects of acidification. Mr. W. some years ago dissolved an ounce of white arsenic in three ounces and half of muriatic acid, and adding fourteen drams of nitrous acid, he distilled to dryness, and even till the residuum was red hot. In this process he obtained nine drams of dry acid of arsenic: consequently his experiment did not accord with those of Scheele and Bergmann. Repeating this experiment lately on half the quantity above mentioned, with very white rectified muriatic acid, and nitrous acid of the specific gravity of 1200, towards the end of the distillation a very transparent matter sublimed and crystallised in the neck of the receiver, of this a portion was from time to time dissolved by the vapours that passed over. Mr. W. then put a stop to the process, returned the acid into the retort, with the sublimate that adhered to the neck, and added an ounce more of nitrous acid. The distillation being recommenced, no sublimate arose, and the arsenical acid left in the retort weighed four drams and half.

* Tin dissolves in marine acid and precipitates iron in the same way, but without exhaling such an odour.

NATURAL PHILOSOPHY.

ART. XIX. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to J. C. Delam  therie, on expansible Fluids. *Journal de Physique.*

‘ I now come to that part of the system of Mr. le Sage which is of most importance to terrestrial physics, as it concerns expansible fluids. The denomination of elastic, hitherto given to these fluids, is but an obscure figure, taken from some particular phenomena, which do not give a precise idea of the class. Air confined under a piston resists compression, no doubt, as would a spiral spring: but whence proceeds this resistance in fluids which are compressible, and may be divided with so little resistance? how can this expansibility be unlimited? and why is it that their different kinds, those at least that act not chemically on each other, mix immediately, as powders mix by agitation?’

‘ When we consider expansible fluids according to these distinguishing characteristics, we cannot avoid observing, as did Mr. le Sage in reflecting on what philosophers had thought of them, that these fluids are composed of discrete particles, tending to spread themselves through all space accessible to them. Proceeding to examine the different notions that had been formed of the manner in which the dissemination of these particles is effected, that gentleman thought it necessary to exclude the notion of a repulsion between them, as not less unintelligible than it’s opposite, attraction. Besides, having studied the phenomena of the grosser fluids of this class, it appeared to him, that their pressure against obstacles could not proceed from a continued action of the same particles which first exerted that pressure; but that it must be produced by reiterated shocks, in the manner in which the gravific fluid produced gravity [see our Rev. Vol. xv, p. 469], or in which hail beats down corn. But the bodies which produce mechanical actions by shocks loose the motion they communicate; yet the particles of air enclosed in a vessel never cease to press against it’s sides: it is requisite, therefore, that these particles, after having struck the obstacles with which they meet, resume their motion. Such was the hypothesis, which Mr. le Sage formed, to examine whether it would agree with the general phenomena of these fluids: and before he had learnt, that D. Bernouilli had already considered the same hypothesis in the tenth section of his Hydrodynamics, he had demonstrated like him, that it agreed very well with those phenomena. This circumstance gave rise to a correspondence between that great man and his young emulator.

‘ But a cause for the reproduction of motion in particles incessantly losing it must be found; and this function Mr. le Sage conceived he might assign to the gravific fluid.’ It is true, that, on considering the subject at first, Mr. le S. found, that his particles, whatever were their figure, would be kept at rest by the action of this fluid on every side. At last, however, assuming a concave surface on one side of a particle, he discovered, that the impulse of every corpuscle of the gravific fluid on the concave surface would be continued after the first shock, by it’s rolling along upon it, till it escaped over the edge: whence the particle would be impelled in a direction opposite to it’s concavity; unless that concavity had a rim projecting a little over it, in which case the corpuscle’s rebounding against that rim would in some measure counteract it’s first impulse. We have only then

then to conceive particles with concavities of different shapes to account for every kind of motion in them, that may be necessary to the explanation of phenomena, whether rectilinear or gyratory. One thing is to be observed in this hypothesis, a particle set free to move, after having being put into a state of rest, by having imparted it's motion, or in any other way, will acquire it's greatest velocity gradually, and in an increasing ratio. This effect results from the same cause from which Mr. le S. explains the acceleration of bodies falling. Light, however, is the only substance, the particles of which Mr. de L. allows of themselves to possess expansibility, which they communicate to others by combining with them. Combining, for instance, with certain inexpandible particles, they form fire; which again combining with water forms aqueous vapour, and is in fact the general medium, by which the expansibility proper to the particles of light is communicated to the different aeriform fluids and vapours with which we are acquainted.

BOTANY.

ART. XX. *Leipfic.* Mr. Roth has published a second volume of his German Flora [see our Rev. Vol. ii, p. 505], in two parts, about 600 pages each, the latter last year. *Jen. Allg. Lit. Zeit.*

POLITICAL OECONOMY.

ART. XXI. *Stutgard.* *Ueber Allmenden, deren Benützung und Vertheilung.* &c. On Commons, and the Management and Division of them: By a Wirtemberger. 8vo. 79 pages. 1793.

This is an excellent exposition of the advantages accruing from enclosing commons, and at the same time does not conceal the few inconveniences inseparable from it. *Jen. Allg. Lit. Zeit.*

ART. XXII. *Brunswic.* On the beginning of february last was opened here a public reading establishment. The subscribers pay a rix-dollar every quarter; for which they have admission to a large hall, furnished with books; and supplied with journals and newspapers, political and literary. Small tables and chairs are provided, with pens, ink, and paper, for the use of those who wish to take notes, or extracts: and adjoining is a room for conversation, and another for taking refreshments. They are open from nine to twelve, and from two to nine, every day, including sundays, except during the time of public worship. The general approbation of this establishment is a proof of it's value. Unquestionably it will tend to promote the circulation of ideas amongst us; and whilst in other places it is thought necessary to lay difficulties and restraints on reading, we have the inestimable happiness to dare to instruct ourselves without hindrance.

Jen. Allg. Lit. Zeit.

ART. XXIII. *Altona.* *Historisch-moralische Schilderung des Einflusses der Hofhaltungen auf das Verderben der Staaten,* &c. An historical and moral Picture of the Influence of Courts on the Depravity of States. By Augustus Hennings, Gentleman of the Bedchamber to the king of Denmark, &c. Reprinted from the Sleswic Journal. 8vo. 93 pages. 1793.

Mr. H. here gives a spirited sketch of the mischievous effects of courts both on princes and people. *Jen. Allg. Lit. Zeit.*

ART. XXIV. Locke's two Treatises of Government, which were translated into german in 1718, are translating anew into that language.

ART. XXV. Goodwin's Enquiry concerning Political Justice, is also about to be published in german.

HISTORY OF LITERATURE.

ART. XXVI. *Hamburg.* A new Edition, being the 4th, of *Fabricius's Bibliotheca Græca* is publishing here by prof. Gottl. Christopher Harles, of Erlangen. To it will be added the unpublished supplements of J. A. Fabricius, and Christ. Aug. Heumanu.

PHILOSOPHY.

ART. XXVII. Where printed not mentioned. *Ænesidemus, oder über die Fundamente der von dem Hrn. Prof. Reinhold gelieferten Elementar-Philosophie, &c.* Ænesidemus, or an Examination of the Principles of Prof. Reinhold's Elements of Philosophy. With a Defence of Scepticism, against the Pretensions of Kant's System. 8vo. 445 pages. 1792.

The artillery of this anonymous writer is directed against Reinhold, whose philosophical works we have already had occasion to notice [vol. xiii, p. 354, 355], as having reduced the principles of Kant to a regular system, and it appears, that in the opinion of some it has completely demolished a fabric, which had by many been deemed inexpugnable. On this account, the Jena journalists enter into a large review of it, in order to shew, that it has done no injury to Kant's system, which will ever form an epoch in the history of philosophy.

CLASSICAL LITERATURE.

ART. XXVIII. *Leipfic.* *Emendationes in Epigrammata Anthologia Græcæ, &c.* Emendations of the Epigrams of the Greek Anthology. By Fred. Jacobs. 8vo, 60 pages. 1794.

This specimen of the critical abilities of prof. J. makes us eagerly wish for his promised edition of the greek Anthology. In this it is his intention to give the pieces in Brunck's *Analectæ*, those excepted which are not of the epigrammatic kind, with various readings, the places whence they are taken, and remarks critical and explanatory by himself and others. To these will be added a quadruple index, an essay on the lives and writings of the poets, and a collection of pieces that escaped Brunck's notice. In the preface to the present work, prof. J. gives a character of Brunck's *Analectæ*; and from it we find, that he, with many others, supposed Mr. B. to be dead; but we can affirm, on unquestionable authority, that he is still alive, though languishing in prison at Belançon, where no doubt he laments the part he so enthusiastically took in the french revolution.

Jen. Allg. Lit. Zeit.

ART. XXIX. *Hall.* *Ἡρώδης Ἀπομνημονεύσεων Σοκράτους, &c.* Xenophon's memorable Deeds and Sayings of Socrates. Revised by G. G. Schütz

Schütz. The second Edition, with Corrections and Additions. 8vo. 198 pages. 1793.

This edition is printed with great care, and the editor has availed himself with judgment of the many helps, that have within these few years appeared, to render the text as correct as possible.

Jen. Allg. Lit. Zeit.

ART. xxx. Utrecht. *L. C. Valkenaerii Observationes academicae, quibus Via munitur ad Origines græcas investigandas, &c.* L. C. Valkenaer's academical Observations, paving the Way to an Investigation of Greek radical Words, and a Supply of the Deficiencies of Lexicons: and J. Dan. Lennep's academical Lectures on the Analogy of the Greek Language: Corrected from Manuscript Copies, with Remarks. By Everard Scheid. 8vo. 583 pages. 1790.

This second edition of Lennep's work, freed from the errors of the pen and press, which abounded in the first, has it's value much enhanced by the remarks of Scheid, and the observations of Valkenaer. It was in fact Heinfethuis, by whom the principles here laid down were propagated amongst his scholars, who again took pains to communicate them with alterations and additions. The principal of these were Valkenaer and Lennep, whose lectures were frequently taken down, and passed from hand to hand, till at length Lennep's were published with the fictitious imprint of London in the title page. This edition was made known in France by Villoison, and in England by Burgess. In the present volume Lennep's work occupies 214 pages, Scheid's remarks above 300, and Valkenaer's Observations 64. The last are paged separately.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. xxxi. Nuremberg. *Principales Figures de la Mythologie, &c.* The principal Figures of Mythology executed in Copper-plate, from the engraved Gems, which formerly belonged to Baron Stofch, and are now in the Cabinet of the King of Prussia. No. I. Royal fol. 35 p. 12 plates. Price 5 dollars. 1793.

Abbildungen Ägyptischer, Griechischer, und Römischer Gottheiten, &c. Delinations of Egyptian, Greek, and Roman Deities, with mythological and technical explanations. No. I. 4to. 64 p. 12 plates. Price 2 dollars. 1793.

In 1765 Frauenholz of Nuremberg formed the design of publishing engravings of the whole of Stofch's collection of gems, as described by Winckelman, but dropped it, for want of sufficient encouragement. His successors have now undertaken a selection from it. The french edition is far more superb; but it's text, being a translation, is inferior to the german.

Jen. Allg. Lit. Zeit.

ART. xxxii. Berlin. *Antbousa, oder Roms Alterthümer, &c.* Antbousa, or the Antiquities of Rome. The sacred Rites of the Romans. By C. Ph. Moritz. 81 pages. With 18 plates. 1791.

The object of the author, too soon lost to literature, was to trace the charatier of the ancient romans in the ceremonies of their public worship: an object certainly not unimportant to the history of mankind,

kind. In the execution of this task, he was assisted less by the perusal of learned antiquarians, than by a long residence at Rome. Here he studied the remains of the sacred edifices of the ancients; and the character of the modern populace: for he was soon persuaded, that the latter was much less changed, than was commonly supposed. Mr. M. begins with some excellent remarks on the study of the ancients. Greatness and simplicity were the principal features in the character of the ancients, both in public and private life. The more we feel, that we have departed from nature, the more charms must such objects have for us. The imaginations of our youth are warmed with the histories of Greece and Rome: and were they banished from our schools, what of equal importance, what equally great, could we substitute in their stead? The ideas of Rome, of Athens, of Sparta; of the power and dignity of a roman consul; of Cicero and Demosthenes, of Socrates and Plato; are singular in their kind. The names of antiquity are indeed become general terms; and when we say a Demosthenes, or a Cato, we are understood by every one. The festivals, the games of the ancients, all related to the actual enjoyment of life: and to them this enjoyment was sacred, and prescribed as a religious duty. After this introduction, Mr. M. proceeds to the fixed religious feasts of the romans, in the order as they occur in the calendar; next to their moveable feasts; then to their sacrifices, prayers, and vows, in general; and lastly to the Circus, and the games performed in it. The plates are taken from gems, or other pieces of antiquity.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXXIII. Rostock. Olai Gerhardi Tychsen, LL. OO. in *Ac. Ross. P. P. O., &c. Introductio in Rem numariam Muhammedanorum, &c.* An Introduction to Mohammedan Coins: by O. G. Tychsen, Prof. of the Oriental Languages, &c. 8vo. 246 pages. 6 plates. 1794.

This introduction to the coins of the mohammedan empire advantageously supplies a gap in our literature. It is well known, that the author is a man, who not only possesses the requisite knowledge of history and languages, but for these thirty years has had in his hands a number of oriental coins, which he has deciphered and explained, and has surmounted difficulties of various kinds to smooth the way to the science of medals, both for himself and others. Of his laudable industry the present work is among the most valuable fruits. In the first section, prof. T. presents us with all the historical information necessary, as a preliminary to the investigation of the coins, of the more ancient of which an account is given in the second, as in the third is of those of more modern date. Those arabic coins, which have on them images, the prof. supposes were coined not by the mohammedans themselves, but by their christian vassals. On the pieces of glass with arabic inscriptions he does not give a decided opinion: but he imagines they were distributed amongst the people at festivals, their size and colour distinguishing those for whom they were intended, and never used as current coin.

Jen. Allg. Lit. Zeit.

ART.

HISTORY,

ART. XXXIV. Hermanstadt. *Der Verfassungszustand der sächsischen Nation in Siebenbürgen.* The Constitution of the Saxon Nation in Transylvania. 8vo. 112 pages. 1791.

ART. XXXV. Vienna. *Das Recht des Eigenthums der sächsischen Nation in Siebenbürgen, &c.* The Right of Property of the Saxon Nation in Transylvania, to the Land granted them by the Kings of Hungary. By the Representatives of the Nation. 8vo. 144 pages. 1791.

ART. XXXVI. Offenbach. *Die Grundverfassung der Sachsen in Siebenbürgen, &c.* The Constitution and History of the Saxons in Transylvania; a Fragment of the History of Germans out of Germany. 8vo. 288 pages. 1792.

About the time of the croisades, Geyza, king of Hungary, gave a colony of saxons some waste lands in Transylvania, for which, and the enjoyment of their own rights and liberties, they agreed to pay him and his successors annually 500 marks of silver, and to furnish them with five hundred men in every defensive war. This colony flourished greatly, improved its constitution, embraced the reformed religion, and enjoyed its privileges unmolested; till Maria Theresa ordered, that half its officers and magistrates should be catholics. Under the reign of her son, the royal treasury claimed the property of their land, and adjudged it to be a royal domain. At length Joseph II. resolved to annihilate all their liberties at once, and to divide their territory, with the rest of Transylvania, into several counties; not because the saxons had failed in any part of their duties, or been guilty of any misconduct, but because it was his will and pleasure, that all the nations under his dominion should be governed in one uniform manner. Joseph found himself under the necessity, however, of receding from this resolution, before these books were printed; yet, as fragments of history, they are by no means unimportant.

Jen. Allg. Lit. Zeit.

ART. XXXVII. Gottingen. *Geschichte der Deutschen in der sächsischen Periode, &c.* History of the Germans in the saxon Period. By Charles Lewis Woltmann. Vol. I. 8vo. 304 pages. 1794.

We are acquainted with no german historian of a limited period, who has executed a work for general readers at all comparable with this before us. From the pleasing style in which it is written, the minute circumstances that occur, the occasional reflections introduced, and the striking delineation of character throughout exhibited, they who are little acquainted with the history of the times would suppose it a modern romance built on ancient chronicles: but Mr. W. has not introduced a single fact, for which he has not the authority of original documents; and his great merit is the having embellished with the attractive charms of a novel the real events of history. The present volume includes the lives of Henry I, and the three Othos, and in the subsequent ones, Mr. H. means to extend his work to all the emperors of the saxon line.

Jen. Allg. Lit. Zeit.

ART. XXXVIII. Where printed not mentioned. *Geschichts-Erzählung von der Regierungs- und Vermögens-Entsetzung des Fürsten von Neu-
wied,*

wied, &c. An historical narrative of the Deprivation of the Prince of Neuwied of his Government and Property, in which are shown many very important common Grievances of the States of the Empire, and an Appeal to the *Comitia* is made. By himself. Folio. 1793.

ART. XXXIX. *Commissariſcher Bericht, die Verſtandeskräfte und Regierungsfähigkeit, &c.* Report of the Commissary respecting the Understanding and Capacity for Governing of Prince Fred. Charles of Neuwied.

ART. XL. *Beantwortung und Widerlegung des geheimen Commiss., &c.* Answer and Refutation of the Report of the secret Commissary von Schenk, sub-delegate of Nassau-Orange, &c.

ART. XLI. *Nachtrag zur weiteren Belehreung des Publicums, &c.* An Essay for the further Information of the Public, respecting the Prince of Neuwied's Agreement with his Subjects, repugnant to his Family Compact and Counter-Obligation, and concerning his Understanding and Capacity for Governing.

Though instances are not wanting, in which the supreme tribunal of the empire has appointed guardians to regents, whose intellects were deranged, the present is singular in its kind. It appears, that the subject of this contested decree had many singularities when hereditary prince, and was also for a time troubled with religious scruples. On account of these, his various moral irregularities, and more particularly his disagreement with his wife, his father was so dissatisfied with him, that in April, 1788, he disinherited him by will, and appointed his second grandson for his successor. This will, however, the father cancelled in May following, on his son's entering into a counter-obligation on oath, to seek no divorce, to treat his wife with complaisance, to submit to her judgment with respect to the education of his children, to incur no debts, and with regard to the woods, to abide by the forest laws. The present prince, at that time counts, of Wied-Runkel and Witgenstein-Berlenburg guaranteed this obligation. In August 1791 the father died, and the son assumed the reins of government. The first act he did was to terminate an old lawsuit with his subjects, respecting forests, personal services, and contributions, which had been in part given against his father in January 1791, by an agreement. In this he went somewhat hastily to work, treating immediately with the attorney of his subjects, without consulting his own council, of whom he entertained no favourable opinion. Thus the terms of the agreement were soon settled. But when it came before the proper court to be made binding, the two guarantees abovementioned opposed it; asserting, that he had ceded to his subjects inalienable rights, to which the prince of Runkel, as next in blood, could not agree. At the same time they brought against him a charge of imbecility; in proof of which they urged several *strange* (*wunderbaren*) projects and ordinances of his, and the will of his father; and demanded guardians to be appointed him. The court upon this gave a commission to Nassau-Orange to examine the agreement; and at the same time privately charged the sub-delegated commissary to inquire into the alleged imbecility of the prince, and his incapacity for governing. The printed report abovementioned was the result of this secret inquiry. It was followed by a decision, that the two guarantees should have equal votes with the prince in all
affairs

affairs of government. The king of Prussia, as duke of Cleves, was to see this carried into execution. The decision was founded solely on the counter-obligation the prince gave his father: but in a subsequent record he was plainly told, that he was incapable of governing alone, on account of the disorder of his mind, and would be deemed so, till he could bring proofs of his being restored to his proper senses. The report, hitherto secret, was then opened, and the opposite party hesitated not to make it public by means of the press. For this the prince sought reparation: but without waiting for a decision on this point, he applied to the assembly of the states, in the first of the above pieces, which is written with great asperity, and little method; though he endeavours expressly to refute the data of the report, and adduces various medical testimonies of his sanity. [For a short character of this prince see our Rev. p. 9, of the present volume; or for a more full account of him, Cogan's Rhine, Vol. II.]

We pretend not to decide on the question, but it is extremely interesting; for neither the german law, nor the roman, to which in defect of our own we recur, define the degree of derangement of intellect which requires such a guardianship; so that it has been usual to follow the custom of the courts, and the opinions of the judges, which are sufficiently arbitrary and uncertain guides. In a prince, too, the capacity for governing is a grand point in question; and this was particularly the case in the present instance, for the prince of Neuwied was declared *not in reality imbecile, but incapable of governing a people*. Such a delicate question, where a precise legal standard is wanting, would be best determined, perhaps, according to the old german principle, by judges who have themselves people to govern.

Jen. Allg. Lit. Zeit.

ART. XLII. Copenhagen. *Denkwürdigkeiten der französischen Revolution, &c.* Memoirs of the french Revolution, with a particular View to general Politics: by Christian Ulrich Detlev von Eggers, L.D. Vol. I. 8vo. 508 p. 1794.

The character and abilities of Dr. E. cannot fail to render this work highly valuable, though few but himself would have had the courage to enter on a field so extensive. In the present volume the history, beginning with the first assembly of the states-general, is brought down only to the third meeting of the notables; yet there is not a page we wish away. It is true, much of the volume is introductory matter, and more than half of it is occupied by documents, it being the Dr.'s design to give all such as are of importance, at full length, in the original french, and translated into german. It is his plan also to embrace every thing connected with the revolution, whether influencing it, or influenced by it; as the effects it has had on men of letters in France, England, and Germany, and through them on the public.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XLIII. Leipzig. *Reise eines Polen durch die Moldau nach der Türkei, &c.* Travels of a Pole through Moldavia to Turkey: by Jos. Mikosch. Translated from the Polish by S. Gottlieb Linde. 2 vols. 8vo. near 400 p. 1793.

The

The original of this work, published at Warsaw in 1787, is entitled, *Obserwacye polityczne Państwa Tureckiego, &c.* 'Political Observations on the Turkish Empire, its Form of Government, Religion, Forces, and Manners, and on the Nations that live under it, with particular Reflections on the Morals of the People, and the Mode of Education, written by J. Mikosza, during his Residence at Constantinople.' The author, a noble pole, was appointed superintendent of some persons qualifying themselves for interpreters, for the service of the republic, by order of the king of Poland. From this work, he appears to be a man of abilities, both as a statesman, and as a writer; and his observations relative to Poland, as well as those concerning Turkey, well deserve notice. The translation is a good one. *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. XLIV. *Leipfic. Ueber Roussau's Verbindung mit Weibern, &c.* On Roussau's Connexions with Women, with some Essays relative to the same Subject. 2 vols. 8vo. 436 pages. 1792.

The author of this work appears to have studied thoroughly the writings and characters of Roussau; his remarks show a knowledge of mankind; and his style is pleasing. An introductory essay on the spirit and history of Roussau's Confessions is well written: in another every thing the author could collect relative to Roussau's exposing his children is given: and in a third, on the death of Roussau, it is made to appear probable, that his life, become a burden, was voluntarily shortened. *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XLV. *Leipfic. Neue Gottergespräche von Wieland.* New Dialogues of the Gods. By Wieland. 8vo. 374 pages. 1791.

The translator of Lucian here shows himself a successful rival of the ancient celebrated sophist, whose spirit he appears to have imbibed, and whose excellencies he has imitated, at the same time as he has fallen into nearly the same faults. The subjects of his dialogues are partly theological, and partly historical; but still more are political, and owe their existence to the french revolution, with respect to which the author may be termed a moderate man. *Jen. Allg. Lit. Zeit.*

POETRY.

ART. XLVI. *Vienna. Melchior Striegel, &c.* Melchior Striegel. An Heroic-epic Poem for the Friends of Liberty and Equality. Published by J. F. Ratschky. Cantos I, and II. 8vo. 110 pages. 1793.

This poem is not only in the manner of Butler, but it possesses his spirit also: and, if the following cantos equal these two, Mr. R. will have enriched the stores of german literature, in a species of poetry, in which it before had nothing of any length to boast, except Blaumauer's *Æneid*. The notes abound with attic salt. *Jen. Allg. Lit. Zeit.*

ART.

MUSIC.

ART. XLVII. Paris. *Théorie acoustico-musicale, &c.* The Theory of Musical Acoustics, or the Doctrine of Sounds referred to the Principles of their Combination: an analytical and philosophical Work. By Suremain-Misfery, of the Academy of Sciences at Dijon. 8vo. 404 pages. 1793.

This work, which has received the approbation of the academy of sciences at Paris; is the performance of a man of four and twenty, who has undertaken to submit to the test of experiment and the mathematics the elementary principles of music, or rather by their means to discover these principles. It appears to have been composed with much care; and though perhaps more adapted to the mathematician, than to the mere musician, it will be studied with pleasure by all who wish to have a thorough knowledge of music.

La Lande. Journal de Physique.

ART. XLVIII. Weimar. *Polyxena; ein lyrischer Monodrama, &c.* Polyxena, a lyric Monodrama. By F. J. Bertuch, and A. Schweizer. Folio. 56 pages. 1793.

If any german musician have distinguished himself, in the latter half of the present century, for fertility of invention, richness of modulation, truth of expression, and excellence in declamation, certainly Schweizer has; and Polyxena, of which accident has delayed the publication, is altogether worthy of the composer of *Alceste* and *Rosemunde*.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. XLIX. Berlin. *G. E. Lessing's Briefwechsel mit K. W. Ramler, &c.* G. E. Lessing's Correspondence with K. W. Ramler, J. Joach, Eschenburg, and Fred. Nicolai. With some Remarks on Lessing's Correspondence with Mendelssohn. 8vo. 538 pages. Price 1 r. 16 g. 1794.

In this collection of letters the editor, Mr. Nicolai, has published such only as will be found generally interesting; and he has added explanatory notes to such passages as are not sufficiently intelligible. Some of his answers to Lessing's letters are also inserted.

This volume is published likewise as the 27th of Lessing's works.

Jen. Allg. Lit. Zeit.

DICTIONARIES.

ART. L. Prague. *F. J. Tomfa's vollständiges Wörterbuch der Böhmisch-Deutsch- und Lateinischen Sprache, &c.* F. J. Tomfa's Complete Bohemian, German, and Latin Dictionary, with a Preface by Jos. Dobrowsky, Fellow of the Bohemian Society, &c. 8vo. 656 pages. 1791.

This is the second part of a copious dictionary, of which the first was published five or six years ago. In the preface, Mr. D. makes some observations on the two older bohemian dictionaries, and on the ancient history of the language.

Jen. Allg. Lit. Zeit.

To

TO the ANALYTICAL REVIEWERS.

Gentlemen,

A son of Levi, of the name of Israeli, has lately favoured the public with a work, which he calls a dissertation on anecdotes; in which the following heavy charge on the late Mrs. Macaulay is to be found.

"I shall not dismiss this topic, without seizing the opportunity it affords, of disclosing to the public an anecdote which should not have been hitherto concealed from it. When some historians meet with information in favour of those personages whom they have chosen to execrate as it were systematically, they employ forgeries, interpolations, or still more effectual villanies. Mrs. Macaulay when she consulted the mss. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts to *destroy the page* of the ms. ! These dilapidations were at length perceived, and she was watched. The Harleian ms. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This ms. has three pages entirely torn out; and it has a note signed by the principal Librarian that on such a day the ms. was delivered to her, and the same day the pages were found to be destroyed." Page 69, D'Israeli's dissertation on anecdotes.

On examining the No. of the Harleian ms. to which he refers, the following memorandum is to be found:

"12th Nov. 1764, sent down to Mrs. Macaulay

(Signed) "E. MORTON."

Upon applying to doctor Morton for further information on this subject (who is now, I thank God, alive and well) he was kind enough to return the following very satisfactory answer.

To the Rev. WILLIAM GRAHAM, No. 72, St. Martins-lane,
Long-acre, London.

"Rev. Sir,

Twickenham, Aug. 9, 1794.

"HAVING received your letter of the 8th instant; and having also examined the Harleian manuscript No. 7379, together with the present worthy keeper of the manuscripts; I find that the note inserted at the end dated November 12th 1764, does not contain any evidence that the three leaves wanting at the end were torn out by Mrs. Macaulay: and on the contrary, it rather appears to me, that the said three leaves were *already wanting*, when the manuscript was sent down to the reading room, for the use of Mrs. Macaulay.

"Your obedient servant

(Signed) "E. MORTON."

Thus, Gentlemen, I have laid before you a plain statement of facts; and leave it to the public to judge of the candour and impartiality of this jewish anecdote monger;

Yours,

5

An admirer of the Analytical Review.

A P P E N D I X

T O T H E

NINETEENTH VOLUME

O F T H E

ANALYTICAL REVIEW.

PHILOSOPHY.

ART. 1. *Darwin's Zoonomia, (Continued from page 350.)*

PERSUADED that it would be injurious to our readers positively to quit an author who has compressed into a single volume so much new and valuable matter, we proceed to exhibit a summary, but distinct view, of the doctrines delivered in the remainder of his work, with illustrative extracts. Sections xx and xxi belong, like the sections on *sleep and reverie*, full as much to popular as professional knowledge. They treat of *giddiness* and *drunkenness*—conditions of the system concerning which we may suppose almost every person willing to acquire accurate information. Vertigo has been hitherto little understood, and on this account has occasioned great but not unfrequently groundless alarm to those who have experienced it. The first part of sect. xx, p. 227, explains the manner in which we preserve our erect posture in walking: it is by observing the perpendicularity of objects, and by proportioning the action of the antagonist muscles of our limbs, trunk, and neck: and in some cases, when we happen to incline to one side by stretching out one foot. A number of facts are enumerated to show, that whenever we are so circumstanced as to be unable to regulate ourselves during locomotion by experience of the real or apparent motion of the objects, we become dizzy and stagger, or fall. Sailors and dervises, being habituated to motions not habitual to the rest of mankind, keep themselves steady where others lose their head; the former on ship-board amid the fluctuations of the sea; the latter during gyration on one foot.—We may add, that the reader will see this doctrine satisfactorily illustrated by attending to the manner in which blind persons carry themselves. For they have nothing but their muscular feelings to balance themselves by, and hence are obliged to carry themselves scrupulously and stiffly erect; whereas persons who have the use of their sight may without danger swing the body laterally within certain limits, because they are immediately admonished by a change in the apparent motion of surrounding objects whenever they incline too much, and can immediately restore the equipoise by exerting the muscles on the opposite side.

From various considerations analogous to these Dr. D. concludes, that the dizziness felt in the head, after seeing objects in unusual motion, is merely a continuation of the motions of the optic nerve excited by those objects and *engaging our attention*.—Similar in some degree to this, we apprehend, is the confusion of head, sometimes amounting to dizziness, occasioned by the hasty survey of a large collection of curious objects. The motions of the retina, produced by one specimen, continue after another is presented, so that after some time the ideas become indistinct and mixed, which, with the expenditure of sensorial power in voluntary exertions, to observe them accurately, leaves us in a state of stupidity, compounded of fatigue and dizziness. Much the same effect follows the perusal of books in too quick succession to understand them properly; a practice by which desultory readers finally render their organs of sense less capable of those changes of configuration which constitute distinct ideas: and may not the use of mathematics in improving the understanding partly consist in the necessity it imposes upon the student to form clear and deliberate conceptions?—But we suspend these reflections to pursue the speculations of our author.

The irritative ideas of objects, as of the ground, or furniture, are perpetually present to our sight; and as, while awake, we are never at perfect rest, we have also irritative ideas of their apparent motions. 'Hence the ideas of these apparent motions form a complete circle of irritative ideas through the day.' Correspondent to these are the irritative ideas caused by the unequal or pulsating sounds of the wind, conversation, business—which undulation of indistinct sound, says Dr. D., makes another concomitant circle of irritative ideas through the day. Further, the peristaltic motion of the stomach and bowels, and the action of the various glands, constitute other circles of irritative motions, 'so that (p. 235) the irritative ideas of the apparent motions of objects, the irritative battements of sounds, and the movements of the intestines and glands, *compose a great circle** of irritative tribes of motion: and when one considerable part of this circle becomes interrupted, the whole proceeds in confusion.' From this principle the effect of staggering, or inability to stand, in producing noise in the head and sickness is easily understood, and v. v. the effect of sickness in producing unsteadiness and staggering. Sometimes the irregularity in the associated motions throws the arterial system into confusion, for we believe instances of fevers have occurred, which might with much probability be referred to sea-sickness.

This theory of vertigo will doubtless be considered as a very happy application of the principle of the association of motions. In the original the reader will find a curious induction of facts, elucidating and establishing those particulars, which from the brevity of this abstract may appear to him obscure or questionable. The practical inferences are these:

* These motions, we think, cannot with so much propriety be denominated *one great circle*, as so many concentric circles, of which the respective parts are associated. Indeed the author himself has this moment called the ideas of apparent motions, and the pulses of sound, each a *complete circle* of irritative sensual motions.

P. 237. ' Many people, when they arrive at fifty or sixty years of age, are affected with slight vertigo; which is generally but wrongly ascribed to indigestion, but in reality arises from a beginning defect of their sight; as about this time they also find it necessary to begin to use spectacles, when they read small prints, especially in winter, or by candle light, but are yet able to read without them during the summer days, when the light is stronger. These people do not see objects so distinctly as formerly, and by exerting their eyes more than usual, they perceive the apparent motions of objects, and confound them with the real motions of them; and therefore cannot accurately balance themselves so as easily to preserve their perpendicularity by them.

' That is, the apparent motions of objects, which are at rest, as we move by them, should only excite irritative ideas: but as these are now become less distinct, owing to the beginning imperfection of our sight, we are induced *voluntarily* to attend to them; and then these apparent motions become succeeded by sensation; and thus the other parts of the trains of irritative ideas, or irritative muscular motions, become disordered, as explained above. In these cases of slight vertigo I have always promised my patients, that they would get free from it in two or three months, as they should acquire the habit of balancing their bodies by less distinct objects, and have seldom been mistaken in my prognostic.

' There is an auditory vertigo, which is called a noise in the head, explained in no. 7. of this section, which also is very liable to affect people in the advance of life, and is owing to their hearing less perfectly than before. This is sometimes called a ringing, and sometimes a singing, or buzzing, in the ears, and is occasioned by our first experiencing a disagreeable sensation from our not being able distinctly to hear the sounds, we used formerly to hear distinctly. And this disagreeable sensation excites desire and consequent volition; and when we voluntarily attend to small indistinct sounds, even the whispering of the air in a room, and the pulsations of the arteries of the ear are succeeded by sensation; which minute sounds ought only to have produced irritative sensual motions, or unperceived ideas. See section xvii. 3. 6. These patients after a while lose this auditory vertigo, by acquiring a new habit of not attending voluntarily to these indistinct sounds, but contenting themselves with the less accuracy of their sense of hearing.

' Another kind of vertigo begins with the disordered action of some irritative muscular motions, as those of the stomach from intoxication, or from emetics; or those of the ureter, from the stimulus of a stone lodged in it; and it is probable, that the disordered motions of some of the great congeries of glands, as of those which form the liver, or of the intestinal canal, may occasion vertigo in consequence of their motions being associated or catenated with the great circles of irritative motions; and from hence it appears, that the means of cure must be adapted to the cause.

' To prevent sea-sickness it is probable, that the habit of swinging for a week or two before going on shipboard might be of service. For the vertigo from failure of sight, spectacles may be used. For the auditory vertigo, æther may be dropt into the ear to stimulate the part, or to dissolve ear-wax, if such be a part of the cause. For the

vertigo arising from indigestion, the peruvian bark and a blister are recommended. And for that owing to a stone in the ureter, venesection, cathartics, opiates, sal soda aerated.

• Definition of vertigo. 1. Some of the irritative sensual, or muscular motions, which were usually not succeeded by sensation, are in this disease succeeded by sensation; and the trains or circles of motions, which were usually catenated with them, are interrupted, or inverted, or proceed in confusion. 2. The sensitive and voluntary motions continue undisturbed. 3. The associate trains or circles of motions continue; but their catenations with some of the irritative motions are disordered, or inverted, or disordered.

There is a case of vertiginous feeling, sometimes followed by nausea, so frequent, that perhaps in his next edition Dr. D. may think it worth adding to the analogous examples in this section. Weak persons after a short airing in a carriage or on horseback feel immediately dizzy on alighting, and are unable to support themselves. Does the change in the apparent motion of objects from the change of situation and manner of real motion in the spectator constitute the first link of disordered action here? Or is it the inability induced by the agitation of the carriage or the horse in the muscles of the lower limbs to perform their part in supporting the body? A tremor of the whole frame, accompanied by a remarkable sense of weakness in the femoral muscles, always takes place in those cases: and when the person affected sits down, these unpleasant feelings cease.

Sect. XXI. *Of drunkenness.* The first effect of intoxicating substances is to increase the force of the irritative motions, to such a degree as to produce much pleasurable feeling; and many sensitive motions in consequence. In the progress of intoxication, the trains and tribes of motions, catenated with irritative and sensitive motions thus increased, become disturbed, and proceed in confusion. Finally, from the expenditure of sensorial power, the faculty of volition is impaired, and at last totally suspended, so that a temporary apoplexy succeeds. The circumstances, comprehended under these general terms, are separately related with great perspicuity and elegance of diction. The beginning of this section, in particular, might be quoted as an example of masterly composition, though no artifices of rhetoric, which would be improper in a philosophical work, are employed. We shall, however, select a passage for the sake of it's matter; and we find none in this point of view preferable to the following account of that tumult of the faculties, which is so much celebrated in bacchanalian songs, and so agreeable to the votaries of Bacchus.

P. 242. ' From this great increase of irritative motions from internal stimulus, and the increased sensation introduced into the system in consequence; and secondly, from the increased sensitive motions in consequence of this additional quantity of sensation, so much sensorial power is expended, that the voluntary power becomes feebly exerted, and the irritation from the stimulus of external objects is less forcible; the external parts of the eye are not therefore voluntarily adapted to the distances of objects, whence the apparent motions of those objects either are seen double, or become too indistinct for the purpose of balancing the body, and vertigo is induced.

• Hence we become acquainted with that very curious circumstance, why the drunken vertigo is attended with an increase of pleasure; for the

the irritative ideas and motions occasioned by internal stimulus, that were not attended to in our sober hours, are now just so much increased as to be succeeded by pleasurable sensation, in the same manner as the more violent motions of our organs are succeeded by painful sensation. And hence a greater quantity of pleasurable sensation is introduced into the constitution; which is attended in some people with an increase of benevolence and good humour.

‘ If the apparent motions of objects is much increased, as when we revolve on one foot, or are swung on a rope, the ideas of these apparent motions are also attended to, and are succeeded with pleasurable sensation, till they become familiar to us by frequent use. Hence children are at first delighted with these kinds of exercises, and with riding, and sailing, and hence rocking young children inclines them to sleep. For though in the vertigo from intoxication the irritative ideas of the apparent motions of objects are indistinct from their decrease of energy: yet in the vertigo occasioned by rocking or swinging the irritative ideas of the apparent motions of objects are increased in energy, and hence they induce pleasure into the system, but are equally indistinct, and in consequence equally unfit to balance ourselves by. This addition of pleasure precludes desire or aversion, and in consequence the voluntary power is feebly exerted, and on this account rocking young children inclines them to sleep.’

The serious consequences resulting from the free use of intoxicating liquors are portrayed at the close of the section. We shall borrow the picture for the contemplation of persons who may not otherwise have an opportunity of beholding it.

P. 246. ‘ The diseases in consequence of frequent inebriety, or of daily taking much vinous spirit without inebriety, consist in the paralysis, which is liable to succeed violent stimulation. Organs, whose actions are associated with others, are frequently more affected than the organ which is stimulated into too violent action. See sect. xxiv. z. 8. Hence in drunken people it generally happens, that the secretory vessels of the liver become first paralytic, and a torpor with consequent gallstones or schirrus of this viscus is induced with concomitant jaundice; otherwise it becomes inflamed in consequence of previous torpor, and this inflammation is frequently transferred to a more sensible part, which is associated with it, and produces the gout, or the rosy eruption of the face, or some other leprous eruption on the head, or arms, or legs. Sometimes the stomach is first affected, and paralysis of the lacteal system is induced; whence a total abhorrence from flesh-food, and general emaciation. In others the lymphatic system is affected with paralysis, and dropsy is the consequence. In some inebriates the torpor of the liver produces pain without apparent schirrus, or gall-stones, or inflammation, or consequent gout, and in these epilepsy or insanity are often the consequence. All which will be more fully treated of in the course of the work.

‘ I am well aware, that it is a common opinion, that the gout is as frequently owing to gluttony in eating, as to intemperance in drinking fermented or spirituous liquors. To this I answer, that I have seen no person afflicted with the gout, who has not drank freely of fermented liquor, as wine and water, or small beer; though as the disposition to all the diseases, which have originated from intoxication, is in some degree hereditary, a less quantity of spirituous potation will

induce the gout in those, who inherit the disposition from their parents. To which I must add, that in young people the rheumatism is frequently mistaken for the gout.

* Spice is seldom taken in such quantity as to do any material injury to the system, flesh-meats as well as vegetables are the natural diet of mankind; with these a glutton may be crammed up to the throat, and fed fat like a stalled ox; but he will not be diseased, unless he adds spirituous or fermented liquor to his food. This is well known in the distilleries, where the swine, which are fattened by the spirituous sediments of barrels, acquire diseased livers. But mark what happens to a man, who drinks a quart of wine or of ale, if he has not been habituated to it. He loses the use both of his limbs and of his understanding! He becomes a temporary idiot, and has a temporary stroke of the palsy! And though he slowly recovers after some hours, is it not reasonable to conclude, that a perpetual repetition of so powerful a poison must at length permanently affect him?—If a person accidentally becomes intoxicated by eating a few mushrooms of a peculiar kind, a general alarm is excited, and he is said to be poisoned, and emetics are exhibited; but so familiarised are we to the intoxication from vinous spirit, that it occasions laughter rather than alarm.

Sect. xxii. treats of those important circumstances in animal, and especially in human nature; *propensity to motion—repetition and imitation*. The former is produced by the accumulation of sensorial power under certain conditions, which are thus characterized.

P. 250. * However small this hourly accumulation of the spirit of animation may be, it produces a propensity to some kind of action; but it nevertheless requires either desire or aversion, either pleasure or pain, or some external stimulus, or a previous link of association, to excite the system into activity; thus it frequently happens, when the mind and body are so unemployed as not to possess any of the three first kinds of stimuli, that the last takes place, and consumes the small but perpetual accumulation of sensorial power. Whence some indolent people repeat the same verse for hours together, or hum the same tune, Thus the poet:

* Onward he trudg'd, not knowing what he sought,
* And whistled, as he went, for want of thought.

Under the head of *repetition* it is shown, that many of the pleasures derived from the fine arts are owing to this principle. Thus rhyme is agreeable from repetition, i. e. from the ease and distinctness with which we perceive the sounds, that we expect or have received before—in other words—to the greater ease and energy with which the sense is excited by the combined powers of association and irritation than by irritation alone.

On imitation the following ingenious remarks are offered.

P. 253. * Man is termed by Aristotle an * imitative animal; this propensity to imitation not only appears in the actions of children, but

* Undoubtedly here is a slight inaccuracy. Aristotle's intention was to discriminate man from other animals by his propensity to imitate: and his το ζῷον μιμητικόν means THE imitative animal.—In this and other passages also the reader will notice trifling grammatical errors.

in all the customs and fashions of the world; many thousands tread in the beaten paths of others, for one who traverses regions of his own discovery. The origin of this propensity to imitation has not, that I recollect, been deduced from any known principle; when any action presents itself to the view of a child, as of whetting a knife, or threading a needle, the parts of this action in respect of time, motion, figure, is imitated by a part of the retina of his eye; to perform this action therefore with his hands is easier to him than to invent any new action, because it consists in repeating with another set of fibres, viz. with the moving muscles, what he had just performed by some parts of the retina; just as in dancing we transfer the times of motion from the actions of the auditory nerves to the muscles of the limbs. Imitation therefore consists of repetition, which we have shewn above to be the easiest kind of animal action, and which we perpetually fall into, when we possess an accumulation of sensorial power, which is not otherwise called into exertion.

* It has been shewn, that our ideas are configurations of the organs of sense, produced originally in consequence of the stimulus of external bodies. And that these ideas, or configurations of the organs of sense, resemble in some property a correspondent property of external matter; as the parts of the senses of sight and of touch, which are excited into action, resemble in figure the figure of the stimulating body; and probably also the colour, and the quantity of density, which they perceive; as explained in sect. XIV. 2. 2. Hence it appears, that our perceptions themselves are copies, that is, imitations of some properties of external matter; and the propensity to imitation is thus interwoven with our existence, as it is produced by the stimuli of external bodies, and is afterwards repeated by our volitions and sensations, and thus constitutes all the operations of our minds.*

Several phenomena of diseases are explained p. 255-7 from propensity to imitation: as in small-pox, where the contagious matter stimulates the extremities of the fine arteries of the skin, and causes them to imitate some properties of the contagious matter; whence it's production in such quantities, and not from any process similar to fermentation. In rejecting the analogy to this chemical process, most physiologists, we suppose, will agree with Dr. D. They may perhaps think, however, that in some instances he extends the meaning of the term '*imitation*' pretty far. He himself appears to foresee some stricture of this kind, and observes, that it is difficult to distinguish imitations from associations in certain cases; adding, p. 258, that he 'does not affirm, that all those other apparent sensitive and irritative imitations may not be resolvable into associations of a peculiar kind, in which certain distant parts of similar irritability or sensibility, and which have habitually acted together, may affect each other exactly with the same kind of motion; as many parts are known to sympathise in the quantity of their motions.'

SECT. XXIII. *Of the circulatory system.* The heart and arteries have no antagonist muscles. The veins absorb the blood from the glands and capillaries, after these have separated their proper fluids from it. This position is thus illustrated in sect. XXVII.

P. 290. 'The veins resemble the other absorbent vessels; as the progression of their contents is carried on in the same manner in both, they alike absorb their appropriated fluids, and have valves to prevent

regurgitation by the accidents of mechanical violence. This appears first, because there is no pulsation in the very beginnings of the veins, as is seen by microscopes; which must happen, if the blood was carried into them by the action of the arteries. For though the concurrence of various venous streams of blood from different distances must prevent any pulsation in the larger branches, yet in the very beginnings of all these branches a pulsation must unavoidably exist, if the circulation in them was owing to the intermitted force of the arteries. Secondly, the venous absorption of blood from the penis, and from the teats of female animals after their erection, is still more similar to the lymphatic absorption, as it is previously poured into cells, where all arterial impulse must cease.

There is an experiment which seems to evince this venous absorption, which consists in the external application of a stimulus to the lips, as of vinegar, by which they become instantly pale; that is, the bibulous mouths of the veins by this stimulus are excited to absorb the blood faster, than it can be supplied by the usual arterial exertion.

The glandular system consists, 1. of glands that take some fluid from the circulation, and 2. of those that give some fluid to it. Of the glands, which take their fluids from the blood, two varieties are noticed, 1. with long necks, 2. with short necks; of the last this account is given.

P. 261. Another great system of glands, which have very short necks, are the capillary vessels; by which the insensible perspiration is secreted on the skin; and the mucus of various consistencies, which lubricates the interstices of the cellular membrane, of the muscular fibres, and of all the larger cavities of the body. From the want of a long convolution of vessels some have doubted, whether these capillaries should be considered as glands, and have been led to conclude, that the perspirable matter rather exuded than was secreted. But the fluid of perspiration is not simple water, though that part of it which exhales into the air may be such; for there is another part of it, which in a state of health is absorbed again; but which, when the absorbents are diseased, remains on the surface of the skin, in the form of scurf, or indurated mucus. Another thing, which shews their similitude to other glands, is their sensibility to certain affections of the mind; as is seen in the deeper colour of the skin in the blush of shame, or the greater paleness of it from fear.

It is true that the perspirable matter is not plain water, not even the portion that evaporates. Mr. Berthollet has shown, that it contains, if we recollect justly, phosphoric acid not fully oxygenated; probably it is more saline as the action of the capillaries is stronger; and in some diseases it appears to contain an ammoniacal salt. The remaining topics of this sect. are the absorbent system, or the glands that impart fluids to the circulation—the heat produced by secretion—the change of colour of the blood in the lungs and in the glands—the absorption of the blood by veins, as chyle by the lacteals, otherwise they could not join their streams—the division of stimulus into two kinds, agreeable and disagreeable—glandular appetency—original sensation of glands. The ingenuity of the analogy in the concluding paragraph will amuse the reader.

P. 264. The movements of their adapted fluids in the various vessels of the body are carried forwards by the actions of those vessels
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in consequence of two kinds of stimulus, one of which may be compared to a pleasurable sensation or desire inducing the vessels to seize, and, as it were, to swallow the particles thus selected from the blood; as is done by the mouths of the various glands, veins, and other absorbents, which may be called glandular appetency. The other kind of stimulus may be compared to disagreeable sensation, or aversion, as when the heart has received the blood, and is stimulated by it to push it forwards into the arteries; the same again stimulates the arteries to contract, and carry forwards the blood to their extremities, the glands and capillaries. Thus the mesenteric veins absorb the blood from the intestines by glandular appetency, and carry it forward to the vena portarum; which acting as an artery contracts itself by disagreeable stimulus, and pushes it to its ramified extremities, the various glands, which constitute the liver.

It seems probable, that at the beginning of the formation of these vessels in the embryo, an agreeable sensation was in reality felt by the glands during secretion, as is now felt in the act of swallowing palatable food; and that a disagreeable sensation was originally felt by the heart from the distention occasioned by the blood, or by its chemical stimulus; but that by habit these are all become irritative motions; that is, such motions as do not affect the whole system, except when the vessels are diseased by inflammation.

SECT. XXIV. *Of the secretion of saliva, and of tears, and of the lacrymal sack.* Secretion of saliva is increased by mercury in the blood. Also by irritation of the ducts of the glands from food in the mouth. Dryness of the mouth is not owing to deficiency of saliva; (p. 267.) 'for when there is too great an exhalation of the mucilaginous secretion from the membranes, which line the mouth, or too great an absorption of it, the mouth becomes dry, though there is no deficiency in the quantity of saliva; as in those who sleep with their mouths open, and in some fevers.' 2. Saliva is secreted more copiously from sensitive ideas, as of food: 3. from volition: 4. from distasteful substances, as the root of pyrethrum or tobacco. It is secreted in a dilute or saline state, but the thinner parts are absorbed, whence it becomes more viscid. (p. 268.) 'This aqueous and saline part of all secreted fluids is again reabsorbed into the habit. More than half of some secreted fluids is thus imbibed from the reservoirs, into which they are poured; as in the urinary bladder much more than half of what is secreted by the kidneys becomes reabsorbed by the lymphatics, which are thickly dispersed around the neck of the bladder. This seems to be the purpose of the urinary bladders of fish, as otherwise such a receptacle for the urine could have been of no use to an animal immersed in water.' 5. Ideas of distasteful substances, 6. nausea, 7. and aversion produce a quantity of saliva. 8. As also the catenation of the motion of these glands with other motions or sensations, as by an extraneous body in the ear, of which the author has known an instance; and by cowhage applied to the seat of the parotis, as some writers affirm.

Secretion of tears less in sleep, except from sensation in dreams—Tears from stimulation of the excretory duct of the lacrymal gland—The lacrymal sack is a gland, the simplicity of which makes it well worthy minute observation, as the actions of more intricate glands may be understood from their analogy to this—It's uses—Tears flow when the nasal duct is stimulated, or excited by sensation or volition—The lacrymal

lacrimal sack can regurgitate it's contents into the eye. (P. 271.)
 * When by any accident this nasal duct is obstructed, the lacrimal sack, which is the belly or receptacle of this gland, by slight pressure of the finger is enabled to disgorge its contents again into the eye; perhaps the bile in the same manner, when the biliary ducts are obstructed, is returned into the blood by the vessels which secrete it.—More tears are secreted by association with the irritation of the nasal duct than the puncta lacrymalia can imbibe; which shows, that *the motions occasioned by associations are frequently more energetic than the original motions.*

P. 271. * The inflammation of a part is generally preceded by a torpor or quiescence of it; if this exists in any large congeries of glands, as in the liver, or any membranous part, as the stomach, pain is produced, and chilliness in consequence of the torpor of the vessels. In this situation sometimes an inflammation of the parts succeeds the torpor; at other times a distant more sensible part becomes inflamed, whose actions have previously been associated with it; and the torpor of the first part ceases. This I apprehend happens, when the gout of the foot succeeds a pain of the biliary duct, or of the stomach. Lastly, it sometimes happens, that the pain of torpor exists without any consequent inflammation of the affected part, or of any distant part associated with it, as in the membranes about the temple and eye-brows in hemiplegia, and in those pains, which occasion convulsions; if this happens to gouty people, when it affects the liver, I suppose epileptic fits are produced; and, when it affects the stomach, death is the consequence. In these cases the pulse is weak, and the extremities cold, and such medicines as stimulate the quiescent parts into action, or which induce inflammation in them, or in any distant part, which is associated with them, cures the present pain of torpor, and saves the patient.

* I have twice seen a gouty inflammation of the liver, attended with jaundice; the patients after a few days were both of them affected with cold fits, like ague fits, and their feet became affected with gout, and the inflammation of their livers ceased. It is probable, that the uneasy sensations about the stomach, and indigestion, which precedes gouty paroxysms, are generally owing to torpor or slight inflammation of the liver, and biliary ducts; but where great pain with continued sickness, with feeble pulse, and sensation of cold, affect the stomach in patients debilitated by the gout, that it is a torpor of the stomach itself, and destroys the patient from the great connexion of that viscus with the vital organs.

SECT. XXV. *Of the stomach and intestines.* (P. 273.) * The throat, stomach and intestines, may be considered as one great gland; which, like the lacrimal sack above mentioned, neither begins nor ends in the circulation. Though the act of masticating our aliment belongs to the sensitive class of motions, for the pleasure of its taste induces the muscles of the jaw into action; yet the deglutition of it when masticated is generally, if not always, an irritative motion, occasioned by the application of the food already masticated to the origin of the pharynx; in the same manner as we often swallow our spittle without attending to it.

Ruminating animals invert the motion of their oesophagus.—Action of the stomach and intestines.—Irritative motions of the liver, &c. connected

ned with this action.—Stronger action of the stomach and bowels from more irritating food, as certain quantities of spice and vinous spirit.

P. 276. 'All those drugs, which by their bitter or astringent stimulus increase the action of the stomach, as camomile and white vitriol, if their quantity is increased above a certain dose become emetics.

'These inverted motions of the stomach and throat are generally produced from the stimulus of unnatural food, and are attended with the sensation of nausea or sickness: but as this sensation is again connected with an idea of the distasteful food, which induced it; so an idea of nauseous food will also sometimes excite the action of nausea; and that give rise by association to the inversion of the motions of the stomach and throat. As some, who have had horse-flesh or dog-flesh given them for beef or mutton, are said to have vomited many hours afterwards, when they have been told of the imposition.

'I have been told of a person, who had gained a voluntary command over these inverted motions of the stomach and throat, and supported himself by exhibiting this curiosity to the public. At these exhibitions he swallowed a pint of red rough gooseberries, and a pint of white smooth ones, brought them up in small parcels into his mouth, and restored them separately to the spectators, who called for red or white as they pleased, till the whole were redelivered.'

Disgustful ideas and volition are likewise capable of producing this effect. At the same time some glands from sympathy, as the mucous glands of the stomach, increase, and others, as it's lymphatics, invert, their motions; and thus a greater quantity than usual of mucus, with lymph, or chyle, is poured into the stomach, and discharged with it's contents. The lymphatics of the skin have also their action inverted; 'for sweats are sometimes pushed out during the efforts of vomiting, without an increase of heat.' Upon perusing this statement, some of our readers may perhaps ask, 1. whether the presence of chyle or lymph in matters ejected by vomiting be asserted from observation? Those, they may say, who, like Spallanzani, have submitted to the severe operation of vomiting from an empty stomach, mention nothing of chyle or lymph in the liquid they discharged; yet that adventurous and persevering experimenter was particularly studying it's nature. To this it is obvious to reply, that the lacteals were then without proper chyle; and lymph is not distinguishable by the eye. If then the silence of those observers do not prove the negative, are there, they may repeat, proofs of the affirmative?—2. Are all cold sweats to be imputed to inverted motion of lymphatics? May they not arise from the absorbents having their regular action more impaired than the exhalants? If in any, why not in the present case? This supposition would account for the moisture and the coldness. 3. May not strong inverted action produce heat as well as strong direct action? After imagining these questions for the reader, it would be unjust to leave him to suppose, that Dr. D. states these, and other such explanations, either as fully proved, or as altogether destitute of support from facts.

P. 279. He says, 'It may be difficult to invent experiments to demonstrate the truth of this inversion of some branches of the absorbent system, and increased absorption of others, but the analogy of these vessels to the intestinal canal, and the symptoms of many diseases, render

render this opinion more probable than many other received opinions of the animal œconomy.

‘ In the above instance, after the yellow excrement was voided, the fluid ceased to have any smell, and appeared like curdled milk, and then a thinner fluid, and some mucus, were evacuated: did not these seem to partake of the chyle, of the mucous fluid from all the cells of the body, and lastly of the atmospheric moisture? All these facts may be easily observed by any one, who takes a brisk purge.’

See also sect. xxix, § 8. where the distinguishing characters of fluids effused by the retrograde motions of absorbents are ingeniously assigned.

Vomiting is performed at intervals, 1. because the contraction of the fibres and the sensation of pain that produced it cannot coexist; and 2. on account of the temporary exhaustion of excitability—Inversion of the cutaneous absorbents—Increased secretion of bile and pancreatic juice—Inversion of the lacteals—and of the bile-ducts—Case of cholera—Further account of the inversion of the lacteals—Iliac passion—Valve of the colon—Cure of the iliac passion—Pain from gall-stone distinguished from pain of the stomach, by it's circumscription and less urgent symptoms of debility—Gout of the stomach, from torpor—from inflammation—Intermitting pulse owing to indigestion—to overdose of foxglove—Weak pulse from emetics—Death from a blow on the stomach—from gout of the stomach.

P. 282. ‘ Though the first fits of the gout, I believe, commence with a torpor of the liver, and the ball of the toe becomes inflamed instead of the membranes of the liver in consequence of this torpor. as a coryza or catarrh frequently succeeds a long exposure of the feet to cold, as in snow, or on a moist brick-floor; yet in old or exhausted constitutions, which have been long habituated to its attacks, it sometimes commences with a torpor of the stomach, and is transferable to every membrane of the body. When the gout begins with torpor of the stomach, a painful sensation of cold occurs, which the patient compares to ice, with weak pulse, cold extremities and sickness; this in its slighter degree is relievable by spice, wine, or opium; in its greater degree it is succeeded by sudden death, which is owing to the sympathy of the stomach with the heart, as explained below.

‘ If the stomach becomes inflamed in consequence of this gouty torpor of it, or in consequence of its sympathy with some other part, the danger is less. A sickness and vomiting continues many days, or even weeks, the stomach rejecting every thing stimulant, even opium or alcohol, together with much viscid mucus; till the inflammation at length ceases, as happens when other membranes, as those of the joints, are the seat of gouty inflammation.’

Sect. xxvi. *Of the capillary glands and membranes.* This short section contains the following heads:

P. 285. ‘ I. 1. The capillary vessels are glands.—2. Their excretory ducts.—Experiments on the mucus of the intestines, abdomen, cellular membrane, and on the humours of the eye.—3. Scurf on the head, cough, catarrh, diarrhœa, gonorrhœa.—4. Rheumatism.—Gout.—Leprosy. II. 1. The most minute membranes are unorganized.—2. Larger membranes are composed of the ducts of the capillaries, and the mouths of the absorbents.—3. Mucilaginous fluid is secreted on their surfaces. III. Three kinds of rheumatism.’

P. 288.

P. 288. 'The seat of rheumatism is in the membranes, or upon them; but there are three very distinct diseases, which commonly are confounded under this name. First, when a membrane becomes affected with torpor, or inactivity of the vessels which compose it, pain and coldness succeed, as in the hemicrania, and other headaches, which are generally termed nervous rheumatism; they exist whether the part be at rest or in motion, and are generally attended with other marks of debility.

'Another rheumatism is said to exist, when inflammation and swelling, as well as pain, affect some of the membranes of the joints, as of the ancles, wrists, knees, elbows, and sometimes of the ribs. This is accompanied with fever, is analogous to pleurisy, and other inflammations, and is termed the acute rheumatism.

'A third disease is called chronic rheumatism, which is distinguished from that first mentioned, as in this the pain only affects the patient during the motion of the part, and from the second kind of rheumatism above described, as it is not attended with quick pulse or inflammation. It is generally believed to succeed the acute rheumatism of the same part, and that some coagulable lymph, or cretaceous, or calculous material, has been left on the membrane; which gives pain, when the muscles move over it, as some extraneous body would do, which was too insoluble to be absorbed. Hence there is an analogy between this chronic rheumatism and the diseases which produce gravel or gout-stones; and it may perhaps receive relief from the same remedies, such as aerated sal soda.'

From sect. xxvii, on *hæmorrhages*, which is also short, we have already taken a passage. The general doctrine is summed up in this paragraph.

P. 291. 'There are two kinds of hæmorrhages frequent in diseases; one is where the glandular or capillary action is too powerfully exerted, and propels the blood forwards more hastily, than the veins can absorb it; and the other is, where the absorbent power of the veins is diminished, or a branch of them is become totally paralytic.'

The reader however will find these two propositions agreeably illustrated by curious facts.

Sect. xxviii, on *the paralysis of the absorbent system*, is full as concise as either of the preceding, but contains several highly important remarks: for instance;

P. 297. 'There is a species of atrophy, which has not been well understood; when the absorbent vessels of the stomach and intestines have been long injured to the stimulus of too much spirituous liquor, they at length, either by the too sudden omission of fermented or spirituous potation, or from the gradual decay of nature, become in a certain degree paralytic; now it is observed in the larger muscles of the body, when one side is paralytic, the other is more frequently in motion, owing to the less expenditure of sensorial power in the paralytic limbs; so in this case the other part of the absorbent system acts with greater force, or with greater perseverance, in consequence of the paralysis of the lacteals; and the body becomes greatly emaciated in a small time.' Again,

P. 299. 'When the mouths of the lymphatics, which open on the mucous membrane of the nostrils, become torpid, as on walking into the air in a frosty morning; the mucus, which continues to be secreted;
has

has not its aqueous and saline part reabsorbed, which running over the upper lip inflames it, and has a salt taste, if it falls on the tongue.

When the belly, or glandular part of these lymphatics, becomes torpid, the fluid absorbed by its mouth stagnates, and forms a tumour in the gland. This disease is called the scrophula. If these glands suppurate externally, they gradually heal, as those of the neck; if they suppurate without an opening on the external habit, as the mesenteric glands, a hectic fever ensues, which destroys the patient; if they suppurate in the lungs, a pulmonary consumption ensues, which is believed thus to differ from that described in the preceding section, in respect to its seat or proximate cause.

Sect. xxix occupies forty-two pages, but as it has been long before the public, we do not deem it necessary to particularize the contents, or to make extracts from it. It treats of the *retrograde motions of the absorbent system*, and is a translation of part of a latin thesis written by the late Mr. Charles Darwin, which was published in 1780. Whether there be any considerable variations we cannot say, as we did not think it of much importance to compare the translation with the original. This doctrine, we will venture to say, will appear more plausible, when considered in connexion with the rest of the system. Hitherto it has scarce obtained that kind of attention which it deserves; probably because the very enunciation would startle those that speculate only upon gross ideas and glaring facts. It was obvious for persons advanced no further than the first rudiments of anatomy to ask—*but how can the lymph go contrary to the valves?* and natural for them to suppose this question a refutation of the theory, without reflecting, that its author might possibly, as well as themselves, have heard of the general structure of the lymphatic system. Perhaps also the following circumstance brought it into discredit with some. Not long after the first mention of the hypothesis at Edinburgh, an anatomist of unquestionable skill and accuracy examined the body of more than one patient, who had died of diabetes, without finding any thing preternatural in those lymphatics, which according to the hypothesis must have been affected with diseased action.—We perceive, that the very conception of this species of motion implies no common reach of thought; we acknowledge the plausibility of the explanations in general; we are sensible of the force of accumulated analogies; but we feel the want of direct proof; and the author, as appears from his concluding paragraph, also felt it. We therefore wish, that the present republication may catch the attention of minute anatomists, whose instruments have not always been guided by philosophy.—No reader will proceed far in this section without feeling doubts of another sort. Its leading proposition is palpably akin to doctrines delivered in the preceding sections; and, were this section torn out, the whole system would be dreadfully deformed by the laceration. From internal evidence then, may it not be candidly presumed, that, although the writer of the thesis might be industrious in collecting facts, and ingenious in devising experiments, the fundamental hypothesis proceeded from the same mind, which conceived the other principles of this great work.

We shall not extend the present article beyond the thirtieth sect., on the *paralysis of the liver and kidneys*; and of this, which is concise, we think it sufficient to transcribe the table of contents.

- P. 347. • Bile-ducts less irritable after having been stimulated much.
 —2. Jaundice from paralysis of the bile-ducts cured by electric shocks.
 —3. From bile-stones.—Experiments on bile-stones.—Oil vomit.—
 4. Palsy of the liver, two cases.—5. Schirrhosity of the liver.—6. Large livers of geese. II. Paralysis of the kidneys. III. Story of Prometheus.

In looking back upon the quantity and kind of information we have hitherto found in *Zoonomia*, the remark of a french philosopher, who has observed, *que les talens campagnards sont toujours condamnés à la médiocrité*, suggested itself to us. In the present free communication between the capital and country of Britain, this holds only of some of the fine arts. Others of the fine arts, and the useful arts, and the sciences, have been as successfully practised, or as much improved, by the inhabitants of the country as of the metropolis. Of physicians this is most conspicuously true. But among modern efforts to diminish the calamities of the world by improving the art of medicine, wheresoever exerted, those of the present author will probably be allowed on all hands to display the most brilliant ingenuity. They will also, as far as we can anticipate the decision of time, be crowned with the amplest success.

[To be continued.]

HISTORY.

ART. II. *The Course of Hannibal over the Alps ascertained.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. In two Volumes. 8vo. 619 pages. Price 10s. in boards. Stockdale. 1794.

THE curiosity of antiquarianism, Mr. W. remarks, has been awake for a couple of centuries. It is natural to ask, what has she been doing all that time? She has been very busily employed, we are told, in searching for relics of ancient times, in deciphering ancient characters, in tracing, or imagining, the site of ancient cities, and in short, in bringing to light secret treasures, which have been for ages buried and forgotten. Yet still the important question intrudes, *Cui bono?* To what end all this indefatigable industry? Excepting the labour which has been bestowed upon the ancient productions of genius, in writing or the fine arts, what part of all this learned toil has been repaid? Or what advantage has society reaped, which ought to prevent her regretting the misapplication of talents, and the waste of industry on unproductive subjects?

Few writers are better qualified to make antiquarian curiosity turn to account, than the author of the work now before us. Whatever can be done by diligence in exploring the labyrinth of antiquity, by skill in directing the scattered rays of learning, so as to make them bear with the strongest effect upon a given point, by ingenuity, in framing probable conjectures where positive evidence fails, or by boldness of fancy, and richness of language, in setting off to the greatest advantage the united productions of industry, skill, and ingenuity, Mr. W. is able to accomplish. Nevertheless, it is neither unreasonable, nor uncandid to inquire, what

what benefit, farther than affording a temporary relief to learned indolence, he has rendered to the world, by his ingenious attempt to ascertain the site of the ancient *Mancunium*; or is now likely to render it, by deciding the long depending dispute, concerning the course of Hannibal over the Alps. Which of the four different routes, that have been drawn by the hand of modern criticism, was the true line of his march, is a question, which it seems to have been scarcely worth writing two volumes to ascertain. At least, we presume, that few of our readers will feel themselves so much interested in the question, as to wish us in our account of the work, to follow Mr. W. step by step in order to determine, whether he have conducted his hero by the right track. We shall therefore leave him in full possession of the triumphant self congratulation with which he concludes his work.

VOL. II. P. 232. 'I have thus conducted Hannibal from Lauriol on the Rhone in Dauphiny, to Turin on the Po in Piedmont. I have taken him stage by stage, and step by step, through this long labyrinth of nations; as the concurring narratives of Polybius and of Livy, have held out the clue. Geography has united with history, the present nature of the ground with the ancient descriptions of the sites, and the Itinerary of Rome with the traditions of the romans, to confirm *their* narrative and *my* account. I have pointed out also the grand reasons, that actuated the mind of Hannibal, and directed the movements of the carthaginians under him. I have thus thrown a new and strong light, I presume, upon this important portion of history. I have particularly fixed the line in which he crossed the Alps, for the *first* time in a *single* part of his course, and for the *last*, I trust, in *every* part of it. One part indeed comes in to support another; while all form such an accumulative series of proofs, as no other kind of argument can possibly boast, and as raises this (I flatter myself) into a superlative sort of demonstration. Evidence has been successively added to evidence, like hill piled upon hill, till the whole (I think) has risen into a mountain like its own St. Bernard; towering with its head over the history, as that does over the globe; leaving all the clouds at its feet, and showing the sunshine in a burst of radiance upon its sides.'

Though we can neither ourselves find leisure, nor expect that our readers would find patience, to examine the merits of the question thus demonstratively decided in this work, we have too much respect for Mr. W.'s talents to think it possible, that he should write two volumes on any subject, which would not contain many passages deserving of attention. We shall not therefore dismiss this work, without treating our readers with an extract or two.

Of the convent of St. Bernard, on the Alps, the monks of which, in defiance of his protestant prejudices against monks, Mr. W. characterizes as the most beneficent beings of our race, the following is his account.

P. 50. 'There are ordinarily between twenty and thirty monks belonging to the convent, the number not being absolutely fixed; eight of them are usefully dispersed among the
alpine

alpine parish-churches, that are under their patronage; and ten or twelve are constantly resident here, being such as, from their age and health, are able to bear the keen atmosphere of the mountain. The few others, who can no longer bear it, are permitted to reside with the aged *provost* of the whole in a house which belongs to the convent, and is situated at Martigny below. The monks of the mountain are employed in a manner, of which british protestantism, removed from the sight of such institutions, and naturally warped with its own prejudices, has no conception; in the prosecution of their private studies, in the instruction of their *novices*, in the education of some scholars who are sent to board and lodge with them, and in managing the temporal economy of the whole. They have a *prior*, the deputy of the provost, and the governor of the convent in his absence; a *sacristan*, who takes care of their chapels, and whom we have equally among ourselves, but have degraded into a mere sexton, the humble toller of bells, and the low digger of graves; a *cellarer*, such as the kings of Scotland used to have under the same title, and our kings still retain under that of gentleman of the cellar, but, in the more contracted state of monastick than royal households, acting in a more extensive capacity, and serving as purveyor, comptroller, steward too, by superintending the provisions of the kitchen, and managing all the exterior concerns of the monastery; a *clavandier*, who keeps the keys, and dispenses the articles wanted to the monks and to the travellers; and an *infirmier*, who takes care of the sick in the apartment appropriated to them. The cellarer keeps twenty horses constantly employed during the summer, in fetching the magazines of flower, bread, cheese, liquors, and dried fruits, for themselves and their guests; or forage for their milch cows and fatting cattle; during the winter. Their firewood, of which they expend a very great quantity, is brought them on the backs of mules, from a distance of four leagues, and by a steep path that is practicable only for six months in the whole year. Then, before the winter sets in, they send down their horses for the season, to a farm which they have on the northern side of the Rhone.

‘ But it is peculiarly pleasing to a tender mind, to note the useful solicitude of these amiable monks, on such days as the pass is most frequented; in personally receiving, warming, and recovering travellers, that are exhausted by their excess of fatigue, or indisposed from the severity of the air. With equal eagerness, they attend their own countryman and a foreigner. They make no distinction of state, of sex, or of religion; and ask no questions, concerning the nation or the creed of the wretched. Their wants or their sufferings are, what primarily entitle them to their care. Yet, in winter and in spring, their solicitude has a larger scope of activity, and takes a wider range of attention. From that very time nearly, in which Hannibal carried an army over Great St. Bernard, and at which the romans reckoned the general winter of Italy to commence, from the 1st of november through the winter, to the 1st of may; a trusty alpine servant, who as an alpine is denominated a *MARONNIER*, and one or

two dogs of an extraordinary size with him, are constantly engaged in going to meet travellers, a considerable way down the descent toward the Vallais, even as far as St. Peter's.

These dogs possess an instinct and receive a training, which fit them to be peculiarly useful in their employment. They point out the road to the guide and the travellers, through fogs, tempests, and snows. They have also the sagacity to discover travellers, that have wandered out of the way, have floundered in the drifts of snow, and are lying wearied, exhausted upon them. But, what forms a wonderful addition of kindness, the monks often go themselves with the guide; in order to see assistance more promptly administered to the unfortunate, and to act occasionally as friends to the soul equally with the body. Even when the guide is not sufficient of himself, to save the unhappy traveller from perishing; they run to his assistance themselves, support him with their own arms, lead him with their own hands, and sometimes carry him up to their convent upon their own shoulders. They are often obliged to use a kind of friendly violence to him, when he is benumbed by the cold or worn out by the fatigue. He then insists upon being left to rest, or even to sleep, for a moment upon the snow. The torpid influence of the cold is stealing upon him, renders all motion unpleasant, and is gently carrying the sleep of death from the extremities to the heart. The monks know this; and the very thing which he dislikes, they know to be the only means of saving him. They are therefore compelled to shake the traveller in his deadly doze, and to drag him by force from his fatal bed of slumber. They thus expose themselves to all the severities of the weather, in order to save others. They necessarily suffer much, in the work. At times, when the quantity of snow upon the ground prevents them from walking fast, and so their bodies are not properly warmed with their own motion; their extremities would congeal with the cold, before they perceived their numbness. They are therefore obliged to carry short thick staves with them then, armed at the ends with iron; and to strike their hands and feet with them, continually.

They even stretch their exertions of humanity, beyond all this. About three miles below the convent on the road of Hannibal's ascent, they have built a small vaulted room, that is called the hospital. This is intended for the casual refreshment of travellers, benumbed with the cold, and unable to reach the convent. The trusty *Maronnier* visits it frequently, in order to meet the traveller; but goes principally at the approach of night; and, when he sets out on his return, leaves some bread, cheese, and wine behind. This man even sallies out extraordinarily, when a storm is just over, with his stock of wine and meat; takes his way to the building, and assists all that he finds distressed. The monks themselves also may be frequently seen on the tops of their rocks, watching to do offices of humanity. They turn their view eagerly on every side, endeavour to spy out the distressed, and fly to their succour. When the new snow is deep upon the ground, they appear making roads through it, running

running to the sounds of distress, and preventing fatal accidents by charitable vigilance.'

To Livy's account of Hannibal's applying *vinegar* to soften the rocks for splitting them with pick-axes, Mr. W. gives entire credit. After making several ingenious remarks in support of his opinion of the physical possibility of the related incident, he thus maintains, with his usual force of language, it's historical possibility.

P. 164. ' However vinegar may have the power, of softening a glowing rock for splitting; yet whence could Hannibal derive his vinegar, for that purpose? This question has been repeatedly proposed with all that air of triumph, with which ignorance often insults over knowledge, and folly wantons in imaginary conquests of wisdom. But let folly suppress its broad grin, and ignorance keep in its vacant stare, while I reply decisively to the question. Hannibal did not carry the vinegar with him, in a just foresight of the gulph that would come yawning across his course, and in a formed resolution of applying it to the rocks. He could not foresee, what even his guides did not expect. How then could he have his vinegar, and such a quantity of it, ready for the work? He had it thus. He carried his provisions with him, being obliged to do so; as he could not depend upon the contingency of a supply, from the nations below or upon the Alps, through which he was to march. For *this* reason, as I have noticed before, he had such a train of *cars* attending upon his army. "The army of Hannibal," says Polybius, "could not possibly carry with them through so many places, and for so many myriads, an abundance of provisions; and the greatest part of *what they did carry* was *destroyed*, when the *cars* were overturned" down the precipices at the entrance. Of these provisions, the *solids* must have been easily recoverable, whether flesh-meat salted or un-salted, but salted assuredly, like that of our sailors at present. The *liquids* alone could have been lost by the fall. *These* must have been entirely lost; as the barrels of liquor would dash against the rocks in their fall, and be staved. Yet what was the common liquor of an army then? It was VINEGAR. This we know to have been the stated and customary beverage, for the roman soldiers; and to have been only a few years ago taken up from them by those, who affect to call themselves the Holy Roman Empire, the imperialists of Germany in the war of the emperor Joseph against the turks. We may therefore conclude it to have been equally so for the carthaginians, and for all nations that had wine. We are sure, that the carthaginians excluded wine itself from their camps; and are as sure, that neither they nor the romans had any ale among them. The romans and the carthaginians, we also find, agreed very exactly with each other in their ordinary food. This was equally with both, that kind of hasty-pudding which was denominated *Puls* by the former. We have therefore an additional reason for concluding, that the ordinary liquor of both was the same at this period. And what the liquor or the food of the common men was at home, naturally became the standing provision for the

the soldiers in the field. The military drink of the carthaginians therefore, was the same as the military beverage of the romans; a mixture of vinegar and water, even that very mixture, which Appian states expressly to have been the liquid of Hannibal at the rocks; and known among the romans by that appellation of *Posca*, which is still used in the Milanese for slender wine. Hannibal would thus have a full supply of the requisite liquor, in his stock of provisions for the army. His tools, and his vinegar, would be equally furnished from his attending stores. His tools needed only to be those pick-axes for cleaving the rocks, which were used in opening the ground for the tent poles; and those hammers for breaking the flakes into rubbish, which were equally used in driving the poles. And by using the vinegar just as the men of Abury used the water, merely for drawing lines upon the burning rock; one or two barrels would be sufficient.

The work contains some occasional allusions to recent events, and strong censures of french measures and french principles.

O. S.

P O E T R Y.

ART. III. *The Golden Age, a poetical Epistle from Erasmus D—n, M. D., to Thomas Beddoes, M. D.* 4to. 15 pages. Price 1s. 6d. Rivingtons. 1794.

WHEN, from any cause whatever, philosophy becomes troublesome, it is an easy method of bringing her into disrepute, to hold up to ridicule her bold and zealous votaries. In joining himself to this band, the gentleman to whom these verses are addressed has committed an unpardonable sin; and now his whole stock of philosophical and literary merit is insufficient, to screen him from the baitings of that bigoted or mercenary tribe, who are determined, at all events, to keep the world from growing any wiser. Because Dr. Beddoes, in one of his ingenious tracts, indulging the generous ardour of a vigorous mind, ventured to express a hope, that, from a more intimate acquaintance with the laws of organic bodies, we might be better able to apply them to the accommodation as well as preservation of life, and added, (as a humorous illustration of his remark) ‘may we not by regulating the vegetable functions, teach our woods and hedges to supply us with butter and tallow?’ it becomes necessary to muster against him all the small artillery of college wit, in order to raise the laugh against him for predicting the speedy approach of the golden age, in which, P. 5—

‘No more the lazy ox shall gormandize,
And swell with fattening grass his monstrous size;
No more trot round and round the groaning field,
But tons of beef our loaded thickets yield!
The patient dairy-maid no more shall learn
With tedious toil to whirl the frothy churn;
But from the hedges shall her dairy fill,
As pounds of butter in big drops distil!’

Another

Another opinion of Dr. Beddoes, here ridiculed, is the practicability of prolonging life considerably, and rendering health more vigorous. The poet, in conclusion, directs the shafts of his satire against reformers in general, and ironically expresses the extatic delight, with which he looks forward to the time when the "pigmy pride of royalty" shall be laid low, and the power of the priesthood shall be overturned. In the following lines on the latter topic, the poet has so happily hit off the true style of irony, that, if the passage were read out of the connection in which it is introduced, it might pass for his serious sentiments.

P. 13. ' Mark with the peer and prince the canting priest,
Forbidden on his country's fat to feast,
While peace looks down sweet smiling on the swains,
And untax'd plenty crowns the fruitful plains!
No more that lazy lubbard shall we pay,
With phiz so farcical to preach and pray;
No more behold that harpy of the land
Lay on our largest sheaves his greedy hand;
With bigotry's black banner wide unfurl'd,
Fright into gothic ignorance the world:
But truth and light shall come, with hostile rage,
"To drive the holy Vandal off the stage."
See tythes expire, and ancient slavery fail;
Proud superstition turn her vanquish'd tail;
No zealous minister the church befriend,
But all her forceries with the beldame end.'

As in the preceding lines the writer, through his artful management, might be mistaken for an enemy to the priesthood, so in the following lines he might pass for a friend to philosophy.

P. 4. ' Could I, ascending on the wing of sound,
Pleas'd with the grand, the lofty, and profound,
Rise above mortal ken in rapturous glow,
Leaving poor purfy sense to pant below;
Could I, for ever studious to refine,
Prank with my pearly phrase each pretty line,
Or like an empty bottle, deep immers'd,
Whence bubbles after bubbles bustling burst,
Amus'd to view my noisy nothings swell,
In the sweet vanity of thought excel;
Now bursting o'er the bounds of vulgar rhyme,
Gracefully great and terribly sublime;
Trolling in full-toned melody along
With all the clattering clang of modern song;
I'd hail the progress of those blissful days,
When fair philosophy's meridian rays
Shall brighten nature's face, shall drive the moles
Of blinking error to their secret holes,
Disperse the darkness of primæval night,
And bid a new creation rise to light !'

ART. IV. *The Poetical Farrago: being a miscellaneous Assemblage of Epigrams and other Jeux d'Esprit, selected from the most approved Writers.* 2 Vols. 12mo. 348 pa. Pr. 7s. 6d. boards. Deighton. 1794.

To read without interruption two volumes of *Jeux d'Esprit*, is to dine upon sweetmeats. However good in their kind, or however varied in form, the palate is cloyed before the appetite is satisfied. Such are the feelings with which we finished the perusal of this poetical farrago. Yet we are not disposed to find much fault with the entertainment. Almost all our poets, both of the major and minor family, Waller, Pope, Swift, Prior, Addison, Lyttleton, Thomson, Shenstone, Young, West, Lansdowne, Rochester, Garth, Halifax, Walsb, Dorset, Tickell, Graves, Cunningham, Garrick, Chesterfield, Johnson, Cotton, Hayley, Burns, Seward, &c., have contributed their quota to this miscellany; and many other scraps of wit have been industriously gathered up from various quarters, not, we believe, without the addition of some pieces which have never appeared, though these are not distinguished from the rest of the compilation. The editor has admitted into his volumes many small jests and humble puns; yet the collection, on the whole, does credit to his taste, and may very well serve to afford occasional amusement in an idle moment, which might otherwise be entirely thrown away. From the larger pieces we shall select three; the first two are by writers well known; the third is anonymous, but ought not to remain so. Vol. II. P. 32.

‘ A GYPSEY BALLAD. BY PETER PINDAR.

‘ A wandering gypsey, fir, am I,
From Norwood, where we oft complain,
With many a tear, and many a sigh,
Of blust’ring winds, and rushing rain.

‘ No rooms so fine, nor gay attire,
Amid our humble sheds appear,
Nor beds of down, nor blazing fire,
At night our shiv’ring limbs to cheer.

‘ Alas! no friends come near our cot,
The redbreasts only find the way,
Who give their all, a simple note—
At peep of morn, and parting day.

‘ But fortunes here I come to tell;
Then yield me, gentle fir, your hand;—
Amid those lines what thousands dwell!
And, blest me, what a heap of land!

‘ This, surely fir, must pleasing be,
To hold such wealth in ev’ry line!
Try, pray now try, if you can see
A little treasure lodg’d in mine.’

P. 124. ' LINES ON THE BURNING OF LORD MANSFIELD'S LIBRARY, TOGETHER WITH HIS M.S.S., BY THE MOB, IN THE MONTH OF JUNE, 1780. BY WILLIAM COWPER, ESQ. OF THE INNER TEMPLE.

' So then—the vandals of our isle,
Sworn foes to sense and law,
Have burnt to dust a nobler pile,
Than ever roman saw.

' And Murray fights o'er Pope and Swift,
And many a treasure more,
The well-judg'd purchase, and the gift,
That grac'd his letter'd store.

' Their pages mangled, burnt, and torn,
The loss was *his alone*,
But ages yet to come shall mourn
The burning of *his own*,'

P. 81 ' ODE TO SPRING. BY A LADY.

' Hail, genial goddess! bloomy Spring!
Thy blest return, O! let me sing;
And aid my languid lays:
Let me not sink in sloth supine,
While all creation at thy shrine
Its annual tribute pays.

' Escap'd from winter's freezing pow'r
Each blossom greets thee, and each flower;
And, foremost of the train,
By nature (artless handmaid) dress'd,
The snow-drop comes in lilyd vest,
Prophetic of thy reign.

' The lark now strains her tuneful throat,
While every loud and sprightly note
Calls echo from her cell,
Beware! ye maids that listen round:
A beauteous nymph became a sound,
The nymph who lov'd too well.

' The bright-hair'd sun with warmth benign
Bids tree, and shrub, and swelling vine
Their infant buds display:
Again the streams refresh the plains,
Which winter bound in icy chains;
And sparkling, bless his ray.

' Life-giving zephyr breathes around;
And instant glows the enamell'd ground
With nature's varied hues:
Not so returns our youth decay'd:
Alas! nor air, nor sun, nor shade
The spring of life renews.

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‘ The sun’s too quick-revolving beam.
 Apace dissolves the human dream,
 And brings th’ appointed hour :
 Too late we catch his parting ray,
 And mourn the idly waited day,
 No longer in our power.
 ‘ Then happiest he, whose lengthen’d fight
 Pursues by virtue’s constant light
 A hope beyond the skies :
 Where frowning winter ne’er shall come,
 But rosy spring for ever bloom,
 And suns eternal rise.’

D. M.

THEOLOGY.

ART. V. *Sermons preached before the University of Cambridge.* By James Fawcett, B. D. Fellow of St. John’s College, and Lady Margaret’s Preacher. 8vo. 361 pages. Price 5s. in boards. Cambridge, Merrills; London, Cadell. 1794.

ALTHOUGH it may not be easy to digest the whole train of external evidence for the truth of christianity, with all it’s historical authorities, into a series of popular discourses, yet general views may be given of the main points upon which the question turns, with sufficient precision, to enable the attentive hearer to form a tolerably accurate judgment, concerning the weight of the arguments on which the belief of christianity rests. To exhibit such general views of fundamental, or of presumptive arguments in defence of christianity, is the design of several of the sermons contained in this volume; and the author appears to be perfectly well acquainted with the subject, and states his arguments with that perspicuity, which always accompanies good sense, when it is untainted with affectation. The points discussed in these argumentative discourses are so important, and there is at present so much occasion to recall mens attention to the evidence in defence of revelation, that we are persuaded, a brief analysis of them will be acceptable to our readers.

Sermon I. The connection between the internal evidence of religion, and its external proofs. Miracles and prophecies are the two foundations upon which all revelations rest their pretensions. But beside these, the internal character of a proposed revelation are to be considered. Nothing false, or immoral, can be taught by a God of truth and purity. There are conclusions of reason, impressed on the mind with such irresistible force, that no contrary evidence can shake our conviction. Innumerable miracles could not force our assent to the absurdities of transubstantiation. A system of religion, which contains any thing contradictory to reason, with whatever external proof it may come recommended, can by no means command our belief. But we may reasonably admit as true, what we cannot fully comprehend. Though doctrines contrary to reason cannot be proved by miracles, doctrines unknown

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to reason may. To the objection, that christians prove the doctrines of revelation by the miracles, and the miracles by the doctrines, it is replied, that, although the excellence of doctrines cannot prove the reality of miracles, it shows that they are not unworthy of being established by miraculous interposition, and serves to raise the character of the teacher, and to enforce his claim to attention, with respect to his supernatural pretensions. The proofs of religion, though abundantly clear to a candid mind, are not made irresistible, in order to leave scope for docility and fairness in our search after truth ; the exercise of the intellectual, no less than of the moral faculties, being a test of merit.

Sermon 11. *The jewish dispensation preparatory to the christian.*
 " Why were rites and ceremonies admitted into the jewish religion ? " Some forms are necessary to the existence of religious worship. Splendid ceremonies might be indulged to the jews, to engage their attention, to soften the obstinacy of their national temper, or to counteract the attractions of the gay religions with which they were surrounded. The most trivial were curiously adapted to their situation, and suited to preserve them separate from idolatrous nations.—" Was it reconcileable with the justice of God, to confine his favours to one peculiar people ; or consistent with his wisdom, to select a nation so much inclined to perverseness, ingratitude, and idolatry ? "—The jewish religion preserved amongst mankind the knowledge and worship of the one true God, and faith in his Providence ; and the writings of the Old Testament, which created an anxious expectation of the coming of Christ, and the dispersion of the jews, foretold by their own prophets, afford strong proofs of the truth of christianity. p. 39.

' The nations, which once shook the world with their arms, have in their turns disappeared, and mingled again with the common mass of mankind : but the jews, though exiles in every country under heaven, and in every country, oppressed, hated, and despised, have yet by a peculiar fate, of which the history of the world affords no second instance, survived for seventeen centuries the loss of their country, and the dissolution of their government ; have preserved their name and language, their customs and religion, in every climate of the globe ; and, though themselves not a people, have yet subsisted a separate and distinct race in the midst of every other nation : thus exhibiting a wonderful example of the truth of their own scriptures, and in consequence, a continual and increasing evidence of the authority of ours.'

The jewish sacrifices bear an evident allusion to the christian scheme of redemption. The spirit of prophecy was the testimony of Jesus, given with various and increasing degrees of light. The connection of the predictions belonging to Christ, with those which are confined to the jewish people, gives additional force to the argument from prophecy in favour of christianity ; affording a strong proof of the intimate union which subsists between the two dispensations, and equally precluding the artful pretensions of human imposture, and the daring opposition of human power. The plan of prophecy was so wisely constituted, that the passions and prejudices of the jews, instead of frustrating, fulfilled it, and rendered

dered the person, whom they regarded, the suffering and crucified saviour, who had been promised.

Sermon III. *The evidence in favour of christianity derived from the prophecies delivered by Jesus Christ.* The predictions delivered by our Saviour have been comparatively but little noticed. The prophecies which describe the destruction of Jerusalem, the subsequent calamities of the jewish people, and some of those which unfold the future fortune of the christian church, were certainly not accomplished at the time when the writings in which they are recorded were given to the world. The evidence arising from them is therefore distinct from the testimony of the apostles.

The sufferings of Christ, the treachery of Judas, the desertion of the apostles, the fall of Peter, the surrendering of Jesus to the roman governors to be insulted and crucified; the resurrection, attended with peculiar circumstances; the descent of the comforter; the renewed courage, and strenuous exertions of Peter; the conversion of the gentiles; the rejection of the jews; passages respecting the sufferings of the apostles; the hostile opposition of the enemies of christianity; the rapid progress of the gospel; and the final restoration of the jews; are events distinctly foretold by our Saviour. P. 84.

‘ These predicted events are numerous and important; all of them are incidents, not taken at random, but immediately related to the end and effects of his own ministry; many of them are facts of such a nature, as when considered singly were peculiarly unlikely; some again are so connected with each other, that the failure of any one must have broken and destroyed the whole series; and others are apparently so repugnant, that the accomplishment of one seemed to render the rest utterly impossible. We may observe too, that these predictions are very many of them delivered with the utmost simplicity, and describe the several events in the plain language of nature, without any obscurity of figure, or uncertainty of application: even the parables themselves are as clear, as the species of composition seems to allow; so clear indeed, that these, which relate to future events, are not at all more dark and difficult than those, which allude to the nature of religion, or the plain duties of morality. Further, the correspondence between the predictions, and the facts, in which they were completed, is so perfect, that scarcely a single prediction of any other prophet can be produced, in which that correspondence may be more distinctly seen, or is more closely and uniformly preserved, than in the greater part of the instances now read to you. And lastly, if to these marks of excellence we add, that these predictions were professedly delivered to give credit and stability to a revelation, which pretended to be derived from heaven, and which therefore clearly demanded, if any thing can demand, the particular interposition of God to support it if true, or to defeat it if false; we cannot but allow, that the prophecies of Christ afford a strong confirmation to the truth of that religion, which they were given to introduce, and in the beginnings and progress, the misfortunes and success of which, they have been all of them, so amply and exactly verified.’

Sermon

Sermon iv. *The evidences of christianity sufficient.* The proofs that the miracles were really wrought, and the prophecies delivered, by which christianity was originally established, must depend on human testimony, and therefore cannot be more than probable. But all historical belief rests upon probability, and there is scarce a single event, which is supported by testimony comparable with that which is brought to prove the miracles of Christ and his apostles. To the evidence of miracles and prophecy is added, that of the wonderful success of the gospel against powerful opposition. This evidence is sufficient. To expect more is to contradict every conclusion that can be drawn from the usual conduct of God in the government of the world. Belief in the gospel would not be an act of obedience, were it's evidence such as irresistibly to compel our assent. The proofs of christianity are in the highest degree probable; and we have no reason to expect them to be more than probable. It appears from the example of the jews, that neither faith nor obedience is in proportion to evidence. To refuse assent to sufficient evidence, discovers some unreasonable prejudice or passion. Difficulties in religion are so far from being real imperfections, that they render it better calculated to promote the virtue and happiness of man, being the *sole foundation of merit in belief.*

Sermon v. *The effects of christianity beneficial.* The mischiefs, which through the corrupt passions of men, have been the accidental consequences of christianity, ought not to be imputed to its spirit. No institution has ever prevented all the excesses which it forbade; or is it peculiar to the laws of religion, that they have sometimes furnished a pretext for the introduction of those very evils and oppressions, which they were originally intended to remedy. Whoever will attentively compare the morals of christians, defective as they are, with those of the heathen nations in a similar stage of society, will be convinced, that the effects of christianity have not been inconsiderable. Some vices were not forbidden, others were applauded by the ancients; but the vices of the christian are all forbidden by his religion. Through the influence of christianity, crimes are less malignant; humanity has enlarged it's limits; the ferocity of contest is abated; a more general respect is paid to external appearances, and to the sentiments of virtuous men; innumerable blessings have been silently communicated to individuals; learning has been preserved and promoted; war has lost much of it's savage fierceness; and slavery, personal and public, has been diminished. 'The calamities consequent on the wickedness of christians, can certainly bring no just imputation on the credit of a religion, which, had it been duly obeyed, would have effectually prevented both.'

The preceding discourses immediately respect the evidences of christianity. With regard to the rest, which are chiefly of the practical kind, it may suffice to mention the subjects, and to add a short specimen.

Sermon vi. On the influence of the holy spirit. vii. The redemption of man universal. viii. The excellence and importance of the holy scriptures. ix. The vices of christians detrimental

tal to the general interests of religion. x. On the duty of example in matters of indifference. xi. On the government of the thoughts. xii. On the commission of small faults. xiii. The danger of assuming the appearance of vice. xiv. Against doing evil, that good may come.

Throughout these discourses runs a general vein of good sense and correct taste. The sentiments are just and important, and the language classical and elegant. The sermon on that moral hypocrisy, which assumes the appearance of vice, is particularly excellent. We copy the following passage, on two sources of this conduct, false shame and vanity. P. 316.

‘It is indeed matter of great and just complaint, that there are few things, of which men seem to be more ashamed, than of their religion. Their vices display themselves openly and before the sun; while their modest virtues shrink from the eye of observation; the pious stealth is committed with a guilty blush, and concealed with disgraceful care. Or, if by chance they are betrayed into an act of goodness, which cannot easily avoid detection, they have still the art of disclaiming its merit, by ascribing it to some mean and unworthy motive. Thus decency is become a more fashionable term than duty; and attendance on the offices of devotion is oftener excused than justified: it is a deference due to the public opinion, the public manners, the public authority, or in short any thing, excepting only what it should be, the conscientious observance of our own religious obligations. But surely nothing can be more fatal to the cause of virtue, than the weakness and treachery of such a defence: which instead of the life and substance of religion, deludes us with an empty form; and for the spirit and energy of virtue, presents us with the pageantry of appearances, and the mere outside of constrained decorum.

‘Another motive, and the last I shall at present enlarge on, is vanity: the progress of which is so rapid, as scarcely to leave any discernible interval between the affection of vice and its reality. On entering the great scene of the world, a rash and forward temper, ambitious of distinction and impatient of control, is very apt to mistake the boldness and novelty of opinions for a mark of truth and genius; and to consider the neglect of rule and contempt of restraint, as a sure test of superior spirit. Hence in theory he becomes a professed admirer of liberal sentiment and unconfined enquiry; he praises what he cannot approve, assents to what he does not understand; rejects the common notions of common sense, to shew his depth of reflection; and to prove incontestably his liberty of thought, submits without reserve to the authority of every positive infidel. In practice also, he suddenly ventures, with full confidence in his own firmness, to mix with the vices, he really abhors, for the sake of the loose gaiety and the daring spirit, which he fondly admires. His first and most arduous effort is to calm the painful emotions of a naturally good heart: by degrees he learns to suspend the rising sentiments of virtue, he catches the language and manners of his companions, from whence there remains but one short step to their vices.’

ART.

ART. VI. *The Consequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of Civil Government, considered; a Sermon, preached in the Cathedral Church of Winchester, by Thomas Rennell, M. A. Prebendary of Winton, and Rector of St. Magnus, London Bridge. 8vo. 66 pages. Price 1s. Rivingtons. 1794.*

NEVER is preaching more useful, than when it is specifically pointed against prevalent vices. And certainly no vice in great cities at least, is more prevalent, or calls more loudly for strong animadversion, both from the pulpit and the press, than that of gaming. This destructive enemy to every personal, domestic, and civil virtue, is powerfully attacked in the sermon now before us, by the weapons of reason and eloquence. The author, who appears to have been an attentive observer of the mischiefs which he describes, examines the recesses of the gamester's heart, and finds it debased and vitiated by an inordinate love of lucre, a disposition to fraud, an ungovernable ferocity of temper, a fixed relentlessness and total insensibility to misery, and a destitution of natural affection. In tracing it's effects upon personal character and happiness, he represents it as depriving those, who are habitually addicted to it, of that shame which is moral vitality, indisposing them for the duties of religion, and tending to destroy every principle of piety to God and benevolence to man.

With respect to the influence of gaming upon civil society, it is shown, that this vice immediately strikes at the vitals of public virtue, order, and happiness. So fatal, in the opinion of Mr. R., is the influence of this pestilential disease, that, while it remains in vigour, neither the wisest counsel can long protract, nor the most active exertions finally avert, the evils which threaten us.—‘Here,’ adds he, ‘ruin must be resisted, here only it can be resisted. Before the lower ranks of men can be brought back to that respect for their superiors which can alone ensure peace and happiness both to high and low, they must cease to render themselves vile in the eyes of men by the degradation, the beggary, and the meanness, which the gaming table entails upon them.’

There is, doubtless, much truth in this representation of the fatal consequences of gaming; and very desirable it certainly is, that every proper remedy should be applied to the cure of this disease. We must remark, however, that the mischievous consequences produced by this practice are sufficiently numerous, without imputing to it effects with which it has no apparent concern. This writer connects with a love of gaming that political discontent, which at present disturbs the community; and even that spirit of theological innovation, which gives so much alarm to the friends of ancient establishments. A love of gaming, he says, is not unfrequently united with the frivolous, slight, and petulant paradoxes of modern socinians. This is surely going a little out of his way, to have a stroke at heresy. We must add too, that Mr. R. has not sufficiently distinguished the destructive rage of gambling, and the innocent amusement of card-playing for very small sums, where the principle object is mere pastime. The latter practice, however frivolous, certainly does not deserve the harsh epithet of vicious; or should those, who indulge themselves in it, be loaded with the guilt, or the infamy, of the professed gamester.

ART.

ART. VII. *A Concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity. Intended as an Introduction for Young Persons and others to a proper Apprehension of the Origin, Progress, Principles, and final Settlement of the Christian Church; on the Authority of the Holy Scriptures.* 8vo. 210 pages. Price 3s. sewed. Robinsons. 1794.

UPON orthodox principles, and according to the more popular interpretations of the bible, this is a good manual of scripture history. It comprehends the whole period from the creation of the world to the fourth century of the christian era. It states the leading facts in concise terms, and with such glosses upon the narrative, as have commonly been put upon them by those commentators, who adhere to the established system of doctrine. Sundry connecting portions of history are added, from the apocryphal books, and from other writings, but without any references to authorities.

ART. VIII. *Reason and Revelation: or a brief Answer to Thomas Paine's late Work, entitled "The Age of Reason."* By Thomas Bentley. 12mo. 40 pages. no publishers name. 1794.

FROM the cheap form in which this pamphlet is printed, it appears intended for general circulation, as a popular reply to Mr. Paine's *Age of Reason*. And if familiarity and vulgarity of language were all that were necessary, this piece might answer the purpose. But it has both deficiencies and redundancies, which render it very inadequate to the design of counteracting the infection of Mr. Paine's infidelity. In that accurate inquiry and methodical discussion, which the subject requires, it is deficient; for the writer only throws out a few cursory assertions in opposition to the observations of Mr. Paine. In easy belief it is redundant; for, though Mr. B. rejects many articles of orthodox faith, he believes that Socrates, and many other heathens, had an internal, mental revelation from God; that the wisdom of an Alfred, a Wickliffe, a Luther, and a Locke, was immediately communicated from heaven; and that he himself, with many of his acquaintances, has had experience of these communications in dreams and visions, in which one thing has been represented by another.—In short, Mr. B. has too little learning and philosophy, and too much fanaticism, to write a rational and satisfactory answer to the "*Age of Reason*."

M. D.

NATURAL PHILOSOPHY.

ART. IX. *A View of Nature, in Letters to a Traveller among the Alps. With Reflections on Atheistical Philosophy, now exemplified in France.* By Richard Joseph Sullivan, Esq. F.R.S. and F.A.S. in six Volumes.

[Continued from page 18 of this volume.]

OF the valuable contents of this work, the result of ingenuity and industry happily united, our readers are already in part apprized, from the account we have given of the first two volumes, and the copious extracts which we have laid before them on several curious and important subjects in physics. In our account of

of the remaining volumes we find it necessary, however reluctantly, to confine ourselves within more contracted limits. But we shall not, we are persuaded, take our leave of the work, before we have impressed our readers with a full conviction, that the author possesses respectable talents, which he has assiduously applied to very useful purposes.

The principal subject of discussion in the *third* volume is animal and vegetable life. After remarking the common elementary principles, which, amidst an infinite variety of forms, belong to animals and vegetables, Mr. S. proceeds to examine those properties of animals, which are generally understood to constitute their specific differences. The nervous system he admits to be the organ of sensibility, but is of opinion, that animal motion, and the different modes of animal life, are not to be explained upon mechanical principles. He finds in the soul a source of perception and intelligence, wholly distinct from the body; and maintains, that whatever dependence mind has upon body is only arbitrary, and wholly to be referred to divine power. The opposite systems of universal materialism, and universal spiritualism, he holds to be equally absurd. He gives a sketch of the doctrines of the ancients and moderns concerning ideas, and maintains, contrary to the prevalent opinion, the existence of *innate* ideas. As our author appears to lay great stress upon this point, we shall quote a part of his argument.

Vol. III. P. 143. 'The mind is not a *rasa tabula*, though, at the same time, it must be allowed, we gain no actual knowledge of the latent ideas which it possesses, but as they are awakened by reflection and experience. In the human frame, sensibility is first unfolded, next instinct, then memory; after these, the understanding; and last of all, the will. All the faculties are rendered active, a short time after birth; but, a considerable space of time passes, before they are perfectly developed. The infant at first, has only particular sensations; objects appear unconnected: when the number of these sensations, however, are multiplied, the child compares them; perceives their identity or difference; begins to range them in certain classes, according to analogy, and to form ideas. From this instant, the innate desire of happiness has its determinate object, and the will pursues some known good. Is not an animal, also, in general brought forth with every one of its external members? And does it not complete its growth, not by the production of any new member, but by addition of matter to those already formed? The same holds good with respect to internal members: these are coeval with the individual, and are as gradually unfolded.

'For a moment contemplate the workings of your own mind. Do you not find that all notions and ideas come by reflection; that is, by turning your eyes and thoughts inward upon yourself? Now, why should you consult your own mind, if there be no characters of truth, no ideas of things to be found there? If our ideas and notions came from without, they would be as immediately printed upon the mind, as the objects of sense are: the soul would be wholly passive in knowledge, as it is in sense: and

and all men's notions would be as exactly alike, as their sensations are. Whereas, we know that truth is not discovered, without difficult and laborious research. Men turn over their minds, and examine all the ideas they can find there, till they hit upon such a train of thought, as like a clue leads them to those secret recesses, where such ideas are to be found: which is the reason why men differ so much in their notions of things; that some men are ignorant of the most useful truths; that others see but a little part of them; but, that others have distinct and clear notions, which they assent to without doubt or hesitation.

'Mind is the most ancient of things, says Plato: it alone has activity, the principle of motion, and is the efficient cause of every thing. There are ideas, indeed, which are of a much higher order than those which we abstract from matter, being the models, or archetypes of all material forms. Of such ideas, the intellectual world is composed, of which the material is no more than a copy. There are other intelligences, also, in the universe, besides ours, and infinitely superiour to ours; and One, the highest of all, in whose intellect resides that intellectual world, and who is not only the efficient cause of all things, but, virtually comprehends in himself every thing existing. Locke, however, makes mind, in contradistinction to this, so dependant upon body, as not to operate without it, and to know nothing beyond sensation, and the ideas of sensation, as he calls them. But, to what dreary consequences does not this lead? It is an irksome thing to say, but the truth must not be suppressed, that there is scarcely any objection to the belief of a God, more formidable than to teach that mankind are made without any connate natural impressions and ideas of their Maker; or of good and evil: for if all the knowledge we have of God, and of good and evil, be made by ourselves, atheists will easily conclude, it is only the effect of education, and superstitious fears; and satisfy themselves, they can make other notions, more for the ease and security of life. This at least is certain, that no man who believes the idea of God, and of good and evil, were originally impressed upon our minds, when they were first made, can doubt, whether there be a God or an essential difference between good and evil.'

Many philosophers will be disposed to controvert the validity of this reasoning in general, and particularly will be inclined to think it no real advantage to the cause of religion to rest it upon the ground of innate ideas and principles. But we must not stay, to contest the point with our author.

A comparison is next drawn between man and other animals, and his superiority is shown to consist in the power of language, in a capacity of improvement, and in moral principles. The freedom of the human will is strenuously maintained, but upon grounds which seem to indicate some degree of confusion in the writer's ideas upon this subject. He does not correctly distinguish between philosophical freedom of volition and popular freedom of action,

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Many ingenious observations are offered on various classes of animals ; and several of their more curious phenomena are enumerated. Respecting the vegetable kingdom, different methods of classing plants are mentioned ; a general idea is given of their physiology ; and observations are made on their chemical analysis. The similarity of animal and vegetable life is remarked ; the provision in nature for the continuance of vegetable and animal existence is considered ; different systems of propagation are examined. The manner in which animal and vegetable substances are resolved into their respective elementary particles is described ; and the first principle of life is maintained to be immaterial. On these subjects the author has collected much curious matter, and made many ingenious observations.

In the *fourth volume* the first subjects which engage our attention are the doctrines of the immortality of the soul, and the existence of a Supreme Being. The importance of these doctrines is eloquently displayed, and the natural grounds on which they rest are clearly stated. But it was not to be expected, that on such beaten ground the author should be able to advance any thing essentially new. Of his energetic manner of writing upon these subjects we shall give a specimen.

Vol. IV. P. 91. 'What is nature ; that is, what is it in contradistinction to the Author of nature ? Examine it narrowly ; you will find it eludes every possible research. Who teaches the young of all animals without exception, first, to make use of their limbs, and move their bodies ? It is a secret, you will say, to all the philosophers on earth, how spontaneous motion is performed. And how can every brute, every creature, so readily perform an action, the nature and reason of which is such a mystery ? Who guides them in their work ? Spontaneous motion, in the first instance, is neither performed by reason, nor by habit. Is not the constant direction of Deity therefore necessary ? Is it not necessary also in the formation of animals, as well as vegetables ? And farther, when the little living creatures have no faculties to contrive, nor knowledge to comprehend, the mysterious process they are employed in, is it not still equally necessary, and equally plain, they must be guided by the same wisdom, which constantly directs the formation of their bodies ? Were it not for this providential direction, no species of animals, not even man, could overcome the first difficulties of life, but must inevitably give up their new-gotten breath, under an inability and ignorance what to do to preserve it. Nature, therefore, may be styled the divinity of the atheist ; the knowledge of the ignorant, and the refuge of the slothful mind, in which all contradictions are consistent. Nature, as an universal unmeaning cause, supercedes every inquiry ; and as a mere non-entity, requires neither fear nor reverence.

"He is a superficial philosopher," says a great writer*, "who adheres to atheism." But, I rather think, with all deference, it should be said, atheism is not the vice of ignorance, but of misapplied knowledge ; although I believe it to be true, in fact,

* Bacon.

that sound learning and information never made a man an atheist. Many, indeed, have doubted; for incertitude is the lot of humanity. But few, if any, have denied, who have thoroughly considered. There are, and have been unquestionably, persons who have never set themselves heartily to be informed; who have secretly wished the general belief not to prove true; who have been less attentive to evidence than to difficulties; and who, of course, have been incapable of conviction, though upheld by demonstration. And yet this description of men is ever the most contaminated by bigotry. They are wedded to opinions full of contradiction and impossibility, and at the same time reject opinions merely because they agree with common sense. Notions, that fall in with the common reason of mankind, and that have a tendency towards promoting the happiness of society, they explode as errors and prejudices. But, they should, for the public good, act at least so consistently, as not to burn with zeal for licentious emancipation, and for absurdity.

‘The awful, unaccountable, and epidemical contempt, which has sometimes been shewn for an Eternal Being, is incomprehensible. Yet, there is no language in which you will not find the exclamation, “O my God!” No man who is grievously afflicted, no father or mother, who are deprived of their offspring, who will not cast up their eyes to heaven, and in their misery heave out a secret sigh towards the Supreme Being. It is a strange influence which custom has upon perverse and crooked spirits, whose thoughts reach no farther than their senses, that what they have seen and been used to, they make the standard and measure of nature and reason. No men are more tenacious of their little opinions, nor more peevishly censorious. And it is generally so, that those who have the least evidence for the truth of favorite opinions, are most peevish and impatient in the defence of them. These men are the last to be cured of prejudice, for they have the worst of diseases, and do not so much as know themselves to be sick. Weak reasons commonly produce strong passions: and he who believes that dead matter can produce the effects of life and reason, is an hundred times more credulous than the most thorough-paced believer that ever existed.’

Mr. S. now returns to his investigation concerning the ancient state of the world. He acknowledges the age of the world to be uncertain, and adverting to the opinion before maintained, that the deluge happened to an earth antienter to the present, after which this earth, on the waters rushing into the mighty caverns of the deep, showed itself in it's present form, he by a very learned research proves, that the atlantides, frequently mentioned by the ancients, were a people who existed before the mosaic deluge, and whose history is lost, and that there was a cultivated state of society prior to any written records. We shall transcribe a part of this elaborate investigation.

Vol. iv. p. 198. ‘The most ancient religions were apparently little better than the remnants of anterior systems, and evidently bore the marks of the accumulated error of ages. The closer we examine them, the less we perceive of a primitive or original institution. Every trace manifests deviation or depravity. It is
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the general lot of sacred predilection, rarely to retrench, but more generally to add. Superstition is the rust of the human intellect. It commences, indeed, in the infancy of society; but, it does not arrive at the complete destruction of truth, until the principle upon which it acts is totally shut out from observation. Sanchoniatho assures us, the Phœnician cosmogony, transmitted to us by him, was taken from Taatus, who was the same as the Egyptian Hermes. "The first principle of the universe," says he, "was a dark, spiritual, or windy air; or a spirit of dark air, and a turbid obscure chaos. All these things were infinite, and for ages had no bounds. But, when the spirit was affected with love towards its own principles, and a mixture followed, that conjunction was called desire. This was the beginning of the formation of all things; but the spirit did not know, or acknowledge its own production. From this conjunction of the spirit was begotten *Môt*, or heterogeneous combination; and of this came the seed of all creatures, and the generations of the universe. Certain animals had no intellectual capacity bestowed upon them; although from them proceeded intelligent animals called *Zophasemia*, or contemplators of heaven, being formed alike in the shape of an egg. Immediately with *Môt*, the sun, moon, and stars, and larger constellations shone forth. Thus, two principles existed. One was a turbid, dark chaos; the other a spirit, or prolific goodness, forming and incubating the corporeal world into perfection.

'The Egyptians commenced their history with the atlantides. Sanchoniatho, who had consulted the sacred books of Egypt, without positively mentioning the atlantides as a people, yet speaks of their chiefs. The most celebrated heroes of the early Greeks were, according to Diodorus, of the same nation. In all these fables, the foundation is the same. Since, therefore, so many nations, the Greeks, as well as those whom they denominated barbarians, derived to themselves an honour from descending from the children of Atlas; since Saturn, Rhea, Jupiter, Juno, Mercury, Osiris, and Isis, have apparently the same origin; since, in fine, language, writing, arts, sciences, and astronomy, are attributed to them, is it not approaching towards a strong probability, that such a people did exist, but that the region which they inhabited is now no more?

'The date given by Plato to the existence of the atlantides, is also not to be forgotten. The eastern nations, as I shall soon more accurately explain, had years of various durations, some even so inconsiderable as a diurnal revolution, a simple day and night. Those of three and of four months, however, seem to have been universally prevalent. Plato thus places the defeat of the atlantides by the Athenians, 9000 years before Solon. Solon lived 620 years before Christ. These, taken together, and calculated as years of three months, the date when this island disappeared, does not in any very extravagant degree differ from that of the deluge. It accords, likewise, with the synchronisms, not only of the Septuagint, but of all the nations that we have historical or astronomical calculations to deduce from. But, one

circumstance is peculiarly striking; the chief of these people, whom the greeks afterwards made a mountain of, and on whose back they placed the heavens; this man is said to have been the first who exposed himself in a vessel upon the ocean. Critics also contend, that Atlas was an astronomer, and that he first instructed the egyptians in the knowledge of the sphere and the planetary system.

‘ ——— docuit quæ maximus Atlas;

‘ Hic canit errantem lunam, solisque labores,

‘ Arcturum, pluviasque Hyadas, geminosque Triones.’ Virg.

‘ But what does Homer allude to when he calls Ocean the father of the gods, and Orpheus the father of men ?

‘ Here, however, for a moment let us attend to what is to be drawn from more distant sources of information. Among the hindoos we find as it were a new creation, descending from the sun and moon, and whose epochs of creation and deluge absolutely agree with the mosaical accounts. This race commenced at a deluge. It is called the third age. The periods, indeed, are calculated as millions of years, but as I have above remarked, they are not to be taken as solar years. The hindoos, as well as their disciples or contemporaries, the chaldeans and the egyptians, had years of arbitrary determinations. They had months of fifteen days; and years of sixty days, or two months. In a word, they had also their solar and their lunar years; and hence probably, their dynasties of the sun and moon. One of the most curious books, in fact, in the sanscree language, and one of the oldest after the Vedas, commences, “ The sun causes the division of day and night, which are of two sorts, those of men, and those of gods; the day for the labour of all creatures, in their several employments, the night for their slumber. A month is a night and a day of the patriarchs. A year is a night and a day of the gods. Four thousand years of the gods, at the beginning and at the end, are as many hundred years. In three successive ages are thousands and hundreds diminished by one. The aggregate of four ages amounting to twelve thousand divine years, is called an age of the gods; and a thousand such divine ages added together must be considered as a day of Brahma: his night also has the same duration.” And such is the arrangement of infinite time, which the hindoos believe to have been revealed from heaven. But had not the greeks their year of six months at a much later period? The age of the world, however, by attention to such modes of computation, will be found to be very nearly the same in the writings of Moses, and in the calculations and traditions of the brahmans. Of this also, we have a remarkable coincidence among the persians. But what is still more curious, each of the respective four ages of the hindoos, is made to finish with a deluge; and this deluge to be universal, and to be followed by a new creation. Does not Hesiod make Jupiter create and destroy four ages in the same manner? These ideas of people so distantly situated must be founded on some similar grounds of historical fact.

Plamp

Plato says, all that had passed for eight thousand years previous to his time, was recorded in the sacred books of Saïs. In these books, the Atlantic island was said to have been swallowed up. But let us take a very able investigator's calculations on this question. Bailly, in treating of the third age of the hindoos, which answers to the date, as well as authenticates the astronomical phenomena, contained between our æra of creation and of deluge, establishes these very remarkable epochs.

The Septuagint gives	2256 years
The Chaldean give	2222.
The Egyptians in the reign of the sun	2340.
The Persians	2000.
The Hindoos	2000.
The Chinese	2300.

And as a farther confirmation, the same writer gives the singular coincidence of the age of the world, as given by four distinct and distantly situated people.

By the ancient egyptian chronology	5544 years
By the hindoo chronology	5502.
By the persian chronology	5501.
By the chronology of the jews, according to Josephus	5555.

The universal effusion of the waters was, in fact, the basis of an incredible number of ancient opinions. The chaldeans had the history of their Xisurus, who was the mosaic Noah. The egyptians said, Mercury had engraven his doctrines of science on columns, which had resisted the violence of a deluge. The grecians had their Phryxus, and their Deucalion's flood, the accounts of which, in epoch, cause, manner, preservation, resting of the ark, or vessel on a high mountain, and the subsequent sacrifices to the divinity, tally exactly with the traditionary accounts of Noah. The chinese have their Peyrun, a mortal, loved and protected by the gods, who saved himself in a vessel at the general inundation. The hindoos say, the waters of the ocean spread over and covered the face of the whole earth, *excepting one mountain to the north*; that one woman, with seven men, saved themselves on this mountain; that they saved also two animals and two plants of each species, to the amount in the whole of one million eight hundred thousand; that the waters at length retired, and the woman, with one man, descended the mountain, as husband and wife, leaving the others where they were. The hindoos likewise add, in speaking of their god Vishnou, that it was at the deluge he metamorphosed himself into a fish, and conducted the vessel which preserved the wreck of the human race. This vessel we likewise find mentioned in the northern parts of the world, and in the Edda. The giant, Ymus, having been killed, there flowed from his veins so prodigious a quantity of blood, that all the people of the earth were submerged and destroyed, excepting only Belgemer, who saved himself in a vessel with his wife. Do not these all unequivocally tend to the authenticating at least the historical part of a deluge? A tradition so strongly, and so universally admitted, could not have taken

its rise in imagination. Men, in the infancy of society, do not endeavour to perpetuate the memory of that which never had existence.

Various arguments are brought to prove that the present surface of the earth has been covered with water. The most ancient civilized nation on historical record is, according to this writer, the scythian. It's elevated situation, it's monuments, indian and european historical memoirs, and etymological arguments, are brought in confirmation of this opinion. The origin of all the european nations is traced to the celts, or the scythians. The course of migration is shown to have been from North and East to South and West. The origin of letters is traced back to Scythia. The celtic origin of the ancient britons and gauls is maintained; the irish are proved to have been derived from the same stock; the ancient history of Ireland is investigated, and it is maintained to be probable that it was originally colonized by the milemans. Many circumstances are accumulated to prove, that Ireland was civilized in a very remote period. Druidism is said to have been of scythian origin. The character, mythology, and language of the ancient goths are investigated; and their origin is referred to Scythia.—In order fully to perceive the merit of these learned researches into antiquity, they must be perused in connection; yet we are willing to give our readers a taste of the profound investigations pursued in this part of the work. We shall select some of our author's observations on the last mentioned subject of the origin of the goths and their character.

Vol. v. p. 163. 'These goths, and in general all the conquerors of the roman empire, came, as I have often mentioned, from Scythia, that is, the north east parts of Europe, and north west of Asia, comprehending all the country now known by the name of Tartary, and a considerable part of Muscovy and Siberia. It is a vulgar error, that they were originally northern nations. The fact is, they all came from the east, which is the true *Officina Gentium*, not the north. Now these very people, in their other ramifications, we have seen a lettered people. Neither can I very readily connect the existence of an accurate and grammatically constructed language with a total ignorance of the first elements of literature. I am far from believing the use of letters to have been generally known. But even in the tempests which then so fiercely raged, might not some little bark have floated down the surface, and preserved some trifling fragments of more perfect erudition?

'Nations are not so tenacious of their customs and manners, as they are of their aboriginal tongues. Conquest may confine the bounds of a language; commerce may corrupt, or may improve it; new inventions, by introducing new words, may bring the old into disuse; a change in the mode of thinking may alter the idiom; but it is never to be extirpated, except by the extirpation of those who use it. It retires from successful invasion among rocks and deserts; it subsists with the remains of a people; even mountains and rivers in part retain it, when the people are no more. The romans, who endeavoured to make their language
universal.

universal through the whole *orbis romanus*, yet could not at all times succeed. They conquered Greece, but they did not make their language triumph there, as well as their arms.

It is said, that under the reign of the emperor Valens, in the year 369, Ulphilas, bishop of those goths who were settled in Mæsia and Thrace, translated the Bible into the gothic language, and that he first taught these mæso-goths letters. A fragment of this identical version of Ulphilas was many years ago discovered in the abbey of Werden in Westphalia. In examining it, the letters were found to be in every respect dissimilar to the runic character. Their numbers were likewise twenty-five, whereas the runic were only sixteen, and it was formed, with slight variations, from the capitals of the greek and latin alphabet. This fragment, which is now preserved in the library of Upsal in Sweden, is known by the name of *Codex Argenteus*, the letters being all of silver, except the initials, which are of gold: and what is still more singular, these very letters appear, not to have been written with a pen, but to have been stamped, or imprinted on the vellum, with hot metal types, in the same manner as the backs of books are lettered.

The runic character thus might have had a being previous to the introduction of christianity. Ulphilas also might have been entitled to the honour of inventing a new character, as he might not have chosen to employ, in so sacred a work as the translation of the Bible, the letters which the goths had, in his eyes, rendered infamous by superstition. Moreover, it is not the least impracticable method of instilling new principles, to introduce a new way of writing, and thereby to render the old method mysterious and unintelligible. Many instances of this occur in history. In a stone chest, discovered at Grenada in Spain, the acts of the council of Illiberis, held A. D. 304, were found, and in thorough preservation. They were written or engraved on plates of lead, in gothic characters; whereas, most other writings, during the continuance of the gothic empire, were made in the latin tongue, and in latin characters.

The various alphabets of different nations are made by degrees, and from originals and causes which it is impossible to discover. One thing, however, is certain, that the fluctuations in the shape of alphabetical characters, have on certain occasions been formed by the fashion of the day. Towards the middle of the fifth century, Cyril was sent from Constantinople to preach the gospel to the slavonian nations, who then inhabited Hungary, Bulgaria, Moravia, and Poland. He also, we are told, in the style of Ulphilas, invented, and communicated to the slavonians a character, and a knowledge of letters. His alphabet, however, formed after the capitals of the greek alphabet, consisted of thirty-nine letters. The tribe of slavonians who were afterwards called russians, when they quitted the shores of the Danube to found another empire, still further to the north, took this alphabet with them, but reduced it to its present number, thirty. But might not this alphabet of St. Cyril have been rather an improvement upon an old slavonian character, than alto-

gether an invention of his own? I ask the question, because I cannot conceive how the slavonians, with their various dialects, could have been altogether ignorant of letters. Their language, besides the countries I have mentioned, was that of Croatia, Carinthia, Carniola, Esclavonia, Bosnia, Servia, Albania, and Dalmatia. From Venice to Kamchatka, it was understood. At this hour they speak it in Istria, Silesia, Lusatia, Pomerania, Mecklenburg, and even to the frontiers of Holstein. Look at the map, and tell me if you can suppose, a people so situated, so closely bordering upon the scythians, to have been ignorant of letters until the fifth century of Christ.

Mr. S. passes on to the ancient state of the israelites, whom he looks upon to have been posterior to the scythians. The jewish scriptures, and particularly the character and laws of Moses, are vindicated against the ridicule of Voltaire, and other deistical writers. At the same time, the necessity of interpreting the history of the creation and fall of man allegorically is acknowledged. That Mr. S., though a zealous advocate for religion both natural and revealed, does not take up his opinion with bigoted credulity, may be seen from the following extract:

VOL. V. P. 191. "Revelation and history are distinct things. Revelation comes from God, but history is the production of man, and in consequence is liable to all the imperfections and fallibility of man. It does not follow, because the erroneous and popular prejudices of the times led the israelites to imagine the earth a vast plain, and the celestial bodies no more than luminaries hung up in the concave firmament to enlighten it, that the whole of the mosaic history is to be called in doubt, or that Moses could not be a proper instrument in the hands of Providence, to impart to the jews a divine law, because he was not inspired with a fore-knowledge of the copernican and newtonian systems. We are too often misled, I am sorry to say it, by the common notion that the Scriptures are the *word* of God. They are undoubtedly the sacred repository of all the revelations, promises, dispensations, and precepts, which God vouchsafed to make to the jews: but by this expression we are not to understand that every part of this voluminous collection of historical, poetical, prophetic, theological, and moral writings, which we call the Bible, has been dictated by the immediate influence of divine inspiration. Such ground is not to be defended. Pertinacious bigotry may chuse to adhere to it; common sense, however, must see how fatally this operates. St. Austin, indeed, on the authority of Isaiah, would have faith to precede reason, "Unless ye believe, ye will not understand." That is to say, we should first believe, that we may afterwards be able to understand what we believe. But can any thing be so revolting, as the principle which makes belief precede, instead of following the understanding of a question? Were nothing else to be considered, it cannot be supposed the Scriptures are sheltered from the negligences of copyists or transcribers. The various readings are undoubted proofs of various errors. And I am not afraid to say, we should look upon these as manuscript imperfections in manuscript authorities.

• Boling-

‘ Bolingbroke; who attended very little to the rules of decency when the Scriptures fell in his way, compares the history of the Pentateuch to the romances of which Don Quixote was so fond, and pronounces the man who receives it as authentic, as mad as the knight. Those who attempt to justify it, says he, have ill hearts as well as heads, and are worse than atheists, though they may pass for saints. Such narrations cannot make the slightest impressions on minds fraught with knowledge and void of superstition. Imposed by authority, and assisted by artifice, the delusion hardly prevails over sober sense; blind ignorance almost sees, and rash superstition hesitates: nothing less than enthusiasm and phrensy can give credit to such histories, or apply such examples.

‘ With an unfeigned sincerity, I am proud to declare it, I honour and reverence the sacred Scriptures: but I am not in consequence bound to honour and reverence all the rust and refuse, which they may have collected in their long and perilous voyage, and during the disaster of their captivity. Neither am I to suppose, from the hebrew phraseology, that God talked with Abraham and others; mouth to mouth, and with an audible voice, as one man would with another; or that men were almost as familiar with angels as with their fellow men. These are things not to be believed, for they are contrary to nature and reason, and to all the general laws and harmony of the world. But, figuratively and allegorically I must allow, they are to bear an interpretation; especially when we know there are passages which give the most sublime ideas of the majesty of the supreme Being, the glory of his works, and the incomprehensible methods of his providence.

‘ The Bible, indeed, were it considered in no other light than as it respects the history of mankind, is the most venerable monument of antiquity that is extant. In every part of it there reigns a character of simplicity, and an impartial regard to truth. In no parts are there false and flattering accounts of the Jewish nation, or partial and elegant encomiums on their great men. Their renowned actions, it is true, are recorded, but their faults are also related. With a noble freedom they reprove their kings, princes, priests, and people. No men ever formed their history so much to the disadvantage of their own nation, or charged themselves with such repeated revolts from the religion and laws of their country. In short, in the narrative of the Scriptures, I see an oriental story delivered in an oriental dress, which dress is familiar even at this day. In the moral, I see practical and excellent precepts; in the prophetic, I see mysterious but astonishing anticipations; and in the poetical, a strain of unexampled dignity, sentiment, and elevation.

‘ The sciences, arts, and letters, of the Greeks and Romans, Mr. B. traces back to the Scythians. The Grecian theology he examines, and finds to have been founded on phenomena of nature, and on the belief of one supreme deity, and to have descended from Scythia. The ancient state of Italy passes under his view, chiefly with respect to the national character of the Romans. Both Greece and Rome he maintains to have been intolerant with respect to religion.

The

The *last part* of our author's extensive plan is, to defend the christian religion against the attacks of infidels. With this view, he asserts the incompetency of human reason to the full discovery of moral and religious truth, and the necessity of revelation to correct it's errors and abuses; illustrates the excellence of the moral spirit of christianity; insists on the circumstances attending it's first introduction, which establish it's credibility; takes a general view of the evidence arising from prophecy and from miracles; examines Mr. Hume's objections against their possibility; expatiates largely on the mischievous tendency of infidelity; illustrates the great benefit derived from christianity, with respect to the doctrine of a future state; obviates objections arising from some of it's doctrines, real or supposed; exhibits a view of the progress of christianity, and it's actual effect upon ancient establishments, customs, and manners; maintains it's spirit to be peaceable and gentle, yet not inconsistent with vigorous exertions in active life; rescues it from the disgrace brought upon it by the ignorance, the superstition, the bigotry, the craft or the immorality of it's professors; and represents it's moral effects in suggesting the most powerful motives to virtue, and affording the sublimest sources of consolation. These subjects occupy the author's attention through the latter part of the fifth and most of the sixth volume. The principal arguments on these subjects are introduced into this work, but are neither disposed in any systematical arrangement, nor expressed with the close precision of logical disquisition. The author always keeping in view the principal end of his work, that of impressing conviction upon the young and dissipated, has chosen to treat the subject in a less artificial manner, and to unite with strength of reasoning the insinuation of familiar address, and the energetic influence of an appeal to the heart.

From this part of the work, which from the nature of the subject admits of little originality, it may be sufficient to make a short extract. We shall select, as a specimen of our author's method of arguing in it, his reply to Mr. Hume's argument against miracles, from the impossibility of believing what is contrary to experience.

VOL. VI. P. 41. 'The proof arising from *experience*, though it is Mr. Hume's main pillar, amounts to this, and nothing more, that we learn from it what is conformable to the ordinary course and order of things; but we cannot learn from it that it is impossible things or events should happen, in any particular instance, contrary to that course. An event may happen, for instance, though it be contrary to the usual course of things, which cannot certainly, with absurdity, be said to be impossible, though there be no testimony whatever to support it. If it be possible, then, there is place for testimony. This testimony ought, indeed, to be so strong, and so circumstanced, as to make it reasonable for us to believe it: yet, if we have sufficient evidence to convince us, that such an event hath actually happened, however extraordinary or miraculous, surely no argument, drawn from experience, can prove it hath not happened.

4 Mirac,

* Miraculous nature, and absolute impossibility, are not synonymous terms. But we are told, God himself cannot effect a miracle : though almighty, it does not, upon that account, become a whit more probable ; since it is impossible for us to know the attributes or actions of such a being, otherwise than from the experience we have of his productions in the usual course of nature. I have already shewn you, I think, the glaring absurdity of a fixed immutable fate, or of a blind necessity, erroneously called nature. But is it, indeed, the case, that he who contrived and fabricated the universe, or the no less wonderful frame of the human body, who originally suspended the planets in space, and gave the animated species a principle of life, cannot, if it be his will, restore even the dead to life ?

P. 60. ' It is clear, I confess, that a past miracle can neither be the object of sense, nor of intuition, nor consequently of demonstration ; and of course, philosophically speaking, we cannot be said to know that such a miracle actually did happen. But in all the great and general concerns of life, are we not more frequently influenced by probability than by knowledge ; and of probability, does not the same great author [Locke] establish two foundations, a conformity to our own experience, and the testimony of others ?

' It is contended, that by the opposition of these two principles, probability is destroyed ; or in other terms, that human testimony can never influence the mind to assent to a proposition repugnant to uniform experience. But may not such a reasoner be asked, whose experience do you mean ? You will not say, your own ; for the experience of an individual reaches but a little way ; and no doubt you daily assent to a thousand truths in politics, in physics, and in the business of common life, which you have never seen verified by experience. Neither will you appeal to the experience of your friends ; for that can extend itself but a little way beyond your own. By uniform experience, then, you understand the experience of all ages and nations, since the foundation of the world.

' Now let us see first, how it is that you become acquainted with the experience of all ages and nations. From history you say. Be it so. Turn to your books, and peruse by far the most ancient records of antiquity ; and if you find no mention of miracles in them, I give up the point. Yes ; but every thing related therein, respecting miracles, is to be reckoned fabulous. Why ? Because miracles contradict the experience of all nations and ages. Do you not perceive you here beg the very question in debate ? For I affirm, the great and learned nation of Egypt, the heathen inhabiting the land of Canaan, the numerous people of the jews, and the nations which for ages surrounded them, have all, from their history, had experience of miracles. In a word, you cannot in any other way obviate the conclusion of miracles appertaining to christianity, than by questioning the authenticity of that book, concerning which no less a man than Newton, when he was writing his commentary on Daniel, expresses himself, " I find more sure marks of authenticity in the Bible than in any profane history whatsoever."

' In

* In the second place, the principle by which you reject miracles, leads to absurdity. The laws of gravitation are the most obvious of all the laws of nature; every person, in every part of the globe, must of necessity have had experience of them. There was a time, when no one was acquainted with the laws of magnetism; these suspend, in many instances, the laws of gravity: nor can I see, upon the principle in question, how the rest of mankind could have credited the testimony of their first discoverer; and yet to have rejected it would have been to reject the truth. But that a piece of iron should ascend gradually from the earth, and fly at last, with an increasing rapidity through the air, and, attaching itself to another piece of iron, or to a particular species of iron ore, should remain suspended in opposition to the action of its gravity, is consonant to the laws of nature. I grant it; but there was a time when it was contrary, I say, not to the laws of nature, but to the uniform experience of all preceding ages and countries; and at that particular point of time, the testimony of an individual, or of a dozen individuals, who should have reported themselves eye witnesses of such a fact, ought, according to your argument, to have been received as fabulous.

* But what are those laws of nature which you think can never be suspended? Are they not different to different men, according to the diversities of their comprehension and knowledge? And if any one of them should have been known to you, or to me alone, while all the rest of the world were unacquainted with it, the effect of it would have been new, and unheard of in the annals, and contrary to the experience of mankind, and, therefore, ought not in your opinion to be believed. Nor do I understand what difference, as to credibility, there could be between the effects of such an unknown law of nature, and a miracle: for it is a matter of no moment in that view, whether the suspension of the known laws of nature be effected, that is, whether a miracle be performed, by the mediation of other laws that are unknown, or by the ministry of a person divinely commissioned; since it is impossible for us to be certain, that it is contradictory to the constitution of the universe, that the laws of nature, which appear to us general, should not be suspended, and their action over-ruled by others, still more general, though less known; that is, that miracles should not be performed before such a being as man; at those times, in these places, and under those circumstances, which God, in his universal providence, had pre-ordained.

* But miracles entirely out of the question. In the days of heathenism, the most sacred and the most pure of the religious rites of antiquity were performed on altars, erected to mortals who had enlightened and benefited mankind. The wisest, the bravest, and the greatest characters assisted at these ceremonies with reverence and gratitude. With a general voice they poured forth their praises and their adoration; they cherished the memory of the good; they held their instructors in veneration. Is it to be classically consistent and dignified, then, I would ask the infallible expounders of the book of nature, to take a diametrically opposite line of conduct? Even supposing Christ to have been a mere human

human instructor, is his name, as the dispenser of the most invaluable and unheard of blessings, not to be honoured and worthily treated, at least in an equal degree with the names of Ceres or Minerva? "We celebrate you," says Herodotus, speaking of a certain tutelary divinity, "without knowing what appellation to give you. The Pythia, indeed, doubted whether you were divine or mortal. Whichever be the case, we in our uncertainty, at least, can style you the friend of God; for you, in numberless instances, have been the friend of man, and thence it is our duty to worship you with honour, and we do it with the utmost cheerfulness of heart."

Several other collateral subjects are touched upon in this volume, particularly monastic institutions; the origin and use of image worship; the futility of the scholastic studies of the middle ages; the happy effects of the reformation; the benefit derived to the public from the clergy; the injustice and impolicy of intolerance, and particularly of exclusive sects; and in conclusion, the importance of religious institutions, and of encouraging a liberal spirit of inquiry. But we must content ourselves with merely announcing to our readers, in general terms, a great part of the copious and diversified materials which compose these volumes. We must not however take our leave of the work, without recommending it; not indeed as a general system of philosophy and religion, which it was not the author's design to furnish, but as a very extensive survey of the fields of knowledge and speculation, well adapted to excite in young minds a thirst after knowledge, and to give them large and comprehensive views of the great objects of human inquiry. Both science and religion are much indebted to the author for his able and useful services. O. S.

P O L I T I C S.

ART. X. *The Constitution of the Athenians, containing curious and interesting Details of the Methods adopted by that ancient People to preserve a Spirit of Democracy in their Commonwealth; and exhibiting a striking Contrast between the Blessings of a limited Monarchy, and the hideous Doctrines of fanatical Republicans.* Translated from the Greek of Xenophon. With a Preface and Notes. By James Morris. 8vo. 48 pages. Price 1s. 6d. Owen. 1794.

THE author is very desirous to persuade us, that Xenophon did not compose the present work out of 'spleen and resentment' to the Athenians, but from affection, and that he wrote it during the peloponnesian war, and some years previously to his banishment.

The reason for selecting and publishing this tract at present is obvious; but it must lose its effect on every man capable of reflection, for in the ancient republics a representative democracy was utterly unknown, and therefore, the arguments against the assembling of the 'sovereign,' consisting of many thousands of citizens, or their injustice, or their venality, or their cruelty, are all utterly misapplied in modern times; when the affairs of one, or of twenty millions of men, may be transacted calmly and peaceably, by a delegation of a few citizens,

Xenophon complains bitterly of the Athenians, because 'they will suffer no innovations or retrenchments however delicately managed,' to take place in respect to their constitution; and to this he attributes a great portion of the evils with which they were afflicted. While his translator is furious in his resentment against *republicans* and *levellers*, the author speaks with infinitely more liberality concerning those who differ from him in opinion, and even allows, that the bulk of the people are interested in that form of government, to which he is adverse. 'As to me,' says he, 'I excuse in the populace their attachment to democracy, because it is pardonable in every man to procure to himself personal advantages.'

ART. XI. *Xenophon's Defence of the Athenian Democracy; translated from the Greek. With Notes, and an Appendix, containing Observations on the democratic Part of the British Government, and the existing Constitution of the House of Commons.* 8vo. 106 pages. Price 2s. 6d. Nicol. 1794.

THIS is another version of the same work as the former; a third has been lately published by a french emigrant. They have all served as a convenient vehicle of abuse against democracies, and of eulogium on monarchies; but it is to be remarked, that they have very unfairly stated the defects only of the one species of government, while they have displayed all the advantages of the other.

It must be allowed however, in justice to the present translator, that he thinks Xenophon, if he were really the author of this libel on his countrymen, could not have been *serious* on the present occasion.

The appendix contains a few assertions somewhat paradoxical, relative to the advantages of *corruption* and *misrepresentation*; and an eulogy, perhaps ill-timed, on a constitution in which liberty is so admirably guarded by the Bill of Rights, and personal safety so scrupulously protected by the *Habeas Corpus* act!

ART. XII. *Considerations on the present internal and external Condition of France.* 8vo. 60 pages. Price 1s. 6d. Debrett. 1794.

THE author describes France as 'a perfect monster, with teeth and claws of iron, and eyes of fire;' and yet he has the temerity to propose that Switzerland, and the other neutral nations, should commence hostilities against such a formidable and uninviting adversary.

The citizens of the new republic are represented as 'a sovereign mob, sitting sans cullotted, upon a rude heap of broken crowns, sceptres, mitres, croziers, &c.;' their language is termed 'the Babel of tongues;' the present contest is said to be, on our part, 'the cause of humanity towards twenty-five millions of people;' and for our better comfort, we are told, that this 'dragon in the shell' wants 'iron, and possibly mitre.'

ART. XIII. *Outline of the Speech of the Right Hon. Henry Dundas, on the Bill for embodying French Corps, April 18th, 1794.* 8vo. 32p. Price 1s. Debrett. 1794.

MR. DUNDAS is here made to state, that 'self-defence' rendered the present war unavoidable, and that 'large bodies of the french nation' are hostile to the 'unparalleled tyranny of the convention.' The great benefits expected to be derived from arming the *émigrés*, although

Although actually prognosticated by Mr. D., are here carefully suppressed; and indeed, although this perhaps be unfair, it is far from being imprudent, as the number of these unhappy wretches since taken, and condemned to the *guillotine*, would most assuredly deprive him of all pretensions to *second sights*.

Mr. Dundas with manly feeling,* says his panegyrist, 'and in language which strongly pictured that feeling to be guided by judgment, concluded with combating the justification which had been attempted of the Scottish seditionists, Palmer and Muir. "Open (said he) your statute book, and read what are the crimes to which the punishment of death is annexed; compare the crime of an unfortunate wretch who steals a cheese, with the crime of him who conspires to instil into the minds of the people of Great Britain a hatred for our mild laws and happy constitution, and a love for the anarchy and butchery of France. Where is the humanity of those gentlemen who can silently acquiesce in the punishment of death being inflicted on the former, compelled, perhaps, to offend the law, by the clamors for bread of a famishing wife and children: and the crimes of the latter, who could have no motive, no excuse for their crimes, but their vicious desire of obtaining power, by overturning the British constitution, and burying the people in its ruins."

Thus it is clearly intimated by the right hon. secretary, that the crime of theft is far less horrible, in these days, than the crime of aiming at a parliamentary reform.

ART. XIV. *Proposed Plan, for the better regulating of the Militia of Great Britain; being an Appendix to the defultory Sketch of Abuses in that Establishment. Addressed to the Yeomanry of Great Britain.* By Charles James, Captain in the Western Regiment of Middlesex Militia, and Author of Hints to Lord Rawdon; Poems, dedicated with Permission to his Royal Highness the Prince of Wales; the Extenuation, and Defultory Sketch of Abuses, &c. 12mo. 62 pages. Price 1s. 6d. Bell. 1794.

We have already taken notice of the author's Defultory Sketch of the Abuses in the Militia*. In the pamphlet before us it is proposed, 'that the militia of England, and Wales, and the fencibles of Scotland, be incorporated together, (having regard to the difference of language and manners) and be called the constitutional troops, or the militia of Great Britain.' A number of subordinate regulations are at the same time suggested, such as, that previous to the march of a battalion from its county, it shall be 'unequivocally complete;' that a third more than the actual effective complement of each regiment be balloted for; that the surplus so drawn, be occasionally drilled by the serjeant who attends the subdivision meetings, so that every vacancy may be instantly filled up; that a general rotation of service shall take place; that monopolies of commissions shall be discontinued, and no officer permitted to hold two, at one and the same time; that shriller fises (what are called in Germany *feld instruments*) be adopted amongst us, and that all regiments have the

* See Analyt. Rev. Vol. xviii, p. 494.

same; that two bugle horns be in future constantly kept in every light company; that the flank companies be invariably complete; and that a certain number out of every company be trained to the use of the great guns, and be taught the exercise of the pike, and that in time of war as well as in time of peace, some expert artillery men be attached to every militia regiment; subject to the ordnance, but having a county badge for distinction.

* N. B. The want of artillerymen in Great Britain (notwithstanding the immense sums which have been expended, and are hourly issued for the erection of forts and batteries along the coast) is too notorious to stand in need of an argument. A good flying artillery, attached to a sound militia, with cannon planted in such directions as common sense points out, would enable us, assisted by the navy, to bid defiance to all Europe. An invading enemy might then experience to his cost, what Horace has said of our ancestors:

* *Visi Britannos Hospitibus feros!*

Captain J. has in this, as well as in his former treatise, given some hints relative to the only armed force recognized by our constitution, which merit the attention of every englishman, who is not affrighted at the very shadow of a reform, either in civil or military affairs.

O.

INDIA AFFAIRS.

ART. XV. *Strictures and Observations on the Mocurrery System of landed Property in Bengal. Originally written for the Morning Chronicle, under the Signature of Gurreeb Doss, with Replies.* 8vo. 154 pages. Price 3s. Debrett. 1794.

MR. PRINSEP, the author of this pamphlet, having resided many years in Bengal, in the various situations of a ryot, an izardar, and a taluckdar, has had the best opportunity of being acquainted with every thing that relates either immediately or remotely to the landed property of that province. We are much pleased to behold a gentleman returning from the east, without the prejudices, and it may be fairly added, the vices, that are too often produced by a long residence in Asia; as there are but few men, who can avert their eyes from the glare of oriental magnificence, and oriental despotism, in order to contemplate the miseries of the *chupper**, and become the generous assertors of a greatly oppressed order of society. Mr. P. seems to think, that the ryot has an indefeasible right to permanent possession of the soil, while he continues to cultivate it; he affirms, that his claim is at least as good as that of the zemindar, who has been recently enfranchised from precarious exaction; and he contends, that his claim is founded not only in justice, but in policy: p. 17.

* As the Bramin, says he, 'subsisted on the quit rents of his ayema, so the zemindar supported his household upon the collections allotted to his care.' "The ryot and the sovereign were the only real proprietors of the soil." No one argument which has been advanced in favour of the zemindar's claim to hereditary property in the lands, can be mis-

* Thatched cottage,

applied

applied to the restoration of the ryot's title under a pottah, to permanent possession: no other agreement should be considered valid. Were this rule uniformly established, the ryot would readily contract upon equitable terms, to cultivate *an increased quantity of land*, when he knew that all surplus product beyond his established rent, should remain to himself and family. At present a man of this class of society has no idea of any property attaching to himself. He slaves for the benefit of others, listless and supine, without hope of improving his condition, or providing for age or infirmity. He labours, because he must either work or starve: but if he attempt to improve the value of his cultivation, by a change of produce or better management, the native izardar instantly assesses him to the full amount of the surplus production. This oppression can only be removed, by establishing one fixed rule for the rent of the begah in every district. If taken at the medium assessment of ten years back, which the paatwary book will exhibit, of so much for ploughed, and so much for pasture land, and every ryot were allowed to take a pottah for what he had the means of employing, the gross collection of all in hand would be ascertained; and the waste or unoccupied spots might be granted to the zemindar, at an equitable fixed quit rent, or be sold to those who would give the best price for them. Universal independence would give birth to universal energy and emulation. Talents and industry, unshackled by oppression, would endow the proprietors of them with a laudable ambition, and invest them with riches and distinction; the industrious ryot might then have a glimpse of hope to possess some day or other the haven of his indolent or spendthrift chowdry; the weaver to become duell; every man would enjoy the comforts he acquired, and be stimulated to acquisitions by the confidence of enjoying them unmolested for the future. On the contrary, by granting a permanent tenure of the whole country to the zemindars, a great and formidable barrier will be established between government and the people; a brazen shield to cover oppression and to fortify abuses against local investigation. This little pamphlet merits the attention of every friend to humanity.

ART. XVI. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Hastings.* 8vo. 88 pages. Price 2s. Owen. 1794.

THE writer of this letter tells Mr. Fox, that the fundamental cause of the delay in the trial of Mr. Hastings originated neither with the house of lords, nor with the commons, nor with the defendant, but in the 'criminal allegations on the twenty articles,' which are said to amount to two thousand.

We shall here extract one or two of the most pointed passages, leaving the reader to form his own opinion of the justice of their application.

P. 11. 'Men of all parties and descriptions agree, that the duration of the trial of Mr. Hastings, is a grievance of a most alarming nature; which may tend to make even the word-impeachment unpleasant to british ears for ages to come. You were pleased, in the last week, to support a motion for an address to his majesty in favour of two gentlemen, who are sentenced to be transported for fourteen years to Botany Bay. Your ground of complaint, in the case of Mr. Muir, and Mr. Palmer, was, that *after conviction* the sentence pronounced by the court, beyond all bounds exceeded the offence. In other words, what

the law of England would have punished, at the utmost, with fine and imprisonment, the law of Scotland punished, by what is tantamount to transportation for life. The real ground of complaint, in the cause in which you bear so distinguished a part, is, that the punishment, while by law Mr. Hastings is deemed *innocent*, has far exceeded any punishment that the court could have inflicted, had he pleaded guilty to all the charges, when he was arraigned in the month of May, 1787. The feelings of Mr. Hastings are highly gratified beyond all doubt, by the general esteem in which his character is held in Great Britain, and throughout Europe. It must also afford him the highest pleasure to reflect, that no one native of India has complained of his oppressions; on the contrary, all unite in bearing testimony in his favour; yet the *fact* is, that having been tried upon charges which would have subjected him, on conviction, *only to fine and imprisonment, he has been seven years a prisoner*, and has been fined, by the expence of so long a trial, in a much larger sum than any court ever imposed upon an individual, except in the disgraceful days of Charles the second, when fines were intended to operate as sentences of perpetual imprisonment.

P. 11. Is it for your credit, Mr. Fox, to have allowed a bill to pass, without opposition to that material part of it, which gives to the public, from the *plunder of India*, half a million sterling annually, for twenty years, while a gentleman is under trial, by a parliamentary impeachment, for the measures by which alone either the proprietors or the public can receive a shilling from India? That Mr. Burke should have violated his *solemn pledge* and absented himself while this bill *so fatal to his fame*, was depending, I don't wonder. From him I have nothing but inconsistency and absurdity to expect on the subject of India. But you, who prosecute for justice sake, that you should have allowed such a bill to pass, without pointing out how inconsistent it was with the impeachment, which you were supporting *in the name of the people of Great Britain*, is indeed a subject of great astonishment to me as often as I recollect it. I will not interrupt your attention by extraneous matter, but if you will condescend to look, you will see that upon the *principles* supported at different times, by Mr. Dundas, Mr. Fox, and a former parliament, instead of being intitled to receive *half a million sterling a year* from India in future, this country owes to the princes of India, the sum of thirty four millions, seven hundred and ten thousand pounds.

We are happy to find that this extraordinary trial is already closed on the part of the managers of the impeachment, but we are afraid, whatever may be the result, that the natives of Asia will not be much benefited by it.

ART. XVII. *The Debate in the House of Commons on Friday, June 20th, 1794, on the Motion of Thanks to the Managers on the Trial of Warren Hastings, Esq.* 8vo. 48 pages. Price 1s. Debbert. 1794.

THE motion of thanks made by Mr. Pitt, and seconded by Mr. Dundas, was opposed by Mr. Sumner, who excepted to this mark of respect, in as far as it regarded Mr. Burke, whose language, he said, had been so unguarded, and indeed abusive, that it called for the censure and indignation, rather than the gratitude of that house. This objection was supported by Mr. Robinson, Mr. Law, and Mr. Wigley.

and controverted by Mr. Fox, Mr. Windham, and Mr. Francis. The minister's motion having been carried by a majority of 29, (fifty ayes, and twenty one noes,) the speaker proceeded to return thanks; and in the course of his speech, which was short, but pertinent, observed, 'that a forcible admonition has been given, on this occasion, to all persons in situations of high and important national trust, that they can be neither removed by distance, or sheltered by power, from the vigilance and authority of this house, which is possessed of no privilege more important, than that by which it is enabled to bring public delinquents to the bar of public justice, and thus to preserve, or rescue from dishonour, the british name and character. But in addressing you on this occasion, (adds he,) and in considering the beneficial consequences to be expected from this proceeding, it is impossible not to advert to the increased security which the constitution has derived in the course of it, from the recognition and full confirmation of the principle, that an impeachment is not discontinued by a dissolution of parliament; a principle essential to the privileges of this house, and to the independent and effectual administration of justice.'

S.

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E R R A T A.

- Page 48, line 25, for Humath, read Hamath.
- 73, l. 6, externa, read external.
- 109, l. 1, comparata, read comparatæ.
- 126, l. 5 and 6 f. b. altogether, read all together.
- 153, l. 11 f. b. fontesque, read fontef-que.
- 161, l. 3, man—him, read men—them.
l. 5, him, read them.
- 171, l. 19, Serman, read Sermon.
- 178, l. 10, exemplar, read exemplar.
- 197, l. 14, have, read has.
- 231, l. 19, dele the comma after mus-
cular.
- 235, l. 5, f. b. for their, read her.
- 248, l. 14, Mr., read Dr.
- 249, l. 25, Fuehi, read Fuefii.
- 276, l. 17 f. b. allis, read alli.
- 327, l. 4 f. b. the semicolon should fol-
low character, not warmth.
- 341, l. 11-14 f. b. read Hence if NA-
BIT be second, ASSOCIATION
may be called first nature; and,
paradoxical as it may seem, were
pains taken for the purpose, a
smiling countenance might no
longer indicate serene pleasure, &c.
- 380, l. 23 f. b. for his, read the author's
- 393, l. 18, deserve, read deserves.
- 410, l. 13 f. b. pamphlets, read pam-
phlet.
- 418, l. 14 f. b. others, and indeed every
government, read this, and in-
deed every other government.
- 432, l. 21, for Warwick, 'strange read
Warwick, "strange.
- 440, l. 6, Goodwin's, read Godwin's.
- 478, l. 6 f. b. 18, read 35.

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